

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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NUMBER 1

Preliminary Report of the Special Committee on the Revised Standard Version

[On Nov. 14, 1952, the General Council of Mennonite General Conference passed a motion "that we go on record as encouraging our Publication Board to appoint a committee of scholars whose duty it shall be to carefully examine the Revised Standard Version of the Bible and to publish their findings or special points of merit or demerit, giving a general evaluation of the version." Chester K. Lehman, Millard Lind, and Harold S. Bender were appointed for this task. On Dec. 27 they met at Scottsdale and prepared a preliminary report, which we make haste to give to our readers, since many want guidance on a question much discussed just now.

As indicated below, there will be a later and more thorough report, which will present in more detail points of strength and weakness in the R.S.V. We hope to print this in the GOSPEL HERALD within several months.—Ed.]

A new revision of the King James Version of the English Bible has recently been published by the American firm of Thomas Nelson and Sons. The vigorous promotion of the sale of this new translation, and the mixed reaction which it has received, has occasioned much interest among our people. The new version apparently much more than attended the appearance of the American Revised Version in 1901 or any of the modern translations of recent years. The mixture of condemnation and praise, together with the considerable propaganda given to both negative and positive attitudes, has confused many people. It has been called, on the one hand, "the greatest event in Bible publishing in 341 years," "the best available English translation of the Bible," and on the other, "to be recommended while the other hand it has been condemned by such phrases as 'the unHoly Bible,' 'the new blasphemous Bible,' 'the Unitarian Bible,' 'a faith-destroying translation,'" et cetera.

What shall we believe about this new version? Our Publishing House and its bookstores offer it for sale, as they do all of the other versions for which there is demand. Should we use this new translation and use it, or not, and if we use it, for what purpose should it be used? Is it to be recommended only as a study Bible, or as a Bible for public use in the pulpit and in the home for devotions, or is it not to be bought at all and used?

As the responsible agent of the church in the field of publication, the Publication Board decided, with the endorsement of the General Council of the General Conference, that a statement of factual findings and evaluation, prepared by persons familiar with the problems of translation and with the other hand it has been condemned by such phrases as "the unHoly Bible," "the new blasphemous Bible," "the Unitarian Bible," "a faith-destroying translation," et cetera.

It should be said at the outset, that neither the Publication Board nor the General Council, nor the Special Committee, believed that the Mennonite Church should take official action endorsing or condemning any version or translation of the Bible. Throughout its entire history the church has never taken such action. The only occasion for taking such a step now. For 350 years or more the Bible which our people used was the German Bible, either in the Swiss Froschauer edition or the Luther Bible, the English version having come into use only in the last several generations. Formerly the German Bible was held by our leaders to be the authoritative one if there was any difference between it and the King James Version. For the first 250 years of its history the Froschauer Bible was held to be the authority rather than the Luther Bible. So long as our Bibles are actually only faithful reproductions of good translations made of the Old and New Testaments from the original languages of the Greek, Hebrew, and Aramaic, we see no reason for the church to take a stand for or against a particular version, since no interpretation or application of the Scripture is given along with the translation. The Bible, therefore, constitute declarations of faith or principle, either of theology or ethics, and they are not denominational volumes, for all Christians alike ought to depend upon the Word of God for their spiritual authority.

The purpose of our statement which we are at this time giving to our people through the columns of the Herald, and of the future more comprehensive statement which we hope to be able to give in a few months, will be merely to help to understand the nature and use of a Bible translation, and to point out possible

strength and weakness of a particular translation, in this case the R.S.V. A secondary purpose will be to help our people to keep a good balance in the midst of the conflicting claims and counter claims which now are appearing in the press.

We do not intend in this statement to go far down the road of passing judgment upon the various claims and charges, but rather to point out the two sides to the issues before us and how we may arrive at some useful and valid answer to the many questions being asked.

May we first point out the need and value of new translations or revisions from time to time. Over a period of generations considerable changes take place in language and vocabulary of a people, and this has certainly been true in the almost 350 years since the King James Version was first published, which in itself was a revision of earlier Bibles, especially that of the Tyndale New Testament which first appeared in 1525. In the course of the generations, also, considerable progress has been made in understanding the Hebrew and Greek languages, and in getting a more accurate original form of the text of the Bible, which has to be taken from the oldest possible manuscripts. It is well known that there have been many discoveries of old manuscripts in the past 300 years, which were not available to the older scholars. We must be aware, too, that translators are human and not infallible, and that it is the common experience that translations are very difficult to make and they need revision and correction. The scholars who translated the King James Bible were not divinely inspired and infallible, no more than the translators who have worked on later revisions, including the present R.S.V. We are grateful for all the prodigious labors of scholars which have been devoted to the translation of the Bible and to making it available to us in good usable modern English; but we are not blind to the possible shortcomings of their work. We are confident that the present and latest translation or revision will need to be constantly improved, and that the translators will be glad to make such improvements as are shown to be necessary. Over a thousand changes have been made in the King James Bible since it was first published, and already over eighty changes have been made in the New Testament of the R.S.V. since its first publication in 1946. The scholars who have made the R.S.V. would be the last to claim that their work is above revision or improvement. All translations should be subject to the most careful scrutiny and critical study and corrections made at any time as may be necessary. They should never acquire the character of divinely sanctioned or unchangeably final wording. Only the original manuscripts in the original languages as they were written down by the men who, "moved by the Holy Ghost, spoke from God" (R.S.V.) should be so considered. But none of these manuscripts have been preserved to the present day.

Attempts to evaluate the R.S.V. are handicapped by the fact that conservative scholars give differing judgments about it. Perhaps most of the readers of the Herald have heard more of the negative criticism, but a careful reading of current evangelical publications will reveal that there is also substantial scholarship of a conservative and orthodox character which takes the other side. We herewith cite both favorable and unfavorable general judgments, both on the Old Testament and the New Testament. First let us hear a favorable general evaluation by Dr. J. Oliver Buswell, Jr., President of Shelton College, New York City, as printed in the Sunday School Times on Nov. 1, 1952. Although severely critical of some aspects of the new version, he does give the following clear general endorsement:

"It should be clear that criticism of details does not mean wholesale condemnation. The Revised Standard Version is probably the best translation we have so far as the use of polished, modern English is concerned. In the past six years I have, in a small way, personally contributed to the use of it (the new translation) among English-speaking nationals on the mission field. There are many people in foreign countries who can read modern English, but for whom the version of 1611 is very difficult. These people find the Word of God in the Revised Standard Version in language which

they are able to grasp, and we have no better modern English translation to give them."

The *Moody Monthly* for December, 1952, on the contrary gives an unfavorable general evaluation as follows:

"We have withheld comment on the whole work until now in spite of the fact that committee members charged with the preparation of this version were virtually all liberal. Scholarly liberals, it was thought, might compile a translation with such care and accuracy that evangelicals could wholeheartedly endorse it. This in our prayerful judgment has not been done nor have the difficulties in the New Testament portion of the work been cared for."

As to the New Testament alone, the favorable evaluation was published by *United Evangelical Action*, Dec. 1, 1952, the organ of the National Association of Evangelicals, by Dr. Harold Greenlee of Ashbury Theological Seminary, Kentucky.

"In this writer's opinion, the Revised Standard New Testament is a good version, translating well, on the whole, the Greek text of the New Testament. It will certainly be easier for the untrained to understand than the King James. The R.S.V. may safely be read 'for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work' (11 Tim. 3:16, 17, R.S.V.)."

No unfavorable general evaluation of the New Testament was readily available, apparently because most of the criticism against the new Bible is upon the Old Testament section. We, therefore, proceed to give favorable evaluations on the Old Testament, as follows: First, Dr. G. Douglas Young, Professor of Semitic Languages, Literature, and History of Shelton College, New York City, as quoted in the *Sunday School Times* of Oct. 25, 1952.

"Before proceeding to the critical evaluation of the translation itself, a summary conclusion may be presented here. With the reservations noted below, this version is probably the best translation of modern English into the English-speaking world. The style of the Old Testament is most pleasing, and resembles much more closely the style of the King James translation than one would expect who has seen only the New Testament part of the work. Further it clarifies the meanings of some three to four hundred words whose usages have changed since 1611."

Then an evaluation by Dr. Frank J. Neuberg, Professor of Old Testament and Hebrew in the Graduate School of Theology at Wheaton College, as given in the *United Evangelical Action* for Jan. 1, 1953:

"Young people should have the R.S.V., though it should be given to them with a word of caution just as they should be warned regarding the King James Version. They will find the way of salvation clearly taught in the R.S.V. (John 1:12; John 3:16, 18; Rom. 10:9, 10, etc.), also the deity of Christ (Col. 2:9; Isa. 9:6, etc.). The Messianic prediction of the redeeming work of Christ will become a new reality to the reader of the R.S.V. because of the improvements in the translation of the great Messianic chapter of the Old Testament, Isaiah 53."

An unfavorable evaluation of the Old Testament portion is that by Dr. O. T. Allis, former Professor of Old Testament in Westminster Theological Seminary of Philadelphia and earlier of Princeton Theological Seminary, New Jersey. This is also taken from *United Evangelical Action* for Nov. 15, 1952.

"In this appraisal we have not dealt with the merits of the R.S.V. We have not felt it necessary to devote space to words of commendation. Its publishers and promoters have praised it so extravagantly and fulsomely that anything we would feel justified in saying would sound very tame in comparison. It is to be commended as a version of the R.S.V. and not as a revision of the A.V. and that much of its beauty and worth is due to the inherent quality of the A.V. which it contains. That it at times gives new renderings which are of real value and shed light upon the meaning of obscure passages, is to be recognized and commended. The sad and tragic thing about the R.S.V. Old Testament is that negative criticism has been allowed to figure so prominently in it, that its dependability and reliability as a version of the Old Testament is greatly impaired if not destroyed for those Bible readers whose great aim and desire is to know what the Bible says and not what the critics think it ought to say!"

It is clear that it will not be easy to arrive at a fair estimate of the new version in the light of these contradictory opinions of outstanding conservative evangelical scholars. We shall pay little attention to the extreme and radical statements issued by those who are not speaking in their own name but in the name of a study, or who are quite obviously so biased and polemical that their statements do not warrant serious consideration. We believe that the new translation will stand or fall upon its merits, and propose to study the matter in the most fair and constructive way so that

our conclusions may commend themselves to all open-minded and fair-thinking people. In this respect we would recommend the attitude taken by Dr. J. A. Huffman, an outstanding conservative scholar of the United Missionary Church, as expressed in his new publication, "The Revised Standard Version" (1953).

"Whether this writer may, or may not, say in this final chapter, it is his prayerful hope that he may be fair, helpful to those who read, and constructive in every good way."

"He shall make no personal attacks, nor impugn motives. He shall neither praise nor condemn the R.S.V. because of who has wrought or who owns it. Neither shall he allow his connections with the Advisory Board, nor his small success in helping to secure a version which is to him very disappointing in many respects. He shall seek to evaluate it on the basis of what it is. Eventually, merits are determined in this way."

In our own consideration of the R.S.V., we feel that we ought to set forth first of all the attitude of the Revising Committee of thirty-two men toward their work and the commission given to them by those who authorized the new revision. This can best be done by quoting the statement of the chairman of the committee, Dr. Luther A. Weigle, as given in his book, *The English New Testament from Tyndale to the Revised Standard Version* (1949). While this statement applies to the New Testament, it also fits the entire translation.

"The Revised Standard Version of the New Testament is not a new translation, in the sense in which Moffatt and Goodspeed have made new translations without regard to the well-known phrases of the Tyndale-King James tradition. The committee was charged to revise the English New Testament, taking the American Standard Version as a base, and changing it only where it was deemed necessary in the interest of accuracy, clarity, directness, and simplicity. It was instructed to make only such changes in the text as should be agreed upon by a two-thirds vote of the total membership of the committee—a more conservative rule than that which had governed revision in the 1870's, which required only a two-thirds vote of members present."

For our further study we list here ten major types of criticism offered by those who are negative toward the new translation. These are in order as follows:

1. The dropping of the reverential form of address to Christ in certain instances substituting "you" for "thee" and "thou," thus supposedly minimizing His deity.
2. The possible substitution of the word "young woman" for "virgin" in Isa. 7:14.
3. The paraphrasing of certain translations instead of an accurate translation.
4. Freedom in conjectural emendation of the text of the Old Testament in certain places.
5. Omitting italics for words not in the original, contrary to the practice of the King James Version.
6. The disparity between certain New Testament quotations of the Old Testament and the Old Testament originals.
7. The liberal theological character of the translators.
8. The commercializing of the new translation.
9. The fact that the new translation has been copyrighted.
10. The omission of certain verses or words which are found in the King James Version.

While these are not all of the criticisms, yet they seem to be the most common and most important. On the other hand, we find a considerable number of points of commendation which are offered by those who favor the new translation. Again we offer ten points of commendation as we have found them.

1. Readability.
 2. Accuracy of translation.
 3. Accuracy of original text.
 4. Adaptation to modern English.
 5. Printing of poetry as poetry instead of as prose.
 6. Correction of false teachings and mistranslations of the King James Bible.
 7. The use of good paraphrasing.
 8. The restoration of the older King James Version translation of the inspiration passage in II Tim. 3:16.
 9. The specific mention of the devotional veiling in I Cor. 11.
 10. The elimination of passages which did not actually appear in the original manuscripts but were added by copyists down through the centuries and repeated uncritically in the King James Version.
- It is not our purpose to comment on these charges or commendations at the present time, but to reserve this for our later and final report. We do wish, however, to point out the danger of uncrit-

(Continued on page 21)

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EDITORIAL

Man Needs God

One of the manifestations of the modern secular spirit is the attempt of certain social scientists to manipulate men and press them into a humanly determined social mold. They assume that there is no divinely prescribed end for society, and that man does not have a nature which can find satisfactory expression only in what God has planned for him. There is no God, says the modern social planner. There is no divine, predetermined good way of life. There is nothing in human nature which cannot be changed—no innate hunger for God, no deep sense of right and wrong, no striving toward an absolute ideal of righteousness. Man, therefore, can be bent and changed to fit the social ideals and goals which some aristocracy of social planners set up. This view illustrates the psalmist's description: "God is not in all their thoughts."

The most vicious expression of this philosophy is found in the totalitarian states which have appeared now and again in history, and which are such a curse in our present century. History, said Karl Marx, the father of communism, is "the activity of man pursuing his own aims." But the way this works out, as we can see, is that a few people who get the upper hand determine the aims, and then force the masses into their pattern. Thus develop the entrenched tyrannies which enslave men in mind and body, which refuse to recognize individual conscience and aspiration, and put some man-made social scheme in opposition to the kingdom of God. The greatest struggles of our day and the greatest conflicts on the road ahead of us arise out of this situation: the contradiction of thought and program between the secular social philosophies of our day and the Hebraic-Christian-Biblical concept of man as a spirit created by God, yearning after Him, and drawn by Him to a moral righteousness.

Man needs God more than he needs a government. He needs God more than a culture, more than an engineered society. He needs God to satisfy a longing deep within his heart, to prescribe for

him a constructive and satisfying way of life, to set up goals for time and eternity, to give him power to achieve those goals. Only by relating himself to God can man understand his unique superiority to mere animality. Only from the Bible does he get clearly the concept of his freedom to will; only there does he find the direction in which he should will. In a mere social scheme his importance as an individual disappears; in the Biblical concept of love and divine purpose the individual stands forth with the distinction which his self-consciousness requires.

Man is not a mere cog in a social machine. He is a person, conscious of his being, of his distinctive individuality, of his moral possibilities, of his incompleteness. He needs God. Society cannot satisfy him; it may enslave him. He can best serve the needs of society as he properly relates himself to God. A man without God is a lost man. And a society without God is a lost society.

Lay Activities

One of the significant reports presented to the General Council of General Conference last November was that of the Lay Activities Committee. The committee recognized "a rising interest on the part of laymen in evangelism and in other aspects of church work," and "a self-consciousness of laymen that causes them to want to share in the decisions and work of the church."

The Council, in acting on the report, urged district conferences "to promote larger lay representation" and "lay activities," and provided for a General Council committee "to integrate and promote such lay activities." It approved in principle a plan to hold in a number of localities in 1953 a series of conferences on lay activities.

We rejoice at every expression of lay interest and at any disposition on the part of the church to encourage and to employ this interest. The committee read its New Testament and its Mennonite history aright when it spoke of "the brotherhood concept of the church as contrasted with the hierarchical." In

the Catholic tradition when one "enters the church" he enters the priesthood. The ordained men are the "religious." But in the Anabaptist tradition every member of the church is "religious," and every one, as a member of the Christian brotherhood, shares the responsibilities and the privileges of that fellowship. Any failure to enlist and stimulate lay activity is a denial of something basic to the character of the church.

We preach moving sermons on consecration, but we don't always provide the outlet for a response. In our revival meetings we induce scores to "reconsecrate" themselves, but often we fail to clear the channels so that those consecrated lives can flow out into fruitful service. We had better not stir up the fire if we don't expect to use the steam.

But we need the steam. The church has an expanding program which requires her total resources. Sometimes we cry about the shortage of workers, but fail to use what we have. We need the time, the developed talents, the money of all our people. Let us praise God for every show of initiative among our lay members. That initiative needs guidance, but seldom does it need repression.

We need to get more laymen into our church-wide program. We have some, and always have had. But there has been too much of a tendency to put preachers into business administration. A lot of the committee work which clogs the schedules of our pastors and evangelists could be done by laymen. We need more laymen on our committees and boards.

We have always included our laymen in the counsels of the church on the congregational level. On such important matters as ordinations we invite the voice of every member, women included. But there has been a tendency not to include the laity in our counsels on the conference level. Some of our conferences have had lay delegates for a number of years. In others conference deliberation is strictly a ministerial function. We believe all conferences would do well to consider whether the conference work would not be strengthened by lay participation. It is important that all our people say "we" instead of "they" as they speak of the actions of conference. We must constantly remember that the church consists of all members, and not the ordained men only.

There are, of course, features of the

lay movement that must be watched. If the ministers are pulling one way and the laity another, dissension and futility will result. We must be sure that our lay brethren and sisters, old and young, are well taught so that they will realize all the implications of actions which they take and of work which they do. Heavy responsibilities must not be laid on people of uncertain convictions concerning the verities of the faith. We must guard, also, against the feeling that work is not important unless it goes beyond the congregational sphere. The committee which reported at Chicago wisely specified that we must "encourage the potential of our laymen to converge on the program of the local church rather than diverge from it." The fallacy of bigness always tempts us. The lay program must function chiefly in local congregations. Any far-reaching program must assume a strong congregational base. Activity at home is a chief qualification for activity abroad.

Thank God for the work which our sisters have been doing for years in the sewing circle, in our teaching program, and in our institutions. Thank God for the great increase in recent years of the activity of our young people in their Mennonite Youth Fellowship or other organized units. Thank God for the groups of laymen here and there who are finding new ways to make their energy count in the work of the kingdom. One of the most heartening things about Mennonite life today is the nearer approach to one hundred per cent participation in the work of the church. This, we feel sure, is of the Lord.

A Testimony

Hallelujah! Amen!

"O magnify the Lord with me, and let us exult his name together" (Ps. 34:3).

As we visited at home, after returning from the last session of the Brunk evangelistic campaign near Morgantown, Pa., my little niece said, "Hallelujah! Amen!"

Yes, we praise God for the beginning of a revival. God does hear and answer prayer. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14). This was our promise and theme verse before the tent came into our midst.

Now we can say, "For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in

you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter" (II Cor. 7:11).

The beginning of a revival? Yes, and we hope and pray that it may continue to spread over the whole world. "For we cannot but speak the things which we have seen and heard" (Acts 4:20).—Elsie Petersheim, Elverson, Pa.

Promptness in Getting to Our Services

By S. H. BRUNK

To some these thoughts may be only to their praise, and I will not need to tell them the benefits and blessings received from being at the service prior to the time appointed. And we shall not attempt to define the blessings lost to those who are not. But rather direct our thoughts in some channels to help stimulate a greater church-wide promptness of attendance at our religious services.

Most of us are accused of some degree of formalism in our religious activities. Many could not be accused of being very formal in being at the services on time. Many seem to be quite in the custom of being there whenever they get there.

Being on time has quite a variety of different meanings to different persons. Some it seems give this matter very little thought; others seem to feel they were on time to have heard all of the sermon or program, not thinking of their duty to help sing the first song. If they have no better epitaph for me may it only be: An advocate of promptness.

As remedial measures for those who are often tardy or late at the services, we would suggest, first, an earnest desire to fill our place, to be in our place before the opening of the service. Little can be accomplished until we feel it our *privilege and duty* to be present at the beginning of the service as well as at the end. Since we have no roll call, we say and feel we were present whether we arrived before or during the first part or even the second part of the service.

Then to arrive at the house of worship on time, *just start on time*. Today most of us have fairly accurate clocks in our homes. We are made to wonder too, whether or not people in more leisurely times did not congregate more promptly, when they had only the sun to tell them the time. If we do not have our clocks in a conspicuous place, or wish to take a nap before going, it may be well to set an alarm clock.

We must add to the set time for the meeting, adequate time to go. Here is where so many fail; if they live less than two miles from the church, they will think of going down a straight road at a fifty-mile rate and say, we can drive over there in two or three minutes. They

It Happened—

FIFTY YEARS AGO

(From HERALD OF TRUTH, Jan. 1, 1903)

There have been some requests . . . from Fort Wayne, Ind., to have our ministers hold services there. Bro. M. S. Steiner has been looking into the matter, and it is possible that mission services will be held there.

Bro. J. D. Brunk . . . , who did the editorial work on the new hymnal, recently sustained a sad loss in the death of his only son . . . the first time the new Hymnal was used in his home congregation was at the funeral service of his child.

Bro. J. A. Ressler expects to visit the homeland in February.

The total number of ministers in our Mennonite and Amish congregations is about 600 The total number of congregations is between three and four hundred. . . . We have in our fifteen conferences a membership of over 35,000 in the United States and Canada.

Bro. E. S. Hallman of Berlin, Ont., has been holding meetings at Bloomingdale, Ont. . . . A number . . . accept[ed] Jesus as their Saviour and His word as their guide.

. . . 44 persons were received by baptism . . . and three others . . . upon confession [Tiswilwa, Ill.].

On Dec. 6 . . . by Bish. H. B. Rosenberger, Bro. Leidy Hunsicker [was married] to Sister Della Moyer, both of Blooming Glen [Pa.].

Emanuel Suter [died on Dec. 16, 1902]. It was largely through his influence and efforts that the Sunday school work became an important factor in the Virginia congregations.

should allow for getting out the car and getting loaded, and driving a cool motor some distance, and even from there on not driving like going to a fire. When they reach the grounds and get parked, they are late. Twelve or fifteen minutes before the appointed time is starting time.

Yes, I know there are all kinds of reasons and excuses. Occasionally they may be justifiable, but not often. If you just have too much work to be done, and cannot arrange to do parts of it at another time, or cannot get more help, perhaps you should appeal to the church to help you out. Then you can say, "I was glad when they said unto me, Let us go into the house of the Lord" in plenty of time.

Denbigh, Va.

The Refugee Problem and the Christian Church Today

By Alta Schrock

II

(Continued from last week)

Having looked briefly at the world refugee situation, and in more detail at the situation within Germany as a test case, let us now examine briefly the answers the churches have given to these vast needs since the opening days of IRO.

The Churches at Work

Although in pioneer days in America the church carried on its shoulders the greater burdens of the needy, we have gradually allowed the welfare functions to slip out of our hands so that the state was forced to take over what we rightfully should have done. Hence it is not surprising that we were slow in taking an active part in providing the mammoth helping hand demanded by today's crucial refugee situation. One dare not forget the great work done by small churches such as the Quakers during and after World War I; nevertheless the total impact of the Christian churches was not large nor their efforts broadly organized until several years after the end of World War II in Europe.

It was not until 1947 that the first international church body met to give official recognition to the desperate world refugee situation. This was the Lund Assembly of Lutherans held in July, 1947. In 1948 in Amsterdam the first international meeting of the present World Council of Churches (WCC) took place. It is through this church body that all three of the Historic Peace Churches did their resettlement work in IRO days, with the exception of the 13,000 Mennonites that were sent to South America and Canada by direct negotiations with IRO headquarters in Geneva, through the strenuous efforts of C. F. Klassen and others. American Friends Service Committee, Brethren Service Committee, Mennonite Central Committee, Tolstoy Foundation, Baptist organizations, and numerous others worked through Church World Service and World Council of Churches, finding sponsors of these respective faiths and nationalities (Tolstoy) in America. I do not have the opening dates of large-scale operations under IRO of the other two large church agencies, namely, NCWC, working largely with Catholics, and HIAS-AJDC, working only for the resettlement and assistance of Jews, but both of them carried a large resettlement burden.

During its four-year span of operations, IRO moved a total of one million displaced persons. Of these, U.S. took 308,000, Australia, Canada, and Israel

coming next in order as receiving countries. Most of the actual refugee selections at the European end and the finding of sponsors overseas was done by the four large agencies named above. IRO officials often stated that but for these agencies, the whole operation would have bogged down, since they provided the resettlement groundwork. IRO provided largely transportation money, the general legal umbrella, welfare and medical care during processing, and similar services. The various reception countries sent Immigration Missions to help in selections, to provide political screening, etc. The United States sent the U.S. Displaced Persons Commission and Immigration and Naturalization Service to sit in the larger processing camps. All told, refugee papers passed 300 desks en route if all went well; this number increased if there were snags in the processing!

Because of the Catholic flavor of many of the hardest hit of the expellee countries, NCWC had a specially great burden to carry. CWS and WCC have also carried a large burden, because they never said "no" to any religion or creed and accepted any mixed marriages turned down by the others. World Council of Churches held its welfare and resettlement umbrella over all non-Lutheran Protestants, including Reformed, Baptists, Czech Brethren, and small church groups, including the Historic Peace Churches. It assisted Mohammedans and Buddhists, and many thousands of Russian Orthodox refugees. At its height it had 500 field workers in 12 different lands; maintained over 450 pastors and priests in many refugee areas and camps; gave 250,000 people church service opportunities.

Lutheran World Federation (working only with people of this faith) has presented a particularly strong welfare and resettlement front for refugees, largely because there was a strong representation on both sides of the Atlantic, the two parts of which (comprising 60 million persons) could work hand in hand. They were pioneers in the excellent dossier method of bringing refugee and sponsor together (including a well-written description and life history); they established the revolving loan fund for those not coming under the IRO umbrella (providing loan money for passage). Both of these techniques have been adopted and modified by other agencies since, so successful did they prove. LWF also had an amputee rehabilitation pro-

gram, several feeding programs for children, dental service subsidies, European summer camps, children's Sunday schools (in 1949 there were 1,900 children in 132 schools). For a while it operated a printing press which produced hymnbooks and Bible study books for refugees. It had charge of Baugemeinschafts for the construction of home units, especially in Austria. In the latter area they did pioneer work, the first 24 apartments being constructed in Salzburg, and later 77 apartments in 7 large brick buildings in Vienna being the first refugee resettlement project in that city.

A few figures may serve to show the comparative size of the three large voluntary agencies and the constituencies they serve. During the IRO immigration program NCWC sent 115,000 immigrants to the States; CWS-WCC sent 85,000; and LWF sent 29,575. Translated into material goods sent to Europe, the figures stand as follows: NCWC 50 million pounds; WCC 15 million pounds; LWF 3,500,000 pounds. I do not have figures at hand to present a true picture of resettlement and material aid assistance given during the same period by the Quakers and the Brethren, but I should like to give a few Mennonite figures, since these are at hand. Between Dec. 1, 1946, and Nov. 30, 1951, about 13,300 Mennonites were assisted to new homes in South America, Canada, and the United States, while approximately 685 non-Mennonites were placed with Mennonite sponsors in the States. The relief contributions for 1941-50 stand at \$4,227,255; material in kind for the same period stands at about \$8,593,000. One of the more significant services of our young people today is the PAX labor of love being done in Germany, Greece, and Jordan in lieu of military service. In six German districts from Lübeck to Stuttgart housing units for 143 families or 600 people are being built for Mennonite refugees (with an expenditure of 213,500 DM in cash and 142,400 DM in labor). An additional 1,333 Mennonite refugees are in desperate need of housing assistance. Among the significant contributions of the Quakers and Brethren since the war (in addition to resettlement and material aid) are the settlement houses or community centers of the Friends, and the heifer project and neighborhood building projects (voluntary labor) of the Church of the Brethren. These are chapters in themselves and represent epics of the dynamic power of love at work in a hotbed of need.

In the process of resettlement and refugee work the churches have learned several important lessons, sometimes at rather high costs to the refugees. The task was an enormous one, for which none of us had previous training, but with the Lord's help a great deal of good was accomplished. Some of the peculiar sufferings which came to the refugees during their immigration pro-

essing were: tragic family separations; expired visas; illness due to worry, fear, and improper food (especially during the mass migration stages of IRO); impersonal handling and sometimes almost inhuman treatment on the part of some officials; lost papers and documents; blackmail on the part of a jealous individual who did not pass his health or security check. It was in places such as this that the Christian relief worker or resettlement officer could be of tremendous help to the raw and bleeding soul of the refugee. After such kindly assistance it was often easy to bring spiritual comfort with a few words or by means of a Christian tract in their language. I shall never forget the night I drove to a lager (refugee camp) near Munich to give an old lady a Bible just before she was to leave for Bremen. She received it with tears of gratitude in her eyes; she had left the family Bible with her daughter who had to remain behind because of t.b.

There were others who were deeply touched by a bit of love. As I sit and think of them now, scores of them pass in review. The praying grandmother who almost lost her sanity as she spent night after night huddled on the street with her small grandchild; the emaciated t.b. family who were pitifully grateful for a few items of food and clothing brought them in the name of Christ; the woman who was so starved that she hid a loaf of bread under the bed when there was a knock at the door; the so-called atheist who was won by a bit of Christian love; the scores who wept for joy as they passed their last step in processing. These and many others come to mind—people with helpless, appealing eyes; people asking for a cup of cold water in their hour of need; people who have drunk their cup of suffering to the bitter dregs, who are looking at you and me as if to ask, "You of the Christian Church, what is your answer to our great tragedy?"

(Concluded next week)

The Morgantown Campaign

By T. K. HERSHEY

A congregation or community that has not had the Brunk Bros. Tent Campaign in their community do not know the work there is in preparing for it.

One of the first things to be done was to seek a suitable location, one not too far from a town, and if possible, along a main highway. We were fortunate in this for a location near Morgantown. A brother volunteered to turn over a 13-acre grass field for this purpose, midway between Morgantown and Elverson.

The next step was to appoint committees on arrangement. This was done by the ministers of the district. They were as follows: Publicity, Field, Tent, Parking, Transportation, Ushers, and Spiritual Life. One brother was appointed as "Key Man." He was the repre-

Rural Life Conference Program

Hesston College and Bible School

Jan. 30—Feb. 1, 1953

Theme: The Rural Home

Speakers:

J. Winfield Fretz, Professor of Sociology, Bethel College, North Newton, Kans.
Roy D. Roth, President-elect and Instructor in Bible, Hesston College and Bible School, Hesston, Kans.
Clayton Beyler, Instructor in Bible, Hesston College and Bible School, Hesston, Kans.

Friday

5:30-7:30 p.m.

Supper and program with students

Chairman—Lester I. Culp

Special music, by chorus

Panel discussion: "Rural Home Problems"

Discussion leader: J. Winfield Fretz

Members of a typical family—

Father—Allen White

Mother—Mrs. M. A. Yoder

Son—Willard Roth

Daughters—Sylvia Andres and Vada Hostetler

Saturday

9:30-11:30 a.m.

Chairman—Mrs. Willard Vogt

Rural Home Problems—J. Winfield Fretz

(Continuation of Friday evening discussion)

Social and Recreational Problems of the Rural Home—Roy D. Roth

7:30 p.m.

Chairman—Al Weaver

Our Rural Culture—Clayton Beyler

Film

The School's Place in Preparing Young People for Rural Home Life

—J. Winfield Fretz

Sunday

8:15 a.m.

Christian Workers' Band

"My Responsibility in Home Building"—J. Winfield Fretz

11:00 a.m.

Sermon

"The Spiritual Nurture in a Christian Home"—Ivan Lind

7:30 p.m.

Chairman—Clayton Beyler

Providing Worth-while Activities for the Family Unit—J. Winfield Fretz

Abiding Values of the Christian Home—Roy D. Roth

sentative of any of the committees to the Brunk brothers. After several meetings of the committees, their work was defined and the machinery was ready to be set in motion.

The Publicity Committee prepared a weekly bulletin called *Revival News*. It contained valuable data on revival and information on the activities of the committees and of the campaign. These were distributed weekly among the churches. One was impressed with the emphasis on prayer and co-operation of the churches in the *Revival News*.

Another striking means of publicity was the printing and distributing of thousands of leaflets, 25 x 30 inches, for mass distribution to the general public. It was headed "*Brunk Bros. Conduct Revival at Morgantown.*" On one side of the leaflet were photos of the Brunk Bros. trucks, trailers, grounds where thousands of cars were parked and overflow-crowds seated outside the main tent. On the other side of the leaflet was a sketch of the principal roads leading to the tent. All roads did not lead to Rome this time, but to the Brunk Bros. Tent. These were mailed to box holders in and around Morgantown and Elverson. The young people also placed one in every home in these towns, and some adjoining towns.

The Publicity Committee had invitation cards printed to give to friends. A large card, 10 x 12 inches, with appro-

priate announcements was placed in the windows of business houses as well as in private homes. By now people in general knew that the tent was soon to arrive.

On Oct. 13 trucks began to arrive from Harrisonburg, Va. On the afternoon of the fifteenth, 20 or more brethren were seen driving down stakes, hauling shavings, and doing other preparatory tasks. On the sixteenth, more than 50 men were on hand to help raise the tent. At noon they were served a fellowship dinner in the garage of one of our brethren. The afternoon found them fastening down the tent, placing lights and chairs, and setting up the platform. On Saturday the heater was installed and many smaller details were attended to. The Parking Committee was busy placing markings and laying out the field. An auto equipped with loud-speakers was out announcing that the meetings were to begin the next day.

Oct. 19 arrived. The ministers of all the churches in the district used II Chron. 7:14 as their text for the Sunday morning sermon. Some spoke on this text more than once. Enthusiasm and interest ran high. All our members were expecting a real revival. We all rejoiced to see the tent full of people the first evening. The second and third nights it turned cold and snowed some, and to add to this, one of the heaters did not function. In spite of it all, people re-

A Prayer for This Week

We have entered, our Father, through the portals of a new year. We desire to live this year in obedience to Thy will, and in fulfillment of Thy purposes. All that we do, we want it to glorify Thy Son, Jesus Christ, whom we desire to have as Lord of our lives. In the work of the church we do desire Thy guiding hand. There will be many decisions to make, and we do pray for clear minds when we work as a body in building the kingdom. Guide the pastors of each congregation, and each person who has been assigned any place of responsibility. And do, O gracious Lord, send into each congregation and into each life a new sense of spiritual needs, and may we experience a spiritual revival that will send us forth with power in our witness. We do not ask, O God, that we might know what is before us for the coming year, but we do pray for grace for each moment and for each event of life. If this is the year in which the Son of God returns to gather His own, do, O God, help us each one to be watching for that event and to be found without spot and wrinkle, so that we might share in the glories of heaven with the One who redeemed us from sin. We do praise Thy name for this great gift of salvation, and for the many things that Thou hast done for us during the year that is just past. Forgive, we pray, those many times that we failed to know and do Thy will. In the year we have just entered it is our sincere desire to walk more closely to Thee. Do give us courage to witness and live in such a way that Thou canst be glorified through the victories that are ours through Jesus Christ our Lord. Amen.—*Conference Messenger.*

just before the evening service grew in attendance. Hundreds assembled there for prayer. The chairs were arranged in groups of six in one place. This meant that many audible prayers ascended to the throne of grace at one time in behalf of the services.

Services the last Sunday were not to be forgotten by the many who attended. The services for the afternoon were announced for the young people, but some as old as the writer could not stay away and were allowed to be present. There were visiting groups present from Harrisonburg, Va., Johnstown, Pa., Souderston, Pa., Ohio, and Ontario. Individuals were there from Delaware, Maryland, West Virginia, Oregon, and other states. To hear testimonies from these young people, who at one time had been blessed in these tent campaigns, was indeed most inspiring.

When we speak of results, one cannot know them in their outreach. Here are a few briefly told: Hundreds responded to the invitation and were dealt with in the prayer room by the personal workers who had been instructed before. Some were there to seek salvation, others to confess their sins; many who were backsliders were there to seek the Lord anew. A number lacked assurance. Several hundred sought the fullness of the Holy Spirit. Space will not permit to relate the many testimonies. Suffice it to say that there are members in all our churches who have been marvelously blessed and now have ringing testimonies. The hundreds of cards signed show that people came from many different congregations in Lancaster, Bucks, Berks, and Montgomery counties.

Another result that should be mentioned is the continuance of the noonday prayer meeting. We assemble at the Conestoga Church from 12:00 to 1:00 on Saturday. This is an informal meeting where requests are given for prayer. The young people of our district have organized a Praise, Prayer, and Testimony Meeting. This, too, is well attended. One of the most encouraging features to the success of the campaign was the one hundred per cent unity and harmony among the ministers of all our churches. There was a deep desire and burden to work for the salvation of souls that we trust will last.

On Nov. 10 brethren from all parts were on hand to load the tent, chairs, and other belongings on the trucks. Later in the day, the trucks, trailers, and cars with the Brunk Bros. and their workers were on their way Southward.

May God continue to give the increase for the planting and watering that has been done, and may the revival fires kindled continue to spread throughout the district.

Elverson, Pa.

Wrinkles should merely show where the smiles have been.—Mark Twain.

Prayer Requests —

Pray for the blessing of God upon the relief work we are beginning in needy Korea.

Pray for our Mennonite broadcasts, as they herald the Gospel over all the world.

Pray for the Mennonite Publishing House in its expanding opportunities to publish the truth in many lands. There are open doors and many adversaries.

Pray for the Lord's blessing upon the revival meetings held by Bro. Derstine at Kitchener, Jan. 11-18.

Pray for God's leading in the life of a young girl who has a serious decision to make.

(Requests for this column must be signed.)

A New Sight

By MARTHA SHETLER GLICK

Sometimes it takes unfortunate beings who have been deprived of some of their five senses to bring to reality the things that God would have us hold most precious. During our visit to the school for blind children, a few years ago, this truth so deeply impressed me that I would like to pass the blessing on to others. I cannot forget it, nor would I want to because one of life's greatest lessons was taught that day.

This visit was made by our Sunday-school class in trying to spread a little Christmas cheer to those who could not see. The blind children entertained us by singing some carols and from that day forth "Silent Night" has taken on a new meaning. How could they sing so joyfully, "All is calm, all is bright"? A few songs were sung as solos. Each child would wait for his turn to sing. Then feeling his way to the aisle, he would walk to the front of the room, turn and face the audience before he began to sing. With the exception of one or two times, each child found the way unaided. When someone had trouble in getting to the front, the one beside him would quickly rise and guide him along. What co-operation and patience they had learned! There was no one pushing objects in their path to make them stumble and fall, no one laughing and jesting at the other for being blind; for they were all blind. The eagerness that each showed in waiting to sing thrilled my heart. I asked myself, "Who is blind? I or they?"

Gap, Pa.

turned. There was a very high wind for a day or two, which was hard on such a big tent, and resulted in cutting short the services one evening. However, in general the weather was favorable and the attendance was good, filling up the tent entirely on Saturday and Sunday evenings.

The inspiring song service led by Bro. Lawrence Brunk without songbooks was uplifting. Bro. George brought us 25 messages during the three-week campaign that the thousands who attended will never forget. The power behind the campaign was the noonday prayer meeting held in the tent. The number increased from some twenty to one hundred. Also the half-hour prayer and praise service held in the prayer room

CHURCH MUSIC

The Role of Music in the Local Church

By GLENN MÜSSELMAN

The church and its hymnody has exerted a powerful influence on the musical taste and preference of the public. This is verified by a public opinion survey sponsored by the American Music Conference in 1949. It revealed that church music held number one place in the musical preference of the people; second was dance music; old favorite and folk tunes came third; semiclassical operettas fourth; cowboy or hillbilly fifth; and boogie-woogie last.

One is gratified to see that although secular music at present seems to abound so profusely, yet it has not been able to conquer church music. The church which cradled music development for nearly fifteen hundred years still stands as the mightiest influence on the musical world. The majority of the people still look to the church for music that will express their noblest and inmost feelings, and that will inspire their spirits to the eternal.

Bach's concept of music for the glory of God and the inspiration of the soul has not been lost. Christianity has always been a religion of song. Wherever the Gospel goes, there we find singing. Music in the Old Testament, especially in the Psalms, was the response of a joyful heart, a heart that praised and worshiped God, even though God was not revealed in fullness. In the age of grace and redemption Christians have expanded music to express the great theme of faith in Christ. However, the Middle Ages restricted music primarily to the select few of the choir, and the congregation in a sense had no song on its lips. It remained for the Reformation to unlock musical expression in fullness with the return of congregational singing. Since that time hymnody, under such leadership as Luther, Watts, Wesley, Montgomery, and many others, has brought a rich heritage of expression to the Christian Church.

Today it is left to each denomination and each congregation to avail themselves of this heritage by using it in worship and by shaping an adequate program of church music participation and education. This involves purpose and planning. It is with this in mind that I shall discuss further church music in the life of the local congregation.

At the apex of any planning in church music is congregational singing. Not only is it the most beautiful but also the most active expression of worship. Everyone has opportunity to participate ac-

tively in voicing praise to God in which worship becomes unified but yet individual. Such an experience is spiritually inspirational and spiritually illuminating; for in hymns and spiritual songs one can worship, receive spiritual instruction, and give testimony of Christian experience. It must be said that congregational singing is a vital part of the entire program of the church. It is corporate worship and corporate testimony. Having granted its importance, what are ways and means of maintaining, enhancing, and vitalizing it?

The future of congregational singing depends in part upon the people's willingness and ability to read music. Harmonic singing rather than unison singing as practiced in the churches of our country demands that all know how to read harmonic music. It cannot be denied that soprano, alto, tenor, and bass constitute a beautiful and singable harmony. No individual needs to sing in a range not suited to his voice. Training and practice in reading music is the only way to achieve this ability. A good share of this work is being done today both by the public schools and by church schools, where singing classes and choruses provide instruction and practice. Children now have many more opportunities in this area than had children of the past generation. But this effort does not meet the need one hundred per cent on the congregational level; for there are those in the local church who have had very little or no musical training in school. It remains for the congregation to cooperatively set out to effect an effort of its own in this respect.

Singing Class

The "old-fashioned" singing class need not be outdated. I can conceive of just such a class meeting this need. 'Most every congregation carries on some type of midweek meeting for instructional study in addition to the regular Sunday services. I would suggest that these midweek meetings be planned on a long-term basis. Besides Bible study, doctrinal study, mission study, or church history, such a calendar should include a course of church music. Each course could contain ten or twelve weekly lessons. The details would need to be worked out by each local church to fit the particular situation. A study in church music should occur not less than once in three years and perhaps more frequently, and could contain elements of hymn study, sight-reading, interpretation of hymns, and discussion of music in worship. A capable leader could make the class interesting and very worth while. Perhaps its value could best be

measured in the change that would take place in the Sunday services.

Hymn-sings on Sunday evenings after the regular service could further augment the midweek course in interpreting old hymns and learning new ones.

Special Singing

Additional help in promoting better congregational singing comes as a secondary benefit of special singing. Choruses and quartets, of course, should not be used if they do not contribute to the worship of the congregation. Special music, while it does not give the congregation opportunity to sing, should lead them into a meditation of worship. This demands consecrated effort on the part of the singing group and on the part of the congregation. But I mention this secondary benefit of musical instruction as also something to be considered. Those who participate in a quartet or chorus must be able to read music and spend time in practice, which is a great impetus to musical training, both in blending tone and learning new songs. It might be mentioned in passing that time spent in practice is also a wholesome experience of fellowship and recreation.

The congregation by hearing special singing will unconsciously be "reading" music too. The special group can introduce new songs to the congregation to add to the usual limited number. Certainly there is no virtue in limiting ourselves to a couple dozen songs when there is such a vast number of expressive worship hymns. Perhaps it would be good for those congregations which each Sunday morning drag their singing like a funeral march (no matter what song) to hear a quartet or chorus sing those same songs with the Christian joy that was intended in them. Special music, I think, can contribute much to the church, but let it be subordinate to congregational singing.

Children and Junior Singing

I believe one of the great reasons why congregational singing is not what it might be in our local churches is the lack of musical vision for the children. Why confine our efforts to the age twelve group and up? What kind of acquaintance with music do we give to the age group one to twelve? Is this not our weak point? I mentioned before that public school training was a great help in music training for children, and it is also true that children do assimilate some musical training in congregational singing. But there is a definite need for musical training that is adapted to them in the church. I do not mean the all too common ditty-type songs that are used many places. The local congregation must implant early the elements of worshipping through hymn singing. There is excellent material for this type of training in Walter Yoder's book, *Junior Hymns*, a book which I would dare say many congregations never heard

of; and yet it is one of our own church publications. It may be argued that children cannot grasp hymns. Have we ever tried it? I know of one teacher in a parochial school who is amazed with the grasp and appreciation children demonstrate in singing hymns. It is evident that such training can accomplish more in the plastic years of childhood than even a chorus can do for young people.

It is encouraging to know that there are congregations which are exerting forethought and are implementing a vision in this area. An outgrowth of this vision is junior church, which seeks to lead children into meaningful worship on their level.

Attitudes and Goals

There are certain attitudes and goals which should govern the over-all planning in the local congregation.

First let me list a few of the wrong attitudes and goals of church music which are all too prevalent even in our own denomination. Perhaps the most common fault in this respect is the use of music to add variety to the service and for "fill-in material" between other parts of the service. Some places it may be used at the beginning of the service to call the congregation to assemble, a substitute for a church bell. Special musical programs, hymn-sings, etc., may employ music to draw large crowds. Is this a legitimate purpose? A last ulterior purpose I mention is the use of music for a reveling, aesthetic experience. (Something to make me feel good.)

Having listed wrong attitudes and goals which often characterize our approach to church music, let me now give four goals which should govern church hymnody.

Church hymnody should be foremost an *expression of worship*. When this goal is accepted the words will become dominant to the music. Singing should be beautiful but it cannot resolve into aestheticism and still be spiritual worship. Music must be but the framework for the words, accentuating and enhancing them. Such a sacred purpose calls for an inner spiritual preparation on the part of each individual. Hymnbooks, a song leader, and ability to read music are not enough for a congregation. These are but the externals, empty without a spirit of worship in the individual heart. "It is the Spirit and the joy of the Lord in the soul that expresses itself in hymnody." These words by Paul Erb enunciate that worship in congregational singing must come as a spontaneous expression of the heart.

A second goal of church hymnody for the congregation is *spiritual inspiration and stimulation of holy thoughts and feelings*. This should come as a by-product of worship and should not be considered the primary goal of our singing. Both the emotion and intellect respond to a worship attitude. A faith that is

expressed in worship begets faith.

Testimony sounds a third goal for hymnody. The church as a fellowship of believers can express this fellowship in songs of testimony. There are many songs which are suited especially to this goal. Encouragement in the Christian faith is also inherent in this mutual experience.

A fourth goal for hymnody is *instruction*. Our hymns are full of teaching material. Instruction in the doctrines of the Christian faith in some instances comes more by way of church hymnody than by way of the Bible directly. This should not be the case, but the fact that it is true lends to the importance of hymns for propagating the faith.

Some hymns lend predominantly to one purpose rather than another, yet these four goals are not mutually exclusive of one another. One hymn may contain all four goals.

The objection may be given that such an ideal in church music sounds well and good, but to put it into action is quite another thing. I agree that it will not be easy, but what is needed is capable leadership. Certainly the minister cannot be expected to shoulder this work with his other heavy responsibilities. But he can give encouragement and suggestion to those of the laity who have vision and ability in this area. The chorister must take church music seriously and give leadership to this work. Musical training in a church college should promote this leadership to consecrated service in the music of the local church. A congregation might well afford to contribute to the training of its chorister in the church school.

The chorister and the minister in the future need to give more planning to the church service in unifying it and making it a worship service meaningful to the congregation.

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 Gettysburg, Pa.

Let's Encourage One Another

By ROY L. SMITH

Outdo one another in showing honor.
 —Rom. 12:10, R.S.V.

Only God can know what a success some people would make of their Christian life, if they had a little more encouragement from their fellow Christians.

It is a great temptation to feel that we are successful as church members when we have been elected to some high office,

put at the head of the committee, or had our names included in the list that went into the cornerstone.

Take time someday to browse through your New Testament and see how many times the early church assembled for the purpose of heartening one another. Note the number of times Paul confessed that he had been put on his feet again by the solicitude and the encouragement of some of the brethren.

If the modern church would spend more of its time pouring confidence down into the souls of the saved, expressing faith in its leaders and its membership, it might be surprised at the number of the unsaved who would be attracted by this kind of kindness.

The late Dr. William L. Stidger made it a rule for many years to write one letter a day to some person who was doing a good Christian job in some difficult place. In his own inimitable style he would say, "I've been watching you, and I'm proud of you. God bless you. Keep it up." And there are hundreds of hard-working Christians who have taken heart and renewed their efforts after receiving one of his "booster billets."

There was the church school teacher in one fashionable congregation who came to his pastor, very dejectedly, and said, "I guess I had better give up my class of boys. I have been teaching them for three years now, and not once in all that time has any parent ever mentioned to me the fact that their son was in my class. I guess I've not done much, and the sooner I quit the better."

"I don't dare cave in," the young man said. "At least twenty people in the old home church have written me telling me that they believe in me. I can't let them down." And a little encouragement from the saints saved one boy from sinning.

Streets of Golden Glass

By Edna Beller

In vision splendid, St. John saw the holy city glow
 With gems whose names still faintly chime
 like hymns of long ago.
 Eternal changelessness looked down on puny things that pass,
 But, best of all, were royal streets paved with transparent glass.

Through world-walled avenues I walk and follow where John trod
 Up mystic slopes to find at last the citadel of God.
 I, fascinated, watch the whirl as white-winged angels pass
 And shield my heart against the glow from streets of golden glass.

Eye hath not seen—oh, heart, today hush at the word, divine!
 Ear hath not heard, but God reveals the glory that is thine.
 Eternity is here where time ticks off the years that pass
 While even now my spirit treads the streets of golden glass.

Grantsville, Md.

FOR OUR SHUT-INS

Bitter-Sweet Pain

By Lorie Conley Gooding

Lord, at Thy hand have I taken the gladness,
The wild, surging joys of Thy love's sweet caressing.
Now if Thou send pain, shall my heart not receive it?
Yea, if pain be Thy gift, will it not be a blessing?
Tho' tides of misfortune and sorrow roll o'er me,
Thou givest me strength for the storms I must meet.
I have peace in my heart, Thy deep peace, to secure me,
And the light of Thy love to make suffering sweet.
Oh, the way of Thy will is not always in sunshine.
Sometimes Thou must lead through the darkness and rain.
If I know 'tis Thy will, and Thy hand shall uphold me,
I thank Thee, my God, for the bitter-sweet pain.
Holmesville, Ohio.

Trust Thou Me

By Rose Magines

*Fear thou not, for I am with thee,
Child of mine, be not dismayed;
With my perfect peace I'll fill thee,
If thy mind on me is stayed.*

*Peace, my child, be thou not fearful;
Wind and wave obey my will.
Storms of life shall not o'ertake thee,
When I say to them, "Be still!"*

*'Neath my wing, O child, I'll hide thee;
Rest securely, trust thou me;
Know that I'm thy Strength, thy Refuge;
I, thy God, do care for thee.
La Junta, Colo.*

The Better Way

It is only natural to conclude that when people have plenty, when work is steady, when business is good, they will be grateful for their material blessings. It is not unnatural either to suppose that when people are free from trouble, when they and their loved ones are in health, when their social environments are congenial, when they have been delivered from disaster, their hearts would instinctively go out to a loving heavenly Father. Such, however, is not always true. On the other hand, all of us have known some who have been bedfast for years and yet felt God was good to them. Others have been denied even the necessities of life, but could still radiate sunshine. How many of us have gone away from such a home ashamed and humble, vowing never again to complain!

A truly thankful person believes that back of all earthly experiences is a great

and good God who is to be served not for what he receives in return, but for the joy of serving God for His own sake.
—D. Carl Yoder.

Tomorrow for Tomorrow

Would it not be better to leave tomorrow with God? That is what is troubling men: tomorrow's temptations, tomorrow's difficulties, tomorrow's duties. Martin Luther, in his autobiography, says: "I have one preacher that I love better than any other upon earth; it is my little tame robin, which preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops onto the sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops to a little tree close by, and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing and goes fast asleep, and leaves tomorrow to look after itself. He is the best preacher that I have on earth."—*The Burning Bush.*

The Goal of Life

Holiness, not happiness, is the goal of life. So when God molds a man, He puts weights on him, gives him burdens to lift, crosses to carry, hardships to endure, tribulations over which to triumph. All is a profound mystery, to be sure. A little boy wanted to know why vitamins are always put in spinach and never in ice cream, where they should be. Don't ask me why, but for some strange reason our sweetest songs come out of our saddest thoughts; the Negro spirituals are the sad songs of a sad race, and they are the loveliest music in America!—J. Wallace Hamilton, in *Ride the Wild Horses* (Revell).

A Small Bee Hive

By MAY H. GOCHNAUER

There are many ways in which we can ease the labors of those responsible for caring for us. This little Bee Hive may be of help to us. Let's try it.

Be prayerful. "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6).

The prayer ministry presents a challenge and a privilege to shut-ins.

Be patient. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:4).

Be quiet. "In quietness and in confidence shall be your strength" (Isa. 30:15).

Be thankful. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20).

Be considerate. "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2).

Be kind. "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

Be cheerful. "Be of good cheer" (Acts 23:11). "A merry [cheerful] heart doeth good like a medicine" (Prov. 17:22).

Be courageous. "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Ps. 27:14).

Be thoughtful. "As he [a man] thinketh in his heart, so is he" (Prov. 23:7). "Whatever things are true . . . honest . . . just . . . lovely . . . of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

Be loving. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God" (1 John 4:7).

As the love of God is shed abroad in our hearts, love will radiate to those about us.

East Petersburg, Pa.

Where Shall I Look

*Where shall I look for a song
When my day has been weary and long?
The thoughts I so painfully need
Should be humble and hopeful as seed:
So I think, as I curl in my chair,
Of old poetry subtle and fair,
But I drift into heavier chords,
Blaring sagas of heroes and lords—
I grow tired of tales that are grim
And I turn then to listen to Him.
I reach for the words from afar
Where heart ease and happiness are,
And my room glows with glory and gold
As the Bible's warm pages unfold.*

—Frank H. Keith, Nov.

TO BE NEAR TO GOD

THEME: THE LIVING TEMPLE OF GOD

Sunday, January 11

The Heart. Matt. 9:4; Prov. 27:7.

The heart is perhaps the most wonderful organ in the human body. Certainly it is the most faithful, working day and night. If it slows down we faint. If it stops we die. Heart disorders are not immediately apparent to men. But the examining physician knows. A good heart means life. A bad heart death. The spiritual lesson is apparent. We are as good as our hearts and no better. As human blood cleanses and gives life to all the body, of which the heart is a part, so the blood of Christ gives life to the spiritual heart and cleanses it of every contagion of sin. Paul says in Rom. 8:27, R.V., "And He who searches the hearts of men knows what is in the mind of the Spirit." The Holy Spirit living in our hearts witnesses concerning its condition to God, even in prayer unuttered.

Affirmation: Today I will welcome the search of God in my heart.

Monday, January 12

The Month. Matt. 12:34-38.

Yesterday's meditation shows the impossibility of pretense before God, today's the impossibility of a double life before men. Sooner or later (mostly sooner), comes the giveaway word or statement revealing the true inner condition. How searching Christ's statement, "by your words you will be condemned." Uncharitable words against someone's fault; unkind words against our neighbor's policies; impatient words against our children's slow learnings; critical words of a brother's motive. Rather let our words "justify" us. Let us so live that we may speak words of thanks; words of praise; words of cheer; words of kindly helpfulness; words of life.

Affirmation: Today "Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord."

Tuesday, January 13

The Heart. Matt. 6:15-19.

Practicing piety for pity? Hypocrites do it and have their reward! The Christian can be serious without looking grim. He can be "fighting the good fight of faith" without registering fear on his face, or the smirk of "I am holier than thou." We can pray with our faces washed and hair combed. Christianity is not a dismal thing. The Christian prays standing up and working. He hides his sorrows under a smiling face. His stomach may need food in the stress of the labor—his heart may be breaking in loneliness or sorrow—but he will not go begging of his fellow men through appearances. Christ told His disciples, "Wash your face, anoint

your head"—smell nice! Practicing piety before men? It stinks.

Affirmation: Today I will tell my troubles to my "Father who sees in secret."

Wednesday, January 14

The Ears. Matt. 13:9-17.

Most of us know this story but conveniently forget it. The naturalist was walking down the busy street of a great city. Stopping suddenly he said, "Listen!" His companion heard only the clanging noise of the street from the sidewalk. But the friend of little things stooping down said, "Hear this cricket?" The noise of life affects Christians too. Have we stopped our ears against the larger dinings—the sighs of the widows and orphans; the cries of the poor; the wails of the heathen; the preachings of the righteous; or the promptings of the Spirit? Have we plugged our ears to the smaller tinklings—the laughter of an innocent child; the shout of strong youth; the song of a mother; or the symphony of nature? Our ears were made to gather sounds to promote action or reaction. Are we hearing?

Affirmation: Today I will be sensitive to every sound meant for me.

Thursday, January 15

The Eyes. Luke 11:33-37.

"Sight is priceless" is a familiar advertisement. We agree and are happy not to need the aid of "the seeing eye." Sometimes, though, we suffer from double vision and see things out of proportion. An "evil" unsound eye measures the dazzling pleasures of sin twice as valuable as the simple joys of godliness. The man who craves intoxication risks the dilemma of two sidewalks upon which to walk. The power of a look is never more clearly and pitifully demonstrated than by a Christian whose "lamp of the body" is no longer "single." How great is that darkness!

Affirmation: Today I will keep my body fully of light by seeing the Word as "a lamp to my feet, and a light to my path."

Friday, January 16

The Hands. Acts 20:32-36.

Hands clenched into a tight fist at birth; relaxed and outspread at death—instruments all through life to blast or bless. The Lord Jesus not only said, according to Paul, "It is more blessed to give"; He did it. Hands of blessing on tousled little heads; cool hands on fevered brows; powerful hands to dispel the grasping, desecrators; dexterous hands to save a drowning disciple; gracious, ministering hands full of bread and fish; yielding, re-

(Continued on page 21)

WITNESSES OF HIS GLORY

Sunday School Lesson for January 18

(Matthew 17)

Some one says we study in this lesson the greatest event in Jesus' ministry. What was the event? Let pupils tell or read of the withdrawal to the mountain apart and the events that happened there.

Why did Jesus go up there? And why did He take some disciples along? It must have been that both were needing the experience of glory.

Jesus is now in the northernmost territory of His last missionary journey. Ere He faces the cross He goes to talk with His Father about His decease. What part of the plan they talked of on this occasion we can only wonder. We do know that Jesus knew the Father's will. Had not this plan been laid in general from the foundation of the world? Is it not possible that Jesus' humanity needed this experience with divinity as He went toward the cross? We must remember Gethsemane.

Moses and Elijah, who also appeared in glory on this occasion, represented the old covenant which was now soon to be fulfilled in the new. How these two must have been interested in the coming redemption at Jerusalem!

To hear His Father's declaration, "my Son, in whom my soul delighteth," must have been very encouraging to the Son. Little do we understand the grace needed to set His face steadfastly to go up to Jerusalem.

Jesus took the disciples along to behold His glory, "the glory as of the only begotten of the Father." Peter said he was "an eye witness of His majesty." Jesus was preparing these men for their part in the Gospel era. The faith of these men was strengthened as they heard God Himself declare Jesus' Sonship and give approval to all His deeds. Immortality was proved to these men. Peter's remark on the building of tabernacles may have been a suggestion as to a way to avoid the cross of which Jesus had told them several days before. Understanding of the experiences on the mount may not have been too great in the immediate present, but Jesus was training with the future in view. How often these three men must have thanked Jesus for this new revelation!

And down to the valley to serve and save went our Lord with the three privileged believers. Jesus brought their thinking again to the purpose of His kingdom. Someday He would count on these very men to build what He was beginning. Perhaps they needed to see another demonstration of power and to see that suffering comes before glory.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

Spiritual life is not deliverance from the law of God, but from the law of sin.—John E. Lapp.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. David Harnly, who has worked in the pressroom at the Publishing House since 1938, and who has been foreman there since 1943, discontinued his connection with the Publishing House at the close of 1952. We appreciate his faithful and efficient services here.

Bro. Ivan Magal held a special meeting for displaced persons at the Prairie Street Church, Elkhart, Ind., on Dec. 28.

The Wayne-Medina MYF Christmas meeting was held at the Smithville, Ohio, school on Dec. 30.

The new Christian day school building being built by the Pike congregation, Elida, Ohio, will soon be under roof. It has four rooms and is of brick construction. There are children from seven non-Mennonite homes in attendance with a total enrollment of over 50.

Bro. J. C. Wenger received a sister into the church on confession of faith on Dec. 14, at Hudson Lake, Ind. This makes a membership of four at this place, an extension from the Olive congregation.

Bro. J. L. Stauffer, Harrisonburg, Va., is an instructor for the short Bible term at Western Mennonite School, Salem, Ore.

Bro. John H. Shenk, Denbigh, Va., assisted in a Bible conference at the Sonnen-

berg Church, Dalton, Ohio, the week end of Dec. 14.

A new history and genealogy of the Albrecht family has been published. It lists two thousand descendants of Christian Albrecht, who came to Illinois from Germany in 1836. Copies may be ordered from Mrs. Harriet Albrecht, Ohio, Ill.

"The official paper of our church is the GOSPEL HERALD. One hundred per cent of the families of a number of Mennonite congregations have subscribed for this weekly magazine. A person can hardly be an informed Mennonite without regularly reading the GOSPEL HERALD. Subscription is \$3.00 per year. You pay four or five times this much for the daily paper you read."—Albany, Ore., Church Bulletin. The subscription list of the GOSPEL HERALD now stands at 19,050, the highest figure we have ever been privileged to report.

Bro. Andrew Kauffman was ordained by lot to the office of deacon at Sheldon, Wis., on Dec. 21. The service was in charge of E. D. Hershberger, assisted by E. G. Hostetler and Floyd E. Kauffman.

Bro. Eugene Souder brought the morning message at Pigeon, Mich., on Dec. 21. Bro. and Sister Souder are returning to his former home at Telford, Pa., and will probably be serving shortly under the Franconia Mission Board.

Bro. Don Augsburg, Orrville, Ohio, has been appointed director of activities for the Laurelville Mennonite Camp.

Bro. F. E. Weaver was ordained by lot to the office of bishop at Waynesboro, Va., on Dec. 14.

Two young men were received into church membership by baptism at Lectionia, Ohio, on Dec. 28.

"Answer to War" will be the textbook in a study class at the Denver, Colo., Church beginning Jan. 27. Nonresistance is the chief emphasis for the year 1953 by the Commission for Christian Education. The Denver congregation is getting a bright, early start.

Teachers of juniors and intermediates are reminded that names for the Herald Bible Studies Honor Roll should be mailed to Words of Cheer by Jan. 15. Give name and official address of the congregation. State whether pupils are juniors or intermediates.

Four persons have recently been added to the membership at Atglen, Pa.; two by baptism, one by reinstatement, and one by letter.

Bro. Roy Roth was the visiting speaker at the Pennsylvania Church, Hesston, Kans., Dec. 28, in the 207th quarterly Sunday school conference. This conference has been meeting regularly for more than half a century.

The quarterly singing of the East Holbrook Church, Cheraw, Colo., on the evening of Dec. 28, was followed with pictures of the Rocky Mountain Mennonite Camp.

Bro. John C. Wenger was in charge of a

Bible conference at the Shore Church, Shipshewana, Ind., Dec. 28-Jan. 4.

More than fifty young people enjoyed the Christian Workers Normal at Fisher, Ill.

Bro. Noah Souder, New Holland, Pa., preached the preparatory sermon at Pincetree, Sarasota, Fla., on Dec. 13, and the following evening gave a talk on his European trip. On the morning of Dec. 13, Bro. Le Roy Stoltzfus, Bird-in-Hand, Pa., served communion to this congregation.

An illustrated talk on the Holy Land was given at Wooster, Ohio, on Jan. 2, by Harry Weaver, Fredericksburg, Ohio.

The Curriculum Committee, which functions jointly under the Commission and the Mennonite Publication Board, met at Chicago, Dec. 29, 30.

A father and two sons confessed Christ on Dec. 14 and expressed an interest in participating in the organization of the new congregation which is being organized at Georgetown, Washington, D.C.

Bro. Leonard Garber, Winton, Calif., has with his family been spending a few weeks at their former home, Nampa, Idaho.

A conjoint mission meeting of the Sacramento, Calif., mission families and the Winton congregation was held at Winton on New Year's Day.

Bro. Luke Weaver, Winton, Calif., preached at the Sacramento Rescue Mission on Dec. 30.

A Youth Conference was held at Forks Church, Middlebury, Ind., Dec. 12-14, on the theme Youth-Church-World. Speakers were J. B. Shenk, Peter Wiebe, and Howard Charles, all of Goshen, Ind.

Christmas dinner for the children's home at West Liberty, Ohio, was furnished by the Oak Grove congregation.

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Calendar

- Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 12-Feb. 20.
- Special Bible Term, EMC, Harrisonburg, Va., Jan. 14-Feb. 24.
- Missionary Conference, EMC, Harrisonburg, Va., Jan. 17-18.
- Conrad Grebel Lectures on Christian Education, Scottsdale, Pa., Jan. 19, 20, and Hesston, Kans., 22, 23.
- Maple Grove Winter Bible School, Atglen, Pa., Jan. 19-30.
- Kishacoquillas Valley Bible School, Allensville, Pa., Jan. 19-28.
- Special school for ministers, Goshen College, Goshen, Ind., Jan. 26-Feb. 13.
- Winter Bible Term, Goshen College, Goshen, Ind., Jan. 28-March 6.
- Rural Life Program, Hesston College, Jan. 30-Feb. 1.
- Christian Life Conference, Centro Mennonite Bible School, Feb. 17-19, 1953.
- Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953.
- Christian Life Conference, EMC, Harrisonburg, Va., Feb. 21, 22.
- Conrad Grebel Lectures on Christian Stewardship, Eldron, Mo., March 19-22.
- Conference on Christian Community Relations, Martins Church, Orrville, Ohio, March 20, 21.
- General Council of General Conference, Chicago, Ill., April 8, 9.
- Annual meeting Mennonite Youth Fellowship, EMC, Harrisonburg, Va., June 12, 13, 1953.
- Annual meeting Mennonite Board of Missions and Charities, EMC, Harrisonburg, Va., June 13-18.
- Annual meeting Southwestern Pennsylvania Conference, at St. Louis, St. Louis, Mo., Aug. 2-5.
- Mennonite General Conference, Kitchener, Ont., Aug. 28-30, 1953.

Go, Preach

MISSIONS.

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. Elton Bomberger sailed from New York on Dec. 26 for Djibouti; French Somaliland, from where he will proceed to Nazareth, Ethiopia.

Sister Dora Taylor, missionary to Honduras, is out of danger from her recent illness from malaria and recurring virus pneumonia according to reports from missionaries on the field. Let us continue to remember her in prayer.

Change of Address: Bro. and Sister A. Orley Swartzentruber have found living quarters in Paris, France, from which to begin mission work. Their new address will be 79 Ave. Raymond-Poincaré, Paris 16e, France. Pray for them in this new effort.

Bro. and Sister M. C. Lehman spoke to the Goshen College congregation at the annual family night service on New Year's Eve. They plan to return to Vienna, Austria, in February.

The Peoria Mennonite Church distributed 80 Christmas fruit baskets to several rest homes and to members of their Home department following the annual Christmas dinner on Dec. 23. A number of family grocery baskets were also distributed.

Bro. and Sister Don McCammon and daughter Julia sailed for Japan from San Francisco on Dec. 22 instead of Dec. 20, according to a cable received at the Elkhart headquarters.

Bro. and Sister Edwin Weaver and family spent Christmas with Dr. and Mrs. Robert Bender, Elkhart, Ind. They were together with Sister Weaver's parents, Bro. and Sister M. C. Lehman, and the other members of the Lehman family. They went to Kansas following Christmas to spend part of the holiday season with Bro. Weaver's relatives before returning to Princeton Theological Seminary. Bro. Weaver preached for the College Mennonite Church on Sunday morning, Dec. 21.

The missionaries in the Bihar district of India were together for a Christmas dinner on December 17, at the home of Bro. and Sister Milton Vogt so that the Henry Becker family could celebrate Christmas with their co-workers before leaving on furlough. They left Bombay on Christmas day if previous plans carried.

A Christmas fellowship dinner is held annually at each of the stations in the Bihar district of India. Everyone brings his own rice and pays about five cents towards some meat for the curry. Whatever it costs more is usually paid from the offering fund. Usually there are a few guests for whom provision has to be made.

Bro. and Sister Paul Lauver, missionaries on furlough from Puerto Rico, plan to leave Howe, Ind., on January 11 by car for New Orleans, where they will ship their car to

Puerto Rico. They will spend several days with relatives in Florida and then fly to San Juan, Puerto Rico, on January 19. Their Christmas letter expresses thanks to all the friends who have made their furlough pleasant.

Sister Marjorie Shantz, missionary on furlough from Puerto Rico, flew to Costa Rica on Dec. 29 to attend missionary language school for several months.

Bro. and Sister Clyde Mosemann spent the Christmas season with their parents in Lancaster County, Pa., before flying to Costa Rica on December 28 for a year of study in Spanish language school preparatory to missionary service in Latin America.

Bro. and Sister John H. Koppenhaver and family plan to leave Argentina on furlough, February 17, aboard the SS Julio Cesare, coming to the United States by way of Europe.

A successful summer Bible school was held at the Carlos Casares, Argentina, congregation in the early part of December. Bro. Koppenhaver writes that 95% of the children had perfect attendance for seven days and that the new summer Bible school materials in Spanish are very much appreciated.

Sisters Alicia Quiroga and Alicia Olivera from the Bragado congregation taught in the summer Bible school held in Carlos Casares, Argentina, in December, as voluntary service workers.

Bro. and Sister Amos Swartzentruber, Buenos Aires, Argentina, spent two weeks in the Argentine Chaco assisting Bro. and Sister Samuel Miller to make preparation to return to the United States for the sake of Sister Miller's ill health.

On Sunday, December 21, the first open house was held at El Hogar del Nino, the children's home in Rio Piedras, Puerto Rico, where Bro. and Sister Joe Nauraine are serving. They report a very large number of visitors and many much appreciated gifts.

Sister Una Cressman, missionary on furlough from the Argentine Chaco, spoke at the midweek service and to a women's group at Vineland, Ont., the first week in December and served with the Selkirk, Ont., congregation on December 7.

Bro. S. C. Yoder, Goshen, Ind., represented the Mennonite Board of Missions and Charities at the funeral of Bro. J. D. Smith, Eureka, Ill., on December 23. Brother Smith gave many years of valuable service to the Board as superintendent of the Mennonite Home for the Aged, Eureka, Ill. May God comfort the bereaved family.

Bro. Frank Raber, superintendent of the Mennonite Gospel Center, Kansas City, Mo., spent Christmas with his son Chester and his wife in Goshen, Ind. Sister Geraldine Raber is recovering from a severe attack of polio which she suffered last September.

Bro. and Sister Nortell Troyer, missionaries

on furlough from Puerto Rico, on Sunday, Dec. 21, served the congregation at Clarence Center, N.Y., which supports Bro. Troyer.

The Puerto Rico Hospital Committee and the Puerto Rico Executive Committee met several times while the Brethren J. D. Graber and H. Ernest Bennett were in Puerto Rico in December to discuss problems facing the mission-service program. Further plans were laid for building a new hospital in Aibonito.

Bro. George H. Beare, former missionary to India, will keep the following appointments in January en route from Elkhart to his home at Upland, Calif.: Jan. 4, morning, Holdeman, Wakarusa, Ind.; Jan. 4, evening, N. Main St., Nappanee, Ind.; Jan. 5, Kouts, Ind.; Jan. 6, Metamora, Ill.; Jan. 7, Morton, Ill.; Jan. 8, Sugar Creek, Wayland, Iowa; Jan. 9, Bethel, Wayland, Iowa; Jan. 11, morning, West Union, Wellman, Iowa; Jan. 11, evening, Wellman, Iowa; Jan. 12, morning, Iowa Mennonite School; Jan. 12, evening, Upper Deer Creek, Wellman, Iowa; Jan. 13, East Union, Kalona, Iowa; Jan. 14, Iowa City, Iowa; Jan. 14, Alpha, Minn.; Jan. 16, Manson, Iowa; Jan. 18, morning, Milford, Neb.; Jan. 18, evening, East Fairview, Milford, Neb.; Jan. 19, Shickley, Neb.; Jan. 20, West Fairview, Milford, Neb.; Jan. 21, Wood River, Neb.; Jan. 22, Chappell, Neb.

During their administrative visit to Puerto Rico the Brethren J. D. Graber and H. Ernest Bennett kept the following speaking appointments: Dec. 14-J. D. Graber, La Plata in the morning and Rabanal in the evening; H. Ernest Bennett, Palo Hincado in the morning and Pulguillas in evening; Dec. 21-J. D. Graber, English Vesper Service at La Plata in the afternoon and Pulguillas in the evening; H. Ernest Bennett, Rabanal in the morning and La Plata in the evening.

Sister Mary Good, missionary recently returned from India, will be attending George Peabody College in Knoxville, Tenn., during the second semester. Her present address is 4506 Middlebrook Pike, Knoxville 16, Tenn.

Bro. J. N. Kaufman, former missionary in India, will conduct a mission study course at Metamora, Ill., beginning Jan. 8.

Two sisters, Julia Yoder of the Mattawana congregation, Pa., and Verna Geiser of the Sonnenberg congregation, Ohio, have responded to the mission call to Kentucky. Sister Julia is with the Merlin Good family at Wild Cat, and Sister Verna is with Ezra Goods at New Found. The Pike congregation, Elida, Ohio, who have been sponsoring both outposts, deeply appreciate this added support from these congregations. The Martins Church, Orrville, Ohio, has also been aiding financially.

Bro. Elam Stauffer, on furlough from Tanganyika, addressed the Ambassadors for Christ at Paradise, Pa., on Jan. 1.



New Pax Men. Front row, left to right: C. Wedel, W. Geiser, A. Zehr, D. Shetler, K. Imhoff; second row: C. Conrad, D. Zehr, H. Neumann, D. Troyer, I. Schlabach, W. Dintaman.

More Pax Men Sail to Serve

By MARION W. KLIEWER, DIRECTOR MCC NEWS SERVICE

Eleven more PAX men sailed from New York City on Dec. 5 for Germany, where they will join other PAX men in construction and rehabilitation work. With their arrival the number of PAX men in Europe and the Middle East will total 51.

The eleven men and their addresses are as follows: Carl Conrad, Smithville, Ohio; Walter Dintaman, Edmore, Mich.; Wilson Geiser, Apple Creek, Ohio; Kenneth Imhoff, Washington, Ill.; Harold Neumann, Metamora, Ill.; Isaac Schlabach, Millersburg, Ohio; Dean Shetler, Hollsopple, Pa.; Daniel Troyer, Wooster, Ohio; Clarence Wedel, Burns, Kans.; Alvin Zehr, Croghan, N.Y.; and Dean Zehr, Rantoul, Ill.

After arrival at Antwerp, Belgium, they will be assigned to one of the PAX units constructing houses for refugees in Germany. One unit is at Luebeck and the other at Backnang.

A relief worker just returned from Europe indicated that the work of the PAX men is the most important job being done to resettle refugees.

"Giving them food and clothing will keep them alive, but by building homes for them, you help restore family life," he pointed out. "These building projects have borne much fruit. They have not only made possible the resettlement of families, but have also enabled the PAX men to render a Christian testimony."

At Backnang, where the PAX unit is assisting in the construction of ten six-apartment houses, the first building was dedicated Nov. 9. The occasion was a significant one.

It meant more to these people than just a house to live in. To those who had long been uprooted and who had suffered much, it meant a new start, a church home, new hope, and security.

An outgrowth of the first three PAX building projects in Germany has been the construction of church buildings. These have special significance for Mennonites in these areas. They have had no church life. Their spiritual lives have been neglected. They have had no occasion for Christian fellowship.

Thus these new homes built by PAX men and the churches built later are a means of renewing their faith in God and strengthening the spiritual lives of many persons.

With the addition of these eleven men in Germany, the PAX unit there will number 41. The five-man unit in Greece is carrying on agricultural experiments and assisting in farm work. The five men in Jordan are working with Arabian youths, resettling refugees, and doing construction work.

Most of the PAX unit members are I-W men serving their two years of alternative service. The men are serving in the spirit which their name suggests. "PAX" means "peace."

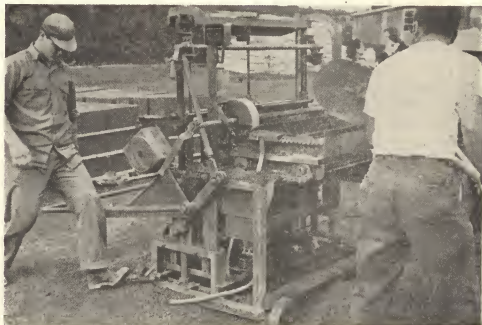
A PAX Services Handbook describing the purposes and challenge of PAX, its administration, the applicant, and the worker is available upon request from the I-W office in Akron.

Before sailing for their place of service the PAX men spend about a week's time in orientation classes at Akron.

The PAX program was launched in March, 1951, when the first contingent of 20 men left for Western Germany. The purpose of the program as originally conceived and being carried out is to provide projects that offer opportunities to alleviate human need and to help resettle and rehabilitate displaced peoples in various parts of the world. At the same time the program aims to provide an opportunity for self-growth for the worker. It is also the hope that the total impact of the program will bring about in the MCC constituency a greater consciousness and fuller realization of the suffering and hopelessness found in a soul-sick world.

[PAX men from the Mennonite Board of Missions and Charities constituency are supported by MRC from funds provided by the monthly relief and service offerings in our churches or by special support funds. MRC is currently supporting 27 men in PAX services at \$75 per month per man.—Editor.]

Akron, Pa.



Pax men make cement blocks for refugee homes at Newwed, Germany, from lava deposits and cement. The Germans call them "Bins" blocks.

Spiritual Relief

By JACOB T. FRIESEN, DIRECTOR
MCC CENTER, FRANKFORT, GERMANY

"Lord, use these material things to help not only the bodies, but also the souls of men." Countless times that prayer was offered as we gave to relief. Today we know God answered these prayers.

Our gifts brought food and clothing for the body, and hope and courage to the soul. God did not stop there. He used the witness of consecrated workers to pry open doors that seemed hopelessly barred. The spiritual need of an entire people was laid bare. This was more than a direct answer to the prayers of MCC donors and the consecrated testimony of workers.

Almost one hundred per cent of Germany's people are nominal church members. The two major religious bodies, Lutheran and Catholic, have for four centuries baptized children of their families placing every name on the church roll. Church life became progressively more formal and impersonal. Religious instruction was taught as another academic subject in the public school. The inevitable catechetical instruction raised a generation that knew many of the stories and facts in the Bible but had failed to meet the Saviour.

Relief "in the name of Christ" cannot end with hunger satisfied and clothes fitted. But where does it go from here? The concern of MCC in recent years has been to find an acceptable answer. We speak of it as "a spiritual ministry." Is this identical with missions? Yes and no! The means God chose was not the familiar mapping out of a geographical area and establishment of mission stations. God used the ministry of relief to give meaning and authority to the call of Christ upon people who had grown indifferent through traditionalism and formalism. A disillusioned people would have no mere pious words.

We cannot picture a spiritual ministry as vividly as a relief distribution or the moving of a shipload of refugees. But certain concrete facts will point the way.

1. We are building congregations. Distances separating our Mennonite refugee families make effective church and community life impossible. We build congregations by building refugee homes. Six hundred families are being gathered in four localities. Each is to be enlarged later. An active church is developing in these centers. Youth meetings, Bible classes, hymn-sings, and regular worship services are becoming a part of the life of each settlement.

We build congregations by assisting in resettling refugee families in a Mennonite community. These not only add numerical strength but provide new interest and vision, as well as a challenge for the local Mennonites to become more active.

MCC personnel provide leadership, vision, missionary zeal, and a genuine fellowship by becoming a vital part of the church life. It is our hope that these congregations will become strong enough to reach out to evangelize and to strengthen their missionary outreach

as an active congregation no longer needing the help and encouragement of the MCC centers.

2. We are assisting pastors in evangelizing and establishing churches. Every ordained pastor now in MCC as well as lay members who feel called to render such service are leading or assisting regularly in preaching services, Bible conferences, youth meetings, pastors' study conferences, regular Mennonite conferences, and other gatherings. They also take every opportunity to visit families in special needs, pastors' homes, and the homes of leaders who carry heavy responsibilities in an effort to give them encouragement to undertake even greater tasks for Christ and His church. One MCC worker on long-term appointment is devoting his full time to preaching, teaching, and evangelizing in and through the local German Mennonite congregations. He serves regularly at youth meetings, retreats, and related opportunities.

3. We seek to lead youth. Among the most needy of the needy in Germany is youth. Ideals have been shattered and ambitions frustrated. False teachings, half-truths, and sin of every description find ready soil in the hearts of these young people. In northern Germany a young man is spending his entire time planning week-end retreats the year around, scheduling youth meetings, leading Bible studies, counseling with youth, leading them to Christ, and helping them to find an answer to their deepest spiritual needs. This summer the MCC provided a vehicle, driver, tents, and cots for a series of tent camp retreats at key places where youth could draw apart for a week of study and dedication. An MCC worker also served as Bible teacher in these camps. Retreats were also held in southern Germany with MCC personnel participating.

4. We teach children. Here again we confront a need of overwhelming dimension. Two children's homes and four neighborhood centers provide opportunity for an intensive daily ministry to the children through Bible study, singing, stories, and group activity. One MCC worker devotes full time to work with children. By meeting in rented rooms, private homes, or in MCC centers, she maintains a full weekly schedule of Bible classes, flannelgraph stories, and related children's activity including knitting and sewing. The eager participation of these children is evidence of the need.

Teaching materials to be used with children are desperately needed. Two MCC people and a German translator are engaged in rewriting, adapting, and translating English daily vacation Bible school materials from the Scottdale series. These have been received enthusiastically. The demand for these materials reached far beyond our own Mennonite circle. We should produce them in large quantities.

5. We have a message for non-Mennonites. Almost every activity and contact mentioned above reaches beyond our Mennonite brotherhood directly or indirectly. A vital work of witnessing and personal counseling is being carried on by MCC workers loaned to other organizations. Five MCC workers were working with the International Refugee Organiza-

tion in interviewing refugees, giving help for migration, but also taking a keen personal interest in each refugee and also seeking to minister to their spiritual needs. Two workers are engaged in similar work carried on by the World Council of Churches.

One worker is serving as the director of the religious life of the most active neighborhood center in Berlin started by the MCC but now operated by a board of German representatives. This ministry is a vital outreach to a totally non-Mennonite constituency.

In recent years one MCC worker has been directing a program of spiritual ministry to German students in teacher colleges. Through Bible studies, conferences, and personal counseling this ministry has developed into a movement within student teacher training schools carrying with it a genuine evangelical and warm personal faith that is changing hearts and lives of future teachers of German children.

MCC offices are continually answering inquiries of what the Mennonites believe. Personal replies and pamphlets are sent without charge to every inquiry. Gospel tracts are given to beggars who come to the door to ask for food or clothing. Questions on peace and nonresistance are answered in personal interviews. Peace literature available in the German is given freely.

All this activity stems from a relief ministry which God blessed. Let us enlarge our prayers and material support so that this spiritual ministry may continue.

Frankfort, Germany.

How Often Do You Attend Your Sewing Circle

By MRS. MONROE B. WYSE

Just how important is the sewing circle to you? If we want to carry on our part of the Lord's work, we must realize its importance. Jesus said, "The poor you have with you always." We cannot give a day or a half day halfheartedly, when there is nothing else to do, if we wish to make this work fulfill its purpose. We must put ourselves into the work.

I shall always remember the first sewing circle with which I was associated. I could not always go when the children were small, but I tried to keep in touch with it and go whenever I could. A number of the sisters who kept the work going were busy women. They lived in the country, had large gardens, did a lot of canning, and had families. They prepared their work the day before. Then after chores, breakfast, packing lunches, and other duties, they went to sewing circle—often as early as 7:30 in the morning. They took their lunch and stayed all day, until 5:00 or 5:30 in the evening. They didn't go to rest or relax, but they worked hard all day. This was the day they worked for the Lord!

I wonder if planning for sewing circle day isn't the place to start. Put it on your schedule as the most important thing for that day.

Washing, ironing, cleaning, baking, house cleaning, and gardening all need a place in our schedule, but surely we can give the Lord one day a month.

Let us notice a few excuses that may be used for not going to sewing circle. There are the women with small children who feel that they can't get anything done because they have to bring the children along. In the summertime, why not have some older girls go along to entertain the children? Or perhaps the children could be kept at someone's home during the day. It may be possible for one mother to care for several children so that others can go. Mothers could take turns doing this so that each one will have a chance to go sometimes.

Then there are the women who are "too busy." I was impressed with an article by Miriam Sieber Lind in the March, 1949, Christian Monitor, entitled "All the Time There Is." She says that we are not honest when we say we don't have time, for we have all the time there is and we make our choice as to what we are most interested in. Quoting from her article: "For my heart's desire I have all the time I need. What do I really want? Things? Prestige? Pleasure? Or do I actually desire to give, in my life span, a service directed to God's glory and to my brother's well-being? Each one must make individual choices in the use of her time. But thank God, each of us has time enough to do her own God-sanctioned task. Each of us has all the time there is—all the time we need and more time than we will ever use, to bring glory to a wise and kind heavenly Father."

We often hear the expression, "If you want something done, ask someone who is busy." Did you ever notice that the women who go to sewing circle are often the ones who are really busy?

Some say, "I can earn more money by working that day and giving the money." I do not doubt that! I do think, however, that our presence and interest will be an inspiration and blessing to ourselves as well as to the other women. Christ not only wants our money; He also wants our time and our talents—our whole lives. Often our interest is lost when we do not attend our meetings.

Some people call the sewing circle a gossip center. But if we are spending our day serving in the name of Christ, our speech will also be what it should be. If we conduct ourselves as Christian women, it will not be a place to spread gossip, for we will keep our conversation above reproach.

A few suggestions for the worship period may also be a help in our work. The devotional period need not be long, but it should present a message that will strengthen us and draw us closer to God. We should always keep in mind the fact that what we do is for the Lord and His glory, and here is one place where this should be emphasized. It is good for the devotional leader to be notified ahead of time so that she can put some time and thought into this part. Sometimes a favorite

Scripture with a testimony by each one may be a real blessing to everyone. At our January meeting we had each one give a Scripture and thoughts on a goal for our lives for the coming year, followed by short prayers of consecration. To sing together and to pray together for things and for people in whom we are interested will unite us as nothing else can. And this is a good time to present needs which we can help to meet either by prayer or by sewing.

Robert Kreider, former European relief worker, has said, "We cannot fully understand the plight of the hungry, the tattered, the homeless. And yet we must understand! We must have compassion! It is the Christian Commission to love even as our Father in heaven loves us."

The future of the sewing circle depends on you—each one of you—and on me. May it be the love of Christ that constrains us. "And let us not be weary in well doing: for in due season we shall reap, if we faint not."

Harrisonburg, Va.

Committee Line

BY DON FONTAINE

"Hello! Is this Mrs. Meyers?"

"Yes."

"This is Mrs. Brown. I suppose you've heard that Bro. Walker wants to have an active Home Visitation Committee in our church?"

"Yes."

"Well, Bro. Walker has asked me to serve as chairman and I'm phoning some of the ladies of the church to find four members who will work with me, and I thought maybe you might be interested."

"Do you mean you want me to go visit people?"

"Yes, Mrs. Meyers."

"Would I have to visit people I know or would they be strangers?"

"Strangers, probably."

"Why, Mrs. Brown, you know I'm not very good at meeting strangers. I think I'm too reserved. Perhaps you'd better ask someone else."

• • •

"Hello, Mrs. Thackery, this is Hazel Brown. I'm chairman of the new Home Visitation Committee and I've been waiting to talk to you. . . ."

"Why, I've been to church every Sunday this year! I don't know why your committee is calling me!"

"You misunderstand, Mrs. Thackery. I want you to be a member of this committee."

"But I have children, Mrs. Brown. By the time I get them off to school and—well, I hope you understand. I'd love to be on your committee, but I have so little time. I'll simply have to say no. But do call me the next time, will you?"

• • •

"Hello, Esther, this is Hazel. I've got something to tell you!"

"Good! Wait until I get a chair. Now hurry and tell me! What is it?"

"We're going to have some new people down at the church."

"Really? Tell me everything! Who are they?"

"We don't know yet."

"Then how do you know we're going to have some new people?"

"You're going to find them. I'm putting you on my Home Visitation Committee."

"Now, Hazel, I can't take on anything else. The doctor says I have to learn to relax, and you know how tense I get on a committee. But have you called Helen Woods? She doesn't have much to do. Lots of free time. Call her."

• • •

"Hello, Helen."

"Hello, Hazel. So nice to hear your voice."

"Now, Helen, you're not going to like me because I'm going to ask you to do something. I'm chairman of the new Home Visitation Committee and I simply can't think of anyone I'd rather have on my committee than you. You always do such a good job that—well, I can't imagine this committee without you! I thought of you right away. You've got to say yes."

"Oh, dear, Hazel. You couldn't have asked me at a worse time. I'm getting ready for painters next week and I'm clear up to my neck in work. And besides that, I've had that sinus bug that's been going around. But thanks, Hazel, for calling me. I'd love to help out. It's just that I'm too busy right now. Why don't you call Mrs. Bates?"

• • •

"Hello, Mrs. Bates. This is Mrs. Brown and—"

"Oh, yes, Mrs. Brown, I just talked to Mrs. Meyers and she told me all about your committee. I certainly wish we had two cars in our family so that I could help out, but George takes the car and keeps it all day long; so naturally . . ."

• • •

"Hello! Is this Bro. Walker?"

"Yes."

"This is Mrs. Brown. I've been giving quite a bit of thought to your suggestion that I serve as chairman of the Home Visitation Committee. Really, Bro. Walker, as much as I'd love to undertake that task, I just don't feel capable. Do you suppose you could find someone else—perhaps a good salesman—to be chairman? Of course, I'll be glad to help out whenever I can and I appreciate your asking me, but . . ."

Detroit, Mich.

Before partition in 1947, India was the largest Muslim country in the world. More than 100 million Muslims lived side by side peacefully with other communities in this multi-religious and multi-lingual country. After partition, India still has 43 million Muslims living within its territory and has the third largest Muslim population in the world, after Indonesia with 70 million and Pakistan with 66 million. Today one out of every eight Indians is a Muslim.—India News.

Women's Day of Prayer

Our sisters responded so well to the call to prayer last year that the general committee of the Women's Missionary Sewing Circle organization has again planned for a day of prayer the second week of February.

There are many possibilities for observing a Day of Prayer. Some will want to use the entire day, some will want to use the devotional hour of the regular sewing day, lengthening it for intercession; others will prefer to meet as Sunday-school classes for special prayer. In any of these plans it is important that the sewing circle officers appoint persons to lead out and that these appointees enlist all others as much as possible.

A suggested program

Scripture Reading: Colossians 1:9-14.

Song: "Prayer Is the Soul's Sincere Desire," *Life Songs*, No. 71.

Meditations: The following subjects may be assigned previously for discussion:

That we may be filled with the knowledge of God's will "in all wisdom and spiritual understanding."

That we may walk worthy of the Lord.

That we may be fruitful in every good work.

That we may increase in the knowledge of God.

That we may be strengthened with all might according to His power.

That we give thanks to the Father who made us fit to share in the inheritance of the saints.

Prayer of Thanksgiving

Since we appreciate:

Being in the family of God

Knowing that our sins are forgiven

Walking in newness of life

Possessing His written Word

Experiencing His daily presence

Fellowshipping with His people

Witnessing to His saving grace

Having freedom to worship God

Having the blessings of home—love, family, health, food, and clothing

Having the consideration of our government for our doctrine of non-resistance

Let us pour out our hearts in thanksgiving

A Season of Prayer.

Song: "Come, Ye Thankful People, Come," *Church Hymnal*, No. 572.

A Season of Prayer for members of the group:

For more love

For more holiness of life

For more clearness of purpose and consecration to God's will

For more of the Holy Spirit in order to live humble, obedient lives

For grace and patience to carry the burdens of responsibility

For less of self and more concern for others

For a more effective testimony in the home community

A Season of Prayer for the local fellowship of believers:

For weak and indifferent members

For ministers, teachers, committees, and all church workers

For the sick, the invalids, and the aged

For the young people

For the parents

For the strengthening of the spiritual life of the whole congregation

Song: "I Love Thy Kingdom, Lord," *Church Hymnal*, No. 339.

A Season of Prayer for the Mennonite Church in her witness to the world:

For all those who have been sent forth in service by the church

For all who have gone out from your congregation

For the missionaries whom you know personally

For the officers of our General Conference and of our district conferences

For all boards, and for all church-wide committees

(missions, education, publication, relief, and service)

For all institutions: schools, hospitals, children's homes, old people's homes

For the vision to see the needs of the world of today

For an effective witness by our church

(Consult the *Daily Prayer Guide* and the *Yearbook* for a comprehensive view of the activities of the church.)

Song: "The Whole Wide World for Jesus," *Church Hymnal*, No. 503.

A Season of Prayer for a needy world:

For the leaders of our government

For the rulers of other lands

For the United Nations

For the nations and people in Communist hands

For those who are homeless

For those suffering from persecution

For those suffering because of war and famine in Korea

For the millions who have not heard or heeded the Gospel message

For the national churches in other lands

For the faithful evangelists who are touching many people

For the host of faithful missionaries at home and abroad

("And there shall be one fold and one shepherd")

Offering: Each local group should select some cause to which to give its offering. These offerings when sent to the district or to the general treasurer, Miss Amanda Frey, Archbold, Ohio, should be designated as "Prayer Day Offerings," and

and at the same time the specific causes for which they are intended should be listed.

("God loveth a cheerful giver")

Song: "Blest Be the Tie That Binds," *Church Hymnal*, No. 607.

Benediction.

Missions Editorial

A Great Mission Field

One million American young men are drafted each year. One million more young men are released annually by the armed forces. What happens to them during their service period?

Chaplain Charles I. Carpenter asked the latter question before the General Assembly of the NCCC in Denver recently. He indicated that the U.S. military forces compose the church's greatest mission field today and pleaded for more chaplains to serve in the armed forces. He also called on the churches near U.S. military bases and training camps to put forth every effort to get the boys in uniform into their churches.

The chaplain's concern was not only to serve the boys while they were in the armed forces but also to send them back to the churches when they return home.

The Mennonite Church is not prepared for this type of witness. A church that teaches its members that war is wrong according to the Scriptures can hardly provide a regular witness to young men participating in a military organization without destroying their military effectiveness. Young men who believe in redemptive love as the alternate to war would be out of place preaching to soldiers. They could not provide the expected encouragement to the soldiers to destroy the enemy.

But what are we going to do about a permanent military organization? Shall we migrate to another country like our forefathers? Or shall we find a way to witness in the presence of militarism? Or will we compromise and accept militarism as inevitable

for all of us, adjusting our faith accordingly, like other Christian groups?

We have found ways of witnessing through relief and voluntary service as a positive alternative to military service. We have established missions on every continent in the world except Australia. But we have little to witness to a soldier except to indicate that he has chosen the wrong road according to the Scriptures and to attempt to win him to the redemptive love position.

Unless we firmly believe that redemptive love is the way to peace for all men and act accordingly, our faith will be too small for today's situation. Jesus said to His disciples, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Acting on such faith will help us find ways to witness for Christ in the face of a growing militarism.—L. C. Hartzler.

Relief and Service News

MRC Weekly Notes

Voluntary Service

The Voluntary Service orientation school previously announced for January 7-16, will have at least 17 participants. Included in the group are: Wilbur Babcock and Deloris Weaver, Goshen, Ind.; Mr. and Mrs. Richard Berg, Lebanon, Oreg.; David J. Bontrager, Vestaburg, Mich.; Orval Brenneman, Wellman, Iowa; Juanita Detwiler, R.N., Dakota, Ill.; Orrin Eichelberger, Wayland, Iowa; Robert Fisher, Wellman, Iowa; Glenn Holopeter, Medina, Ohio; Thomas O. Lehman, Geneva, Ind.; Glenn Nafziger, Archbold, Ohio; Miriam Renno, Belleville, Pa.; Lee Steiner, Apple Creek, Ohio; Dr. and Mrs. Richard Yoder, Akron, Ohio; Harold Zook, St. Johns, Mich.

The program for the orientation school includes: Bible study, presentation of the total Mission Board program, Mennonite history, living the peace testimony, and group living.

Objectives of the orientation school have been established by the staff as follows: To experience growth in the Christian life; to re-think the motives for desiring to serve Christ; to gain a renewed concept for the vision of missions and service as a personal task for every Christian; to become better acquainted with the beliefs and programs of our church; to understand the application of love and nonresistance in all daily contacts, as taught by Jesus; to become acquainted with each other and the headquarters staff and gain a sense of belonging to the total program of Missions and Service.

I-W Services

Possession will be given on January 2 for the house purchased by the Mission Board for a center in Indianapolis at 1820 N. Illinois Ave. It is expected that this home will be put into operation on January 15 and that it will serve a group of approximately 25 men in I-W services in various institutions in Indianapolis. The largest group in service is working at the Indianapolis Methodist Hospital.

The first I-W occupants of the Gary, Ind., home at 328 Monroe will move in the first week in January. The group in Gary will be working at the Methodist Hospital, which has announced plans for an orderly class to begin January 5. Interested persons should note that the street address is 328 Monroe instead of the 348 erroneously announced previously.

Due to zoning restrictions in Northville, Mich., the purchase of the home originally made fell through, so that purchase of another house has been arranged at 416 N. Main St., Plymouth, Mich., for the group serving in the Northville State Hospital. It is expected that the first of the group will move there January 15.

Pastors, counselors, parents, and I-W men

are urged to notify the Mennonite Relief Committee, 1711 Prairie, Elkhart, Ind., or one of the Relief Committee Area Administrators for I-W Services whenever any young man begins his draft period. This notification should include the man's name, his home address, his service address, and place of employment. The co-operation of all concerned individuals is urgently needed since MRC has been asked to keep a register of I-W men.

MCC Weekly Notes

Industrial Aid for Paraguay Discussed

The Flying Mission, an independent group of American businessmen aiding in the development of Mennonite colony industry in Paraguay, are considering the formation of an investment organization to aid in the further growth of such industry.

Such plans were discussed at the Flying Mission meeting in Chicago on December 10. Details have not been worked out, but will likely be planned in April when the mission meets again.

Mission members meeting recently were C. A. DeFehr, Winnipeg, Man., appliance and equipment dealer; Dr. Herbert Schmidt of Newton, Kans.; Eric Sauder, a wood products manufacturer of Archbold, Ohio; Ivan Miller, potato grower of Corry, Pa.; and Ed J. Peters, potato and cotton grower of Wasco, Calif.

The mission began with an investigation trip to the colonies in the spring of 1952 where these men evaluated what could be accomplished with additional outside capital.

Members of the mission are interested in assisting in the improvement of transportation, the cattle and dairy industry, and the production of sugar, starch, peanut oil, cotton, and textiles.

Larned, Kans., Hospital to Accept I-W's

Larned State Hospital at Larned, Kans., will be accepting I-W men for employment beginning in early January.

It is expected that the size of the unit will eventually compare to the one at Topeka State Hospital, which now has 92 I-W men. H. B. Schmidt, chairman of the Kansas counseling committee, will be assisting the men as they begin their alternative service assignments.

One of the problems presented by assignment to this hospital is the close distance these men will be to their homes. Wages will be the same as at the Topeka hospital.

More Material Aid Needed in West Berlin

The continuing influx of persons into Berlin from behind the Iron Curtain is creating a situation where more material aid is needed. During the past summer and fall West Berlin experienced the greatest population influx since the partition of Germany.

There are more than 80,000 recognized refugees huddled in refugee camps, bunkers, factories, and old warehouses in West Berlin. Many of these came with only the clothes they were wearing.

In view of these needs MCC workers are

considering the distribution of additional material aid.

December VS School Members Assigned

Men attending the December Voluntary Service orientation school at Akron headquarters have been assigned. Most of them began work Dec. 29. All are I-W men.

The assigning of five men to the Mississippi State Hospital at Whitfield inaugurates the beginning of a Voluntary Service unit there. Those working there: Lester Dintman, Edmore, Mich.; Rufus Hoover, Denver, Pa.; Peter Regier, Henderson, Nebr.; Arlin Zuercher, Orrville, Ohio; and Wesley Stoltzfus, Lancaster, Pa., who will be the unit leader.

Robert LaFevre, Sterling, Ill., and Ralph Winey, Strasburg, Pa., are working at Boys Village, Smithville, Ohio.

Elmo Miller, Smithville, Ohio, and Robert Regehr, Inman, Kans., are working at Junior Village, Washington, D.C.

Other assignments include Elmer Epp of Henderson, Nebr., Prairie View Hospital, Newton, Kans.; Albert Hinz of Corn, Okla., Bethel Deaconess Hospital, Newton, Kans.; Albert Pauls of Inman, Kans., Akron headquarters; Nolan Yoder of Mantua, Ohio, Witwyc School for Boys, Esopus, N.Y.; and Ralph Weaver of Lancaster, Pa., alternative service in Baltimore, Md.

The assignments of Elvin Mast, Wooster, Ohio, and Glen Rinkenberger, Bradford, Ill., are pending.

Women's Activities

Mrs. M. C. Lehman will be the speaker for the sisters of the Goshen College congregation sewing circle when they meet in January.

The Midway sewing circle, Columbiana, Ohio, reports in the Ohio Mission Evangel for November and December, that a group of sisters who could not meet in daytime have organized and meet in the evening of the regular sewing day. This gives every sister an opportunity to help. There are still a few who cannot attend either meeting, some of whom piece quilt and comforter tops. The newly organized circle also sews for the needy in the community and helps in homes where help is needed.

Our sisters of the Pleasant Hill congregation, Smithville, Ohio, have been enjoying good attendance. They have purchased quite a large amount of new clothing which has been sent to our relief center along with the garments, comforters, and quilts which they have made.

The Pleasant Hill sisters recently have increased their subscription to the *Missionary Sewing Circle Monthly* so that every family in the congregation may have a copy. We appreciate this interest, and trust that it will help to stimulate further activity in the circle work.

The sewing circle of the Salem congregation, Elida, Ohio, has been helping with the work in Pike County, Ohio, and has spent a busy summer canning and sewing.

An interesting observation made by Sister Florence Shantz, after having reviewed the history of the junior sewing circle work at Waterloo, Ontario, is this: The active members of the senior circle now are those who had training as girls in the junior circle work.

Writing from Jericho, on December 3, Ernest W. Lehman says that his wife, Mary, has been with Dr. Lambies near Bethlehem for about a week. . . . She is getting good rest and care and will be feeling much better when she comes to Jericho again, which we hope will be Sunday. Amoebic dysentery, which the doctor says she had, makes a person quite run-down if it is not taken care of. Nurse Ruth Lederach is giving Mary good care as well as company.

The Jericho unit of 14 members planned to have Christmas dinner at Hebron with the Stoltzfus twins, Ada and Ida. They expect to attend the special Christmas services in Bethlehem on Christmas Eve.

Our workers in Jericho are in the midst of handing out clothing and Christmas bundles, a very satisfactory exercise when the workers feel almost guilty for being warmly dressed while seeing so many shivering in badly worn garments.—Mrs. C. L. Shank.

LOS ANGELES, CALIFORNIA

(Calvary Congregation)

Dear HERALD Readers: "Thanks be unto God for his unpeakable gift."

In our prayer meeting we had been studying the mission field, but we are now studying the Book of James.

Sister Mabel Seberts attended the Menonite World Conference in Switzerland and reports an interesting trip.

Two of our visiting speakers this fall were Ruth Bean and Mary Anna Hostetter, en route to their new mission field in Japan.

We had to welcome all those who come here to spend the winter. Sisters Arlene Mialler, Dorothea Kauffman, and Myrtle Groff are going for the winter, but we wish them God's blessing.

On Oct. 3 Sister Ida Beare from Upland spoke to our sewing circle on the work of the missionary enterprise. On Oct. 5 the Upland quartet and George Beare, our laborer for our evening service, On Oct. 24 the Beares served an Indian meal to the MYF and then gave an illustrated lecture on their work in India.

On the evening of Nov. 10, Bro. Sherman Mann showed his pictures and gave an interesting report of his European trip this summer.

Bro. George Burmeister and Bro. Paul Swartzendruber have gone to Reedley, Calif. for the winter. Sister Arlene Mialler and Bro. Carl Shovalter have gone to Oxnard, Calif. We are sorry to lose our young men but our prayers go with them that God will use them and make them a greater blessing wherever they labor for Him.

We had a joint missionary meeting with the Upland congregation on Nov. 16.

Yours in Him,

Catharine B. Kulp.

MANSON, IOWA

(Mansion Congregation)

Dear HERALD Readers: Christian greetings. On Sept. 25 Bro. Samuel Oswald worshipped with us and brought us the morning message.

The first of October Bro. Mervin Miller presented to us the relief program of the church. To come to a better knowledge and appreciation of this phase of the church's mission will invariably result in increasing our interest and concern.

Ten young persons accepted the salvation of the Lord in our recent evangelistic meetings and were baptized on Nov. 16. May we remember these at the throne of grace, praying that the shepherd will lead them by the still waters and into pastures green.

On Nov. 30 we were again blessed with the privilege of partaking of the sacred emblems which typify the body and blood of our Lord and Saviour Jesus Christ. The work of our redemption on Calvary, Bro. and Sister Don McCammon were with us for the day. He brought the morning message and they also had charge of the evening service.

Sister Ruth Birkey, who had undergone surgery, is making a successful recovery.

Our midweek Bible study class, under the instruction of Sister Edna Stoltzfus, is studying the life and mission of the church.

We are looking forward to our annual Bible conference which will be held the end of December. Bro. Ivan Kauffmann, Hopdale, Ill., and Bro. Elmer King, Colorado Springs, Colo., will be our guest speakers.

Four of our young men have recently begun their term of voluntary service: Merlin Bohn and Jake Hinkley in Kansas City, Tom Edli and Don Sutter in Des Moines.

Recently the kindergarten teachers of our Sunday school took their group of children on a Thanksgiving project during their Sunday-school hour. Each child carried a gift of food to give to the aged folks who they visited.

They also sang several songs for the aged. This was a very delightful and worth-while experience.

May the peace and joy of the Christ, whose birth we celebrate at the happy season, be with all of you now and throughout the coming year.

Coraz Zehr.

MEDWAY, OHIO

(Huber Congregation)

Dear HERALD Readers: At this Christmas season we shall celebrate the birth of our Lord and Saviour Jesus Christ. We realize the past season has brought many changes, but the ministry of Christ goes on forever.

We are glad to do our part in God's vineyard during these perilous days.

The officers and teachers for our new Sunday-school year took their places on Oct. 1. May they each and each of us realize their responsibility.

Our guest speakers the past few months have been Menno Troyer, Norman Smith, Joseph Pantanus, Phil Frey, from Archbold, Ohio; and William Klassen and William McGrath from Goshen, Ind.

Bro. D. D. Miller, who was appointed our bishop, officiated at communion on Nov. 16. There was good attendance.

May the wonderful Christ, of whom His Word speaks, grant you His gracious benediction: His wonderful help, make Archbold nearer, hope brighter, and happiness greater.

Margaret A. George.

PETTISVILLE, OHIO

(West Clinton Congregation)

Greetings to all HERALD Readers: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

We have been enjoying beautiful fall weather and have had a bountiful harvest in spite of dry weather.

Our Bible school was held June 2-13 with good interest and attendance.

On June 22 Youth Fellowship conference was held here. Because of the large attendance these meetings were held in the Pettisville school auditorium.

On July 6 Bro. and Sister Ernest Smucker held group meetings relative to young people's problems.

Bro. and Sister Chauncey Griener have recently been called to do mission work at Waco, in southern Ohio. May the blessing of God be upon them as they go into this new field.

On Sept. 16 a meeting was held and workers appointed for our outstations. We rejoice that as the work grows more workers are being sent into these needy places.

Visiting speakers with us this summer and fall included, Raymond Kramer, David Alwine, Eli Hallman, John Byler, R. R. Smucker, and Gerald Stoltzfus.

On Oct. 19 our fall communion was held with Bishop E. B. Frey in charge. A large number had the privilege of again accepting our Lord's sacrifice in this impressive service.

Our fall evangelistic meetings were held Nov. 16-23, in charge of Sanford Shetter, Johnstown, Pa. He brought us very challenging messages. Several of you present accepted Christ. Christians were strengthened and encouraged.

Viola Baer.

WESTOVER, MARYLAND

(Holy Grove Congregation)

Greetings to all "them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord . . . Grace be unto you, and peace, from God."

God blessed us abundantly in a spiritual revival from Oct. 5 to 16, with Bro. B. B. King as our evangelist.

The following Sunday-school officers were elected: Bro. and Sister 21: John Kurtz and David Yoder, Supts.; Elmer King and Kenneth Detwiler, song leaders; Anna Hostetter, Sec-Treas.; Marian Miller and Freda Yoder, Librarians.

Sister Mary Hostetter spent several weeks in the hospital but is getting along very well now.

Bro. and Sister Mahlon Witmer, and Francis Baker and family from New Holland, Pa., worshipped with us on Nov. 9. Bro. Witmer brought a very good message in the morning service.

Bro. and Sister Lloyd Weaver, Newport News, Va., were with us in a mission meeting on Nov. 16.

Our communion was held on Nov. 23. In charge, Bishop Lloyd Kurtz of Morgantown, Pa. Mrs. Sara Miller, 83 years of age and our oldest member here, was present to partake of the sacred emblems.

Bro. Clarence Helmut, Morgantown, Pa., brought us a message on Nov. 30, when he and his family worshipped with us.

After our Thanksgiving service on Nov. 27 we had our annual business meeting and election of officers. Chancy Hostetter, trustee; Herman King and Kenneth Detwiler, song leaders; Eugene Kurtz, Lawrence Detwiler, and Norman Hostetter, Supts.; Mary Miller, cor.; Genevieve King and Anna Hostetter, helpers for the summer Bible school program.

May Miller.

From Our Churches

LA JUNTA, COLORADO

(La Junta Congregation)

The Lord has done great things for us. The October election for the coming year was as follows: Jay Cook, Asst. S.S. Supt. and Church

Cor.; Charles Snyder, S.S. Cor.; Magan Heilmstad, Sec. Board of Trustees; Edna Amstutz, Asst. Church Cor.; Clarence Eberle, Mission Board member; Joe Kauffman, Publishing House agent; Mrs. Alvin Yoder, Cor.; Eugene Schulz, Spanish Mission Board member; W. J. Dye, Marvin Rhoades, and Sherman Kauffman, delegates to conf.; Glen Miller, Billy Rhodes, Karl Schulz, Alvin Yoder, and Tilden Neville, ushers.

Bro. Edward Kenagy from Oregon was with us for both the morning and evening services on Nov. 2.

We had revival meetings in charge of Bro. Howard Zehr from Fisher, Ill., Nov. 11-20. There were many reconsecrations. We as a congregation cannot be the same as before if we are sincere with ourselves and God. May God richly bless Bro. Zehr and his family as they labor for the Lord.

Thanksgiving Day has come and gone but let's make each day a day of thanksgiving.

Christmas. What does our Lord's birthday mean to you and me? Joy, peace, life everlasting. Praise His name.

Mrs. Thelma Yoder.

LONE TREE, IOWA

(Iowa Valley Congregation)

Greetings to GOSPEL HERALD Readers: Thanksgiving Day is past and we praise the Lord for the many earthly and spiritual blessings we have received the past year.

On Nov. 23 two more accepted Christ and were united in Christian fellowship with our congregation. Bro. Dan Fisher held the baptismal service.

On Nov. 25 services were held with 17 persons taking communion. Bro. Dan Fisher, Bro. John Y. Swartzendruber, and Bro. Simon Gingerick officiated. After the communion service Bro. Henry Yoder was ordained to the ministry.

We thanked the Lord for Bro. Yoder's coming into this community to teach the Word of God that lost souls might be saved and we pray that God will bless him for his untiring efforts.

Mrs. Earnest Brookhart.

SPRINGS, PENNSYLVANIA

(Spirings Congregation)

Dear Christian Readers: On Oct. 19 we were privileged to have Bro. Robert Dayton from Finto, Md., as a visiting speaker for our communion service.

Our annual community singing was held on Nov. 2. Several numbers by our men's chorus were a special feature of the evening.

On Nov. 9 we were very happy to have Bro. and Sister James Lark from Chicago with us for our morning service.

Bro. Richard Martin, Elida, Ohio, was here for our revival meetings Nov. 19-27. We were abundantly blessed by the Lord as he brought us very inspiring messages. Each message was preceded by a special prayer service in the basement. We are continuing these each Thursday evening in conjunction with our regular teachers' meeting. Bro. Paul Erb joined Bro. Martin for our annual Thanksgiving week-end Bible conference. Bro. Erb gave us many word pictures of the relief needs in Europe and Palestine, as well as speaking to us of our church's background.

On Dec. 5, Bro. Marvin Miller, representing MCC, spoke to us about the relief needs in the countries where relief work is now being done. Although much has been done, these needs are very great. May each of us be able to give.

Jane Miller.

VERSAILES, MISSOURI

Dear Readers: "Bless the Lord, O my soul." Truly we have many reasons to bless Him who was born into this world for our salvation. As we of this congregation think back a few months we can see some outstanding blessings received apart from our regular services. We received many blessings from the revival meetings held Oct. 19-26 by Bro. Paul Landis, Crockett, Ky. He presented very clearly the work of the Holy Spirit in the life of the believer. We enjoyed the rich spiritual food.

On Nov. 18 we had Bro. and Sister J. D. Graber, Esther Graber, and Erma Zook with us. In a very profitable meeting the organization and work of the Mission Board was explained. Bro. Graber also gave a short message concerning our stewardship. Sister Graber had spent a part of her childhood and youth here and was glad to renew old acquaintances. We were especially happy to have her.

A men's octet from Hesston, with two extra speakers, gave us a program on the afternoon of Nov. 9, under the leadership of Bro. Lowell Hyler. We enjoyed the music and the sincere testimony of the group.

Our regular activities continue much as usual. Our sewing circle has been including discussions on parental responsibility in the regular program of the day's sewing.

Yours in His service,

Mary J. Holsopple.

WICHITA, KANSAS

(Eureka Gardens Congregation)

Dear Christian Friends: Our voluntary service workers last summer were Bro. and Sister Contranger and Margaret Gerber from Ohio, and Carl Hooley and Lester Burkley from Indiana. They came to help canvass for Bible school and stayed through the ten-day revival meeting with Bro. Samuel Jansen, who was teaching the Bible school and the meetings contributed to the welfare of the church. Please pray for those who are not quite willing to yield to the call to be saved.

On Missionary Day Bro. Justus Holsinger spoke in our evening meeting.

Because of a snowstorm our Thanksgiving meeting was held on Wednesday evening in the home of Bro. Leo Miller. The following Sunday we had a number of local visitors who weren't able to go to their own churches.

Our boys and girls, ten years and over, still enjoy crafts. They met in the Mission Home on Dec. 4. Robert Smith is very happy to be with those who come to crafts every two weeks. Please pray that he, his brother, and their mother may come to service us regularly.

Each Wednesday after school Sister Dorothy Miller gives a Bible lesson to boys and girls in the home of Sister Elsie McInnery.

Our helpers from Hesston are still coming to teach in Sunday school. After the morning service we eat dinner together in Bro. Leo's home. In the afternoon, before the workers go out to visit, we have a prayer service.

If any of your relatives or friends are brought to Wichita as patients in one of our hospitals,

please tell Bro. Leo Miller about them. We are here to serve in any way we can.

Margaret Horst.

FIELD NOTES (Continued)

Announcements

Ministers Normal, Johnston Bible School, Johnston, Pa., Jan. 6-8, with Nelson E. Kauffman and Paul Erb as speakers.

Christian Life Conference, Wooster, Ohio, Feb. 3-8, with Russell Krabill speaking.

Dedication of Mountain View Church, Lyndhurst, Va., Jan. 11, 2:00 p.m., with J. R. Driver and J. L. Stauffer assisting local men on the program.

Fifth Annual Ministers Bible Study of the C.A. Mennonite Conference, with Allen County congregation, Grabbill, Ind., Feb. 17-27. All ministers are urged to be present for two weeks of fellowship and Bible study.—Jerry S. Miller.

Bro. Aaron Shenk at Litzitz, Pa., YPM on Jan. 11, speaking on "Living with Christ in God."

Winter Bible School at Blooming Glen, Pa., each Tuesday evening beginning Jan. 26, with Gideon Yoder, adult teacher.

Visiting Speakers

Dec. 14: George R. Brunk, Denbigh, Va., at Huntington Ave., Newport News, Va.; Harold Thomas, New York City, at Baltimore, Md.; Milton Harder, and John and Miriam Beachy, Goshen, Ind., at Locust Grove, Elkhart, Ind.

Dec. 21: Paul Miner, Goshen, Ind., at Locust Grove, Elkhart, Ind.

Christmas Day: Abram M. Riser, Mahan, Pa., at Pinecraft, Sarasota, Fla.; Chester E. Osborne, Kouts, Ind., at Pennsylvania, Hesston, Kans.; Howard Good, Preston, Ont., at Lindale, Linville, Va.

Dec. 28: Charles Hoskins, Hannibal, Mo., and O. N. Johns, Louisville, Ohio, at Wooster, Ohio; Marcus Bishop, Pueblo, Colo., at La Junta, Colo.; Don Smucker, Chicago, Ill., at North Lima, Ohio; Ralph Malin, West Chester, Pa., at Mt. Joy, Pa.; E. J. Stalter, Flanagan, Ill., at Metamora, Ill.; Verle Hoffman, Elkhart, Ind., at Clinton Frame, Goshen, Ind.; Ivan K. Weaver, Petoskey, Mich., at Yellow Creek, Goshen, Ind.; Ray F. Yoder, Napanee, Ind., at Fish Lake, Ind.

New Year's Eve: Paul and Mary Mininger in illustrated talk on World Conference at East Goshen fellowship dinner in the College Church cabin; Donald E. King, Pigeon, Mich., at Hutchinson, Kans.; Paul Verghese, Princeton, N.J., at Blooming Glen, Pa.; Arnold Gingrich, Bothwell, Ont.; at inter-literary watch night service, Kitchener, Ont.

Evangelistic Meetings

Paul M. Miller, Goshen, Ind., at Sweet Home, Oreg., Dec. 24-28, and Fairview, Albany, Oreg., Dec. 28-Jan. 4. Howard Hammer, Apple Creek, Ohio, at Pleasant Hill, East Peoria, Ill., Jan. 4-11. B. Charles Hostetter, Harrisonburg, Va., at Zion, Hubbard, Oreg., Dec. 21-Jan. 1. James Bucher, Hubbard, Oreg., at Pike, Elida, Ohio, Dec. 28-Jan. 11.

The White Fire

(Condensed)

Before "Love the Lord" came three men. They asked for a gift of his white fire and their request was granted. "Love the Lord" said, "Take it, keep it, use it." Each replied, "Yes, Lord, I will do so."

The three men went on their several ways. After a while one man came to a dark valley. The valley was filled with men groping with their hands, seeking the way, and finding it not, for they had no light. They cried out, "Oh! that we had light to show us the way."

Then the man answered them, saying, "There shall be light!"

Then he took the fire which "Love the Lord" had given him. He made a torch of it and held the fire aloft and it blazed through the darkness showing the way. The people followed the light and came through the valley into the light of day.

The second man went on the path that led him over a bleak moor. The wind was bitter and the rocks stood out like iron that was frozen. The men he found here shivered with cold. They huddled together for warmth but found none because they had no fire. The people cried, "Ah! if only we had fire to keep the light in us."

Then this man answered, "There shall be fire."

He took the fire which "Love the Lord" had given him. He spread out the fire and added fagots to it. It blazed forth giving out its heat. The people gathered around and stretched forth their hands and warmed themselves.

The third man also went his way, and he asked, "How shall I protect my fire? How shall I keep it safe from the foul wind?" He said, "I will hide it in my heart, so no harm can come to it." So he hid the fire in his heart and traveled on.

And then it came to pass that when the three men came to the end of the way one waited for them. His face was veiled. He asked the first man, "What of your fire?"

The man answered, saying, "I found people who were struggling in darkness and I lifted up a torch made from the fire and showed them the way. The torch is almost finished, yet it still burns."

The one in white answered, "Well done, this fire shall never die."

Then he asked the second man, "What of your fire?"

The second man replied, "To men who were shivering from cold, I gave of the fire that they might live and not die."

Again the one in white answered, "This is well. The fire shall never die."

Next came the third who boldly stated, "Here is my fire. Through peril and through strife I kept it in my heart!"

But the one in white put aside his veil and lo, he was the "Love the Lord." He said, "Alas, what is this you have done?"

As he opened the man's heart, he saw no burning fire. Only cold white ashes remained.—Based on parable by Laura E. Richards.

SPECIAL COMMITTEE ON R.S.V. (Continued)

ically accepting the accusations or condemnations which have been made, as is apparently being done by some of our people. We would like to put in a plain warning about such an attitude, for it seems to us that some of the charges made are being used in a polemic way which is contrary to the nonresistant spirit which we profess, and which is apparently being used to build up the groups themselves at the expense of other Christian groups. We are shocked to read of cases of pages of the R.S.V. being burned, which reminds us of the intolerant attitude of the days of persecution in the Middle Ages when our own forefathers suffered similar persecutions at the hands of their enemies. Some of the propaganda comes from those who have proved themselves to be outstanding militarists and anti-Semitic agitators, although this is not true of all the critics by any means. We commend to our people an open-minded attitude of fair and Christian approach to this question, to listen to both sides, to avoid extremism, and polemical attitudes, and to seek to keep ourselves out of any entanglements with contemporary Fundamentalism or Liberalism. Least of all should there be any forming of parties within our own group, or any condemnation by any of our people of our ministers and leaders who are honestly trying to be fair and constructive in dealing with this question. We have seen certain letters which threaten to break fellowship with honored and respected leaders of our church and of our institutions, including our Publishing House and our schools, if they do not follow the rather extreme attitudes of the letter writers. We have even heard of some of our people falling into the very language of the polemic writers and accusing the new translation of being a tool of the devil himself. This is hardly in line with the Scriptural injunction to "prove all things [and] hold fast that which is good" or that "love thinketh no evil." An attitude of balance and fairness is by no means incompatible with the most careful and critical scrutiny and clear-cut decision about matters of right and wrong, truth and untruth.

May we illustrate this last point by two particular cases, two charges commonly made against the R.S.V. One is the case of the translation of Isa. 7:14 where the new version substitutes "young woman" for the "virgin" of the King James Version. An extreme case has been built up on this, charging the translators with trying to get rid of the virgin birth in the Bible, or that they have gotten rid of the virgin birth. It is well-known, of course, that the virgin birth is anchored in the direct statements to this effect in the Gospels of Matthew and Luke and does not depend upon Isa. 7:14. Such an outstanding conservative scholar as the late J. G. Machen in his great book on *The Virgin Birth* agrees that the real meaning of the Hebrew word "almah" which is here is a young woman of marriageable age. There is a Hebrew word for "virgin" which is "bethulah," and this is not used at this place. The only question must be, What did the original Hebrew mean? The word "almah" is used at various places in the Old Testament, in some cases where it quite clearly means not a virgin but any young woman. However, the basic meaning here in Isa. 7:14 does not exclude that of a virgin. Conclusive evidence that this passage was not understood by the Jews to mean a "virgin" is found in the fact that the Jews did not look for the Messiah to be born of a virgin. The Swiss-German Frochard Bible used by our forefathers for 250 years translates this word accurately by using the German word "Magd," which means maiden or young woman.

The second point relates to the use of the ordinary form of "you" for address to Christ instead of the older polite form of address which is "thee" and "thou" for upper-class people. It should be remembered that the original Greek made no distinction, and did not use a reverential form of address at all. The problem is only in the Eng-

lish language. In this connection it might be pointed out that the practice is beginning to enter our church at various places of ministers and laymen addressing God, or Christ Himself in prayer with "you" instead of "thee" or "thou." Such usage, while we personally may not favor it, certainly cannot be used as a ground for the charge that such persons are intending to deny the deity of Christ. It is not necessary that Christ's contemporaries should be held to always recognized His deity when they addressed Him. The deity of Christ does not hang on His being addressed in reverential English while He was in the flesh. The R.S.V. does use the reverential form in addressing the glorified Christ (see Matt. 25:37; Heb. 1:5; Rev. 4:11).

Those who may prefer to use the R.S.V. for their study Bibles in place of the King James Version are not throwing away a perfect translation to adopt an imperfect one, for the King James Version is not perfect. Nor are they adopting a perfect translation (R.S.V.). for both the King James and the R.S.V. are imperfect, both have their strong and weak points. We do not condemn those who have purchased and used the Williams translation, or the Goodspeed translation, or the Moffatt or Weymouth New Testaments. We see no ground for condemning anyone who wishes to add to his equipment for the study of the Scripture any one or all of the new translations which are offered in our day, including the R.S.V. Nor can we be unhappy over the large sale of any Bible. In any case, we understand that the sale of the R.S.V., though running into the second million, has not yet even equaled the sale of the English Revised Version of 1881 or of the American Revised Version of 1901 in the same period of time. Let us rejoice if the Bible is gotten into the hands of more people and read by more people, no matter in what translation. That the publishers make money on the sale of such a Bible is true, and is not reprehensible. They take a great risk, and great sums of money were spent in preparing the new translation. All Bibles are sold at a profit; otherwise they could not be published unless the church would raise the money to give them away. No one needs to buy the new version if he does not want to.

It is possible to expose the cause of the evangelical and fundamental Christianity to ridicule and shame by falling into the trap of polemic writers and agitators, or by being unfair or erroneous in criticism of the work of others.

In conclusion, may we quote an enlightening statement made by Dr. Neuberg in *United Evangelical Action* for Jan. 1, 1953, pointing out the need for the raising up of theological scholars for the service of the church in the field of Bible translation and Bible study and interpretation.

"The mistakes and weaknesses of the R.S.V. are many. Yet this new translation means a step forward. But we need a better Bible translation. The evangelical public must realize that all the furor around the R.S.V.—and much of it is utterly undeserved—would have been avoided if evangelical scholars would have published an English translation, up to date as to scholarship and language. Evangelicals should also be shocked into realization that we not only are lacking a modern English translation made by conservatives but do not even have a sufficient number of evangelical scholars qualified to attempt the task. We have neglected scholarship and are now reaping the bitter fruits of that neglect. One wishes that the same zeal and energy shown in some circles in the denunciation of the R.S.V. would have been applied to the support of sound evangelical scholarship and Bible translation.

"There should be a new determination to raise up a new generation of evangelical scholars who are true evangelicals and true scholars of the highest caliber. This is one of the most urgent tasks that face evangelicals today. To live up to this duty should be our answer to the R.S.V."

TO BE NEAR TO GOD (Continued)

laxed hands on the cross—giving, giving, giving.

Affirmation: Today I will "not be weary in well doing."

Saturday, January 17

The Feet. Isa. 59:1, 9; Rom. 10:15.

Our walk tells much about us. Light footsteps suggest children or happiness; slow footsteps indicate age or sorrow. Our footprints give away our activities. Black tracks could suggest a coal mine or just plain mud; white tracks a flour mill or freshly fallen snow. Isaiah truly pictured the sinner's feet—"swift to run to evil"; bearing woful, gossiping tales, fostering strife—ugly feet. Paul just as truly pictured the Christian's feet—"swift to preach the Gospel of peace, bearing good tidings"—beautiful feet.

Affirmation: Today I will answer "Yes"

to I Cor. 3:16. By the help of the Spirit I will make a beautiful temple.

—Frieda Amstutz.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Alderfer.—To Wellington K. and Mary Elizabeth (Delp) Alderfer, Chester, Vt., a son, Steven Dean, Dec. 11, 1952.

Buckwalter.—To Richard G. and Margaret E. (Hess) Buckwalter, Columbia, Pa., a first child, a son, Michael Richard, Dec. 1, 1952.

Coskley.—To Marion L. and Edith (Swartz) Coskley, Dayton, Va., a daughter, Lois Jane, Dec. 3, 1952.

High.—To Alfred and Olive (Gressman) High, St. Catharines, Ont., a second child, a son, Alfred Lee, Nov. 20, 1952.

Johns.—To Daniel A. and Ruth (Mast) Johns, Conneaut Lake, Pa., a daughter, Ruth Christine, Dec. 8, 1952.

Kauffman.—To Isaac and Verna (Neff) Kauffman, Lancaster, Pa., a second child, a daughter, Jenn Marie, Dec. 8, 1952.

Kurtz.—To Verard Jay and Helen (Butter) Kurtz, Sarasota, Fla., a second child, a son, Gerald Lynn, Oct. 13, 1952.

Miller.—To Mr. and Mrs. Arland Miller, Hudson, Ohio, a daughter, Marcia Marie, Nov. 18, 1952.

Miller.—To George, Jr., and Darlene (Lyle) Miller, Wellman, Iowa, twin daughters, Barbara Sue and Betty Lue, Dec. 11, 1952.

Miller.—To Verard Jay and Helen (Butter) Miller (Yoder) Miller, Middlebury, Ind., a first child, a son, Steven Duane, Nov. 23, 1952.

Mumaw.—To Floyd and Ruth (Rohrer) Mumaw, Woodbury, Ohio, a daughter, Julia Lorene, Dec. 4, 1952.

Nussbaum.—To Willis L. and Bessie (Lehman) Nussbaum, Apple Creek, Ohio, a daughter, Dolores Faye, Dec. 7, 1952.

Oswald.—To Alvin and Helen (Miller) Oswald, Manson, Iowa, a fourth child, a son, David Daniel, Nov. 21, 1952.

Riehl.—To Agnilla E. and Ella Mae (Byler) Riehl, Brooklyn, N.Y., a second child, a daughter, Joy Elizabeth, Dec. 10, 1952.

Sharp.—To Harold and Anna (Troyer) Sharp, Fairview, Mich., a sixth child, a son, Eldon Carl, Nov. 28, 1952.

Stamm.—To Franklin and Doris (Short) Stamm, Archbold, Ohio, a fourth child, a son, Clara Dale, Nov. 22, 1952.

Stutzman.—To Daniel and Ruth (Kaufman) Stutzman, Swan Lake, Mont., a fifth child, a son, Timothy Clayton, Nov. 22, 1952.

Sutter.—To Robert L. and Elizabeth (Wenger) Sutter, Manson, Iowa, a first child, a son, James Robert, Nov. 18, 1952.

Yoder.—To Clarence E. and Mahel (Shaugh) Yoder, Bellflower, Calif., a second daughter, Sarah Kay, Nov. 10, 1952.

Yoder.—To Denver and Emma (Peachey) Yoder (no address given), a fifth child, a son, Donald, Oct. 1, 1952.

Yoder.—To Lauren and Nina (Stemen) Yoder, Denhigh, Va., a daughter, Anita Lucille, Nov. 30, 1952.

Yoder.—To Ralph and Elsie (Birkey) Yoder, Alpha, Minn., a fourth child, Daniel Ralph, Nov. 10, 1952.

Yoder.—To Richard and Cordelle (Yoder) Yoder, Myio, N. Dak., a daughter, Rachel Ann, Nov. 10, 1952.

Zook.—To Floyd and Elizabeth (Brubaker) Zook, Allensville, Pa., a second child, a son, Duane Ervin, Dec. 15, 1952.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Buckwalter.—Stoltzfus.—Nevin H. Buckwalter and Anna Jane Stoltzfus, both of the Maple Grove congregation, Argyle, Pa., by Aaron F. Stoltzfus, at the home of the officiating minister, Dec. 10, 1952.

Nauman.—Bauman.—E. Glenn Nauman and Vera H. Bauman, both of the New Danville congregation, Lancaster, Pa., by Henry W. Nauman, father of the groom, at the home of the bride, Dec. 3, 1952.

Vance.—Jones.—Harry Vance, West Chester, Pa., Fraser congregation, and Margaret Jones, Royersford, Pa., Providence congregation, by C. Ralph Mallin, at the home of the minister, Nov. 27, 1952.

Shawalter.—Roy Gordon Wenger, Jr., and Rhoda Elizabeth Showalter, by Timothy Showalter, assisted by Eli Kramer, at the home of the bride, Broadway, Va., Dec. 4, 1952.

Yantz.—Erh.—Hubert Ezra Yantz, East Zorra A.M. congregation, Ont., and Dorothy Katherine Erb, Wellesley A.M. congregation, by Samuel L. Schultz, at the Maple View A.M. Church, Oct. 15, 1952.

Futzy.—Williams.—Lomer E. Yatzy, Plain City, Ohio, and Elizabeth G. Williams, Nahunia, Mich., by Ora C. Wyse, at the Nahunia Mennonite Church, Nov. 29, 1952.

Zehr.—Roth.—Nelson John Zehr, East Zorra A.M. congregation, Ont., and Barbara Mae Roth, Wellesley A.M. congregation, by Samuel L. Schultz, at the Maple View A.M. Church, Sept. 24, 1952.

OBITUARIES

May the sustaining grace and comfort of our Lord bless the ones who bereaved.

Beck, Ivan E. son of Earl and Clara Beck, was born near Petriusville, Ohio, Oct. 27, 1890; departed from this life at the Dreiseller Hospital, Wauseon, Ohio, Dec. 15, 1952; aged 22 y. 1 m. 19 d. Death came as a result of an automobile-truck collision near his home and, even though lingering for some days in an unconscious state, his passing was a shock to the community. About a year ago he confessed Christ as his personal Saviour and was received by baptism into the West Clinton Mennonite Church, where he remained an active member until death. Surviving are his parents, 3 brothers (Delmar, Marlin, and Roger, all at home), 2 sisters (Donna—Mrs. Omar Sutter, Sarasota, Fla.; and Evelyn, at home), his

paternal grandfather (Henry Beck), and a large number of other relatives and friends. Funeral services were held Dec. 17 at the West Clinton Church in charge of D. Wyse Graber. E. B. Frey, and D. L. Sommers, with burial in the Pettisville Cemetery.

Brubaker, Josephus Meyer, son of Benjamin Brubaker, was born in St. Jacobs, Ont., Nov. 1, 1893; passed from this life at his home in Orange, Calif., Nov. 21, 1952; aged 58 y. 20 d. Several years ago he suffered a stroke which left him paralyzed. As a young man he went to Elkhardt, Ind., to live and was united in marriage to Anna Schauf on April 23, 1895. Four children were born to this union, three surviving are his wife, one son (Benjamin S., Orange, Calif.), 3 daughters (Emma M., Berkeley, Calif.; Josephine—Mrs. C. R. Seely, San Diego, Calif.; and Mary—Mrs. L. B. Barnett, Orange, Calif.), and one brother (Albert, Orange, Calif.). While he resided in Elkhardt, Ind., he was a member of the Prairie Street congregation. When he moved to California in 1911 there was no Mennonite Church; however, some years later when the Calvary Mennonite Church was organized in Los Angeles he became one of the charter members and remained a faithful and loyal member until his death. He took an active part in the work and service of the congregation as long as he was able and even after he was unable to attend services. Funeral services were in charge of John D. Zehr and Sherman Maus, Interment was made in the Fairhaven Cemetery, Orange, Calif.

Lehman, Elizabeth, daughter of Samuel D. and Elizabeth (Hunsecker) Lehman, was born near Chambersburg, Pa., July 17, 1871; passed away at her home near Chambersburg, Dec. 17, 1952; aged 81 y. 5 m. She was in the hospital two weeks because of a fractured hip but apparently died of a heart attack. She was the last of her immediate family. Her father was a minister. Surviving are 2 nephews (John L. Horst, Scottdale, Pa., and Samuel D. Lehman, Chambersburg, Pa., where she made her home) and many more distant relatives. She was a faithful member of the Chambersburg Mennonite Church for many years. Funeral services were held Dec. 20 from the Chambersburg Church, conducted by Harold Hunsecker and Harold E. Shank, with interment in the adjoining cemetery.

Schultz, Christian L. son of the late Menno and Elizabeth (Litwiller) Schultz, was born in North East Grove Township, March 11, 1869; passed away at his home in the city of Detroit, Sept. 16, 1952; aged 83 y. 6 m. 5 d. He accepted Christ in his early youth. On Jan. 12, 1892, he was united in holy matrimony to Catharine Oesch. They lived together a little over 60 years. He was ordained as a minister by the Ontario Amish Mennonite Conference on Nov. 19, 1905, and served as minister in the Poole congregation for 20 years. On July 4, 1926, he was ordained as bishop and served in that office for 26 years. His parents, 4 brothers, and 3 sisters preceded him in death. Surviving are his wife and 3 brothers (John and Enos, Ellipse, Ont.; and Samuel L., Wellesley, Ont.). Funeral services were held at the Poole, Ont. Amish Mennonite Church in charge of Moses Roth, Moses O. Jantz, and Menno Zehr, with burial in the adjoining cemetery.

Shantz, Annie Margaret (Luccock), wife of Ezra Shantz, since Feb. 19, 1893, was born in St. Joseph's Co., Ind., Aug. 22, 1870; died at her home near Baden, Ont., Dec. 8, 1952; aged 82 y. 3 m. 17 d. She was a member of the Shantz Mennonite Church. Surviving are her husband, 6 sons (John and Eldon, Breslau, Ont.; Jacob and William, Baden, Ont.; Elmer, Kitchener, Ont.; and Joseph, Wellesley, Ont.), 3 daughters (Catherine—Mrs. Alvin Goshen, Goshen, Ind.; Sarah—Mrs. Leonard Horst, Newbury, Ont.; and Mary, Baden, Ont.), 23 grandchildren, and 2 great-grandchildren. Funeral services were conducted by L. H. Werner and D. A. Yoder at the Shantz Mennonite Church on Dec. 12, with burial in the adjoining cemetery.

Stutzman, Harvey, son of Noah and Barbara Stutzman, was born near Milford, N. Y., Dec. 24, 1879; passed away Dec. 13, 1952; aged 72 y. 11 m. 19 d. In his youth he accepted Christ as his Saviour, uniting with the Mennonite Church, and served as a faithful member. He was united in marriage to Sarah Stoltzfus on Dec. 15, 1910. Six sons and 2 daughters were born to this union. In 1926 he and his family moved to Chappell, N. Y. In 1941 he and his wife and 2 sons returned to Milford, N. Y., where he resided until God called him to his eternal home. He was concerned not only for the spiritual welfare of his family but that all

with whom he came in contact might learn to love and serve his Saviour too. Surviving are his wife, 6 sons (Ray and Perry, Chappell, N. Y.; Amon, Wellman, Iowa; Wesley and Ezra, Milford, N. Y.; and Emery, Colorado Springs, Colo.), 2 daughters (Mrs. Wilbur Yoder, Kalona, Iowa; and Gertrude—Mrs. Lester Roth, Colorado Springs, Colo.), 19 grandchildren, one brother (William, Wellman, Iowa), and a number of other relatives and friends. Funeral services were held in the Milford A.M. Church, Milford, N. Y., Dec. 16, in charge of W. A. Elcher, assisted by Alvin Goshen and Ammon Miller, with interment in the church cemetery.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Marching Off the Map, by Halford E. Luccock; Harpers; 1952; 192 pp.; \$2.50.

Halford E. Luccock, in *Marching Off the Map*, has a book of sermons which are different than the oft-appearing books of sermons which shower the religious book market. Luccock, as writer of the unique letters of Simon Stylites, which appear in the Christian Century, here again delivers his keen insight and unusual sense of humor as he fits the "right" text with the "right" occasion. He is proficient at using the best of literature and even contemporary jargon to point up contrasts and to bring out eternal truths.

I found the book a thoroughly enjoyable one. The message is penetrating when often it had not been penetrating before. Luccock's use of unusual titles for his sermons, such as the first one of the book (also the book's title), "Marching Off the Map," is based on "By faith Abraham . . . went out, not knowing whither he went" (Heb. 11:8). In other words, Abraham leads a procession which in a way we all join, marching on as we explore and spread the Gospel to the ends of the earth. Another is his chapter on "The Christmas Rush." This is based on, "And they came with haste, and found both Mary, and Joseph, and the babe lying in a manger." Everyone, everywhere at Christmastime is in a rush, and he compares this with the first Christmas haste.

Readers who have a wide reading experience will especially enjoy this book, as Luccock refers to dozens of quotations. He uses them skillfully, as for instance when he takes a jibe at those who are opposed to change:

"Our fathers have been churchmen
Nineteen hundred years or so,
And to every new proposal

They have always answered, 'No!'"

Here is a book to present to your college friend, and your pastor if he reads rather widely. Read it yourself if you want to widen your horizon. Despite all the goodness of the book, it lacks somewhat the evangelical flavor to stimulate to action. The issues discussed are extremely interesting, but not burning. They are pointed, but do not necessarily drive to action. This, to be sure, does not invalidate the helpfulness of the book, for many books help in their own inconspicuous way. This book will help much.—Ford Berg.



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1953 Family Almanac

This year's Almanac contains practical ideas for family happiness. Articles cover guiding children into genuine worship experiences, family-style hobbies, first aid in the home, and selected recipes.

The 1953 *Family Almanac* presents revised astronomical data on eclipses, constellations, planets, and so forth.

A special feature is a perpetual calendar released this year, covering the time between 1753 and 2059.

Ministers' addresses are also listed.

MENNONITE PUBLISHING HOUSE
SCOTTDALE, PENNSYLVANIA

ITEMS and COMMENTS

The abbreviation A.D. (Anno Domini) has been abolished in Iron Curtain countries because of its Christian connotation, according to reports received in London. When the Communist Press publishes an article containing a reference to say, the fifth century A.D., it uses the phrase, the fifth century of our era.

During the past 20 years no fewer than 15,000,000 persons have been taught reading and writing through the efforts of Frank Laubach and his assistants.

One hundred thousand cherry tree seeds are being given by seven private Japanese organizations to governors of American states and mayors of chief cities as a postwar evidence of good will. (WP)

By unanimous vote the Austrian cabinet has decided to follow Germany in making restitution to Jews who were victims of Nazi tyranny. (WP)

To foster cultural understanding, India has been sending exhibits of outstanding Indian art to Afghanistan, China, Burma, Indonesia, Japan, Turkey, Iraq, Egypt, and Singapore. (WP)

The East African National Congress is planning to erect a college as a memorial to Mahatma Gandhi. Workers for the project come from Kenya, Uganda, Tanganyika, and Zanzibar. (WP)

"German Christians will never take up arms against their fellow Germans," Evangelical Bishop Otto Dibelius of Berlin said in addressing 20,000 church people from East and West Germany at a home mission meeting in Berlin.—D. Carl Yoder.

E. Stanley Jones is planning another evangelistic crusade in Japan beginning February 1, 1953, and continuing until the end of April.

Two appointees to the cabinet of President-elect Eisenhower are prominent churchmen. John Foster Dulles has been an active Protestant layman for years, especially in the area of international relations counseling. Ezra Taft Benson, Secretary of Agriculture, is a member of the Quorum of the Twelve Apostles, top governing body of the Mormon Church.

Of the estimated 20,000,000 people in South Korea, approximately one half are in need of aid. These are refugees, war sufferers, and local destitutes. There are about 300,000 war widows with 500,000 children under 13 years of age, 25,000 orphans, and 50,000 lepers.

The Ford Foundation has made a grant of \$2,900,000 to help to find permanent solution to the problems of more than 10,000,000 people of all faiths and many nationalities who have refused to return to their homeland because of fear of persecution or who have been driven from their homes since the end of the war. We trust this money will help to find a solution for a tragic problem.

The Free Methodist Church set a new high in per capita giving during the past year with its adult members contributing an average of \$194.79 each. In 1951 Free Methodists topped all denominations in per capita giving.

A campaign is under way in Cairo, Egypt, to raise funds for the erection of a Moslem mosque in Rome. It is not yet known whether the Italian government will permit such a structure in Rome, but the movement is being pushed by Moslems in that city. There are mosques in London and Paris and services are already being held in one nearing completion in Washington, D.C.

Dr. James Moroka, son of an African chief and himself a successful surgeon and physician, is emerging as the leader of the non-

Europeans in their struggle against the Malan government's racial attitude in South Africa. Dr. Moroka has been imprisoned, as have 3,500 of his disciples. Their general program is the nonviolent resistance originated and practiced by Gandhi. Dr. Moroka has declared, "Our aim is not to oust the white people. . . . They have done a great deal for the development of Africa. . . . We do not say that we and we alone must rule this country, but we must obtain absolute freedom and we include not only Africans but all non-Europeans."

As this is being written, President-elect Eisenhower is probably on his way to Korea. He is under heavy pressure from our military extremists to achieve a quick settlement in Korea by dropping atom bombs on North Chinese cities, to paralyze Red China's government. Fortunately, however, he seems to be very sensitive to the attitude of the moderates in this country and of practically the entire foreign press, and all foreign governments, who feel that such a policy would make us the most hated people in the world and drive millions into the arms of Moscow. Such is the opinion of the editor of *Between the Lines*.

Baltimore, which has been traditionally a strict segregation center, has recently voted through its school commissioners to permit Negroes to enter Polytechnic Institute of Baltimore, which offers engineering training for students of high-school age.

The school boards in Lancaster County's Amish section recommended in a 5,000-word formal brief filed with the State Justice Department in Harrisburg that Pennsylvania grant special permits to "plain sects" to take their children out of school at the age of 14. The brief was the latest move toward finding a solution of the long-standing dispute that has seen many Amish parents jailed on truancy charges in recent years. The brief expressed agreement with the principle that if parents are permitted to withdraw children from school, the children should be given the right to assert their desire to remain in the classes. Describing the plain-clothed Amish as "an island of the seventeenth century in this atomic era" the brief said that "we find them engaged in the same occupations and using the same methods they brought to this Commonwealth in the days of William Penn." Pending outcome of the dispute, Amish 14-year-olds have been remaining out of school but there have been no truancy prosecutions so far this school year.—RNS.

The *Jerusalem Post* recently carried the news that the Weizmann plan for a canal constructed through the Negev (south of Palestine) as an alternative to the Suez Canal was gaining support in the British House of Commons. It was even suggested that the British government take the initiative since the canal would enable Britain to maintain its position in the area. The cost, it was said, would not be excessive. The routing of sea traffic through Israel would certainly bring



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1169 CHAPTER 2.

Christ's message to the church.

UNTIL the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

A.D. 96.

CHAP. 2.

Acts 19. 1.

ch. 1. 16.

Pe. 1. 6.

12 And to the angel of the church in Pergamos write: These things saith he which hath the sharp sword with two edges: If I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast

much added prosperity to the new nation.
—E.P.

Pope Pius XII has named 24 new cardinals, including one American, to bring the number of cardinals back to its full strength of 70. The cardinals will be installed on January 12. Of the new appointees, 11 are Italians and 13 non-Italian. The American cardinal-elect is Francis A. McIntyre of Los Angeles. There are now four American cardinals. Latin America now has 10 cardinals and North America six.

Protestant churches through Kenya recently observed a day of prayer for native Christians who have been subjected to a campaign

of intimidation by the Mau-Mau terrorists' secret society.

A recent German poll reveals that nearly half of the German people favor remaining neutral and are opposed to rearmament under U.S. leadership. Only 38 per cent favor co-operating with the United States in a military alliance.

Black magic is reported to be reviving in Europe. This is to be expected in a portion

of the world where there has been a gradual disintegration of religious faith. Devil-worshipping cults seek to capitalize on the vacuum in faith which has been produced by Communism and by the collapse of the Hitler legend.

Since 1945, approximately 2,000 Roman Catholic priests have left the church in France, according to *Le Monde*, influential French newspaper. In America, too, Catholic priests are constantly leaving the church in protest against the reactionary policies of that church. Naturally the American press has little to say about this.

One hundred thousand Jews recently were transferred from Iraq to Israel, the largest mass immigration of Jews in the history of the state of Israel. This should make room for some of the Arab refugees in Iraq.

During the past half century the population of the United States has doubled, but the number of persons past age 65 has quadrupled. In 1900 the proportion of men and women 65 years of age and over in our total population was 1 in 25. Today it is around 1 in 12 and steadily increasing, according to the Federal Security Agency.

The amount of liquor used by the delegates of the United Nations is an international scandal. One delegation alone purchased 6,360 bottles of wine and whisky and other hard liquors in the first eight months of this year. These purchases averaged about 18 bottles apiece each month. While the rest of America is drinking one gallon of hard liquor per person, Washington, D.C., drinks four gallons of hard liquor per person. Forty thousand drunks were gathered up on the streets of Washington last year. How can men who are drunk wrestle with the problems of the crazy world?

The first foreign missionary of modern times was a Negro slave, George Liele, who freed by his master, went out from Burke Co., Ga., in 1751 to Jamaica. The Negro missionary's trip "thus antedated the 1792 voyage of William Carey, white missionary, popularly supposed to be the first foreign missionary from England to Burma," according to Louie D. Newton, Atlanta Baptist pastor.

The Jews of Cochín, one of the oldest and least persecuted Jewish communities in the world, after nearly 2,000 years of peaceful settlement in India are making plans to immigrate permanently to Israel. There are about 1,800 persons in the colony. The *Los Angeles Times* says they look on the return to Israel as a return from exile and feel that it will make them more fully a part of the Jewish people.

GOSPEL HERALD
NELSON P. SPRINGER
COLLECTOR

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLVI

TUESDAY, JANUARY 13, 1953

NUMBER 2

The Refugee Problem and the Christian Church Today

By Alta Schrock

III

(Continued from last week)

The Challenge for Today

In quiet moments when I consider these refugees and hundreds like them whom I have met in the two largest refugee camps in Germany, my mind goes back to America and to what I've seen there. I think of the two-car garages, the super-heated houses, the elaborate meals, the overflowing garbage pails. I think of the television aerials on thousands of roofs across the country. I think of these things and I have a hard time fighting a slow anger in my breast because I know the desperate need of the Helgas and Nickolais over here. Our churches have done a fine piece of work in refugee aid, but did they ever give till it hurt? They have done a fine piece of work, but now they are sitting back and relaxing, assuring each other comfortably that the worst is over, that Germany has grown strong and well with the aid of the Marshall Plan. They sit back and relax and one by one our relief and rehabilitation centers in Europe are closing for lack of funds—community centers, distribution programs, spiritual aid programs. May God forgive our churches back home, and may He show them again what they owe Him and their suffering fellow men! May He wake them to speak to the conscience of our nation concerning her responsibility to the "have nots" of the rest of the world—speak through the radio, the press, the schoolroom, and our churches!

Over the years we have lost some of our shame and concern over the situation. We have gotten a bit used to this festering sore in the side of humanity; we close our eyes to the terrific bomb destruction and the thousands of people in unheated hovels and shacks. After all, the war ended $7\frac{1}{2}$ years ago, and the people have had time to recover, we say. The full, glowing shop windows fool us; the Mercedes roaring down the Autobahn fools us; the IRO immigration figures fool us. Then, too, we save our consciences by remembering the resettlement and welfare work of our modest churches. But, Christian friends, this

is no time to rest! May I call your attention to what is now happening in Berlin as a symptom of the dangerous, almost explosive Central European situation?

Berlin, the most tragically partitioned, bomb-destroyed capital in the world; target of the longest, hardest air raid as well as the longest, most complete blockade in history, today has more than 80,000 recognized refugees, and many more living "black." (When one realizes that of the 13,182 that came from the East Sector in July, only one third were recognized as political refugees, one sees what the total refugee figure in the city may be.) Since February 4 of this year, about 70,000 have come across from the Soviet Sector alone. In August the westward flow across the border brought about 16,000, the highest monthly figure since the partition of Germany. Of this total number, 3,000 were youths of a highly impressionable age—youths for whom nothing is being done today except to keep body and soul together. The August, September, and October flow have been constant and unrelenting, fluctuating from 600 to 1,500 per day (the latter on Mondays), and the September figure stands at 14,200, including 366 Volkspolizei. Of these new arrivals, only 400 per day are being flown out to West Germany—being flown westward to what?

Who is paying for the temporary housing and air flight of these great numbers seeking asylum in the West? Eighty-five per cent comes from Bonn (West Germany) and 15 per cent from the Berlin city government. None of it comes from our purses. A look at the Berlin refugee budget for the last four years shows a staggering increase: 1949—3 million DM; 1950—9 million DM; 1951—15 million DM; 1952—? But these figures too are cold and impersonal. Let us take a look into one of the most recently established of the 64 refugee camps in Berlin: 1,700-2,000 neo-refugees; 150 meters from the East Sector; recently opened, with refugees still working on broken concrete and twisted steel; 200 sleeping, eating, spending hours in one room; slabs of

bread and meat lying around on benches where the family is crouched. Another huge lager (an old airplane factory) immediately bordering the Russian sector: 1,400 people sleeping on cement floors with a straw mat and four thin army blankets against the penetrating cold; no source of heat and no possibility of future heat; leaky roof and large openings through which wind and rain can pour; men's and women's sleeping "rooms" partitioned by wire netting "walls"; great pools of water by the perennially wet "lavatories"; aching misery in the faces of the people; deep anxiety in the faces of the Red Cross camp leaders. People who came thinly clad, penniless, and without baggage; people who fled to the free West, willing to buy freedom at all costs.

Whose problem is this? A problem for the West Berliner alone? For West Germany alone? Or are we willing to accept it for the world problem that it is? Physically, the problem is staggering and demands that a greater number be flown westward daily and that many more houses be built. Spiritually, the problem of rehabilitating these two- and three-times uprooted people is even far greater. Are we ready for the task? I quote from an Evangelisches Hilfswerk official, "The Berlin influx is a most extremely sensitive point in today's world—danger-spreading, explosive, and a symptom of impending great world disturbances."

Only the healing power of God and the power of universal love and brotherhood can have an impact on this and all other areas of great human need. Nothing short of this power can be a weapon against the dastardly inhumanity at loose in the world during the past decades. We think of the massacre of Armenians in Turkey; the mass banishments of peoples from many lands; the frenzied race madness which produced

Long Afterward

By Elaine H. Sommers

Those who win forget,

But we remember.

Rubble does not whisk

Itself away.

Into each lifted brick,

Each bridge across a river

Flows life. Each potted geranium

Catches an old sun's ray.

Goshen, Ind.

Dachau and Buchenwald; the horrors of deportation and forced labor in Siberia; the inhumanity of forced repatriation of peoples who had fled from unbearable oppression (and our hands are not altogether white in this!) These dark upsurings of horror represent symptoms of the basic sickness of today's world—a sickness which has not only produced repeated wars, but also the millions of refugees wandering across the face of the earth.

I say to us as Peace Churches, God has given us an assignment which we cannot avoid or side-step. We must today succor the victims of man's depravity even as Christ helped the downcast of His day. We need only pause for a moment to realize what would be His answer to today's colossal human tragedy. If we face the matter squarely, we realize that the extreme difficulty of the task excuses us not a bit, that the assignment must penetrate all of life, from the kitchen to the office and the church council chamber. We must wrest this destruction and mass displacement of humanity to God's glory and a greater spiritual understanding among men. If we meet the challenge, we bring joy to a universal, all-loving Father; if we refuse the challenge, we are sowing the seeds of destruction, ruin, and human decline.

But the task is so huge, so superhuman, we say. Have we then forgotten who promises to go with us each step of the way, forgotten the untapped dynamism He has for us, even in the heaviest assignment? Have we forgotten that His arm is not shortened and His eye is not dimmed by world forces today? Have we forgotten that God has always worked through the few, through the leaven of small Christian groups, through a handful of His disciples, through our own small brotherhoods from time to time in a marvelous way in binding the wounds of humanity? Where we are commissioned to help and love, we are also given the power to do so.

In the final analysis, the dark fanatics of greed and barbarism causing today's great exoduses across the earth can be overcome only by the supreme Lordship of God, by an overpowering and radical Christian love, by an all-encompassing faith that releases us from the paralyzing bondage of mistrust and fear of world events today. The power of this love and this faith are infinitely greater than the power of the forces of evil at large on earth. Are we as a *little flock of God, as the leaven of small Christian groups* ready to believe this and to accept the challenge such belief

places on our shoulders? "Except a corn of wheat fall into the ground and die, it abideth alone," our Master tells us. "But if it die, it bringeth forth much fruit." "Fear not, little flock; it is your Father's good pleasure to give you the kingdom."

Berlin, Germany.

Alcohol will remove all grass stains from summer clothes. It will remove summer clothes, also spring and winter clothes, not only from the man who drinks it, but also from his wife and children. It will remove household furniture from the house and also eatables from the pantry: the smile from the face of his wife, and the happiness from the home. As a remover, alcohol has no equal.—Selected.

"And All These Things"

By STANLEY C. SHENK

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). And so it was in the case of Solomon. He made the higher choice, and then God said to him, "Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days." God is not stingy with us. He tells us to give Him everything simply in order that He may winnow the good from the bad, the satisfying from the frustrating, and then He returns to us the good and the satisfying in such measure that our cups run over. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." To the proud and self-sufficient this is a great mystery. But unto us which believe it is the very truth of God, and the core, sum, and substance of life.

West Liberty, Ohio.

Our Readers Say—

In response to Gerald Studer's article on "Believer's Baptism," I feel compelled to make a few remarks.

It seems to me a dangerous thing if we must refrain from telling the children of the second coming of Christ. They can early understand that those who love and obey Jesus will go with Him. As they grow older they understand that obedience necessitates accepting Him as Saviour. When this is, who can say? When a child can reason and knows right from wrong, can't he recognize sin? and from then on, aren't they accountable? If my child comes to me at five, weeping and wanting to know how to be saved, shall I pat him on the head and say, "Cheer up, sonny, you're saved until you're twelve"? Or shall I explain how he may have his guilt removed, and provide proper nurture that he may grow in his Christian experience as each one of us must whenever we accept Christ?

Perhaps people in our church formerly waited longer to make a public decision for Christ. Did they all understand what they were doing? Now children often receive more Christian teaching in Sunday school and summer Bible school. Perhaps they need a definite Christian experience earlier to keep them from the increased influence of Satan as felt in consolidated schools and urban communities. Does Satan wait to introduce vice until they are twelve? No! And what is a guilt complex? Could we avoid it by calling drunkenness, drug addiction, etc., diseases?—*Ira Trojer, Armington, Ill.*

* * *

We do enjoy the GOSPEL HERALD and want to express our appreciation for the editorial on "Are You Being Revised?" I don't believe Satan is much concerned how orthodox our views are if we do not allow the vital truths to reach our hearts and reform and transform our lives. Also we want to mention Bro. Kramer's article, "Misery Churches with Measly Messages." One wishes such articles were not necessary, but if by calling drunkenness, drug addiction, etc., diseases?—*Mr. and Mrs. Ira Martin, Columbiana, Ohio.*

* * *

Thanks be unto God for His unspeakable gift. . . . Let us be careful this Christmas and at all times that we give our Lord the honor due Him. . . . Thank you, Lord, for saving my soul, and that you are no respecter of persons. Thank you, Lord, for the GOSPEL HERALD. Help us not to find fault with it or other church papers. . . . I enjoyed Esther Eby Glass's "Honour to Whom Honour." My prayer is that we'll get all the good we can out of these writings, and apply them to our hearts. God bless you every one.—*Grace Huber, Lancaster, Pa.*

The Bible story of Adam and Eve, father and mother of the whole human race, told centuries ago the same truth that science has shown today: that all the peoples of the earth are a single family and have a common origin. . . .—Benedict and Welfish, in "The Races of Mankind."

GOSPEL HERALD

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EDITORIAL

Pray for the New President

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.—1 Tim. 2:1, 2.

On January 20 Dwight D. Eisenhower will become president of the United States. On that day there will fall upon his shoulders, as head of one of the most powerful nations, an exceedingly heavy responsibility. From a number of sources has come the suggestion that Christians in our country need to pray for him as he takes up his weighty task. We should like to pass along that suggestion to all our people.

It is a Scriptural command that we should pray for kings and all in authority. This is a command very lightly taken by many of us. It is easier for us to criticize and abuse our rulers than to pray for them. Our Canadian brethren, we believe, do better by their queen than we do by our president. On a British ship the past summer we were impressed by the fact that each Sunday the British sovereign is prayed for by many thousands of her subjects. It is the exception rather than the rule for a preacher in our churches in the United States to remember the president in the morning prayer. We could certainly make great improvements here.

Week after week, of course. But why not make an especially strong beginning on January 18, the Sunday before the inauguration? We should like to urge that all our congregations join in prayer on that day for the man who is about to become our national leader. There are some things we cannot do for him. We cannot join the armed forces of which he will be Commander-in-chief. But we can pray for him. And we should!

We can pray for him personally. He has not been an active Christian. He has professed Protestant sympathies and has announced that a Presbyterian church in Washington will be his wor-

shipping place while he is president. We can pray that the demands of his high office may throw him back in humble faith upon God, and that he may acknowledge Christ as his Saviour and Lord. We may pray that he will have health and physical strength to meet the day-by-day duties. We may pray that he will have enough temperance of mind to meet the temptations which power brings to any man, and that he will have the controlled temper that is required by the heavy strains of the presidency.

We should pray that our president may have the wisdom which he will need in these chaotic times. The country seems to expect a house cleaning in the Washington government. But the man who does it will need insight and moral courage. He will need thoroughgoing principle and a determination to do the right thing, regardless of pressures put upon him.

International problems are well-nigh overwhelming. There are numerous trouble spots—in Korea, in Indo-China, in the Near East, in South Africa, in North Africa, along the Iron Curtain—which could blaze out in the beginning of another world conflagration. Any semblance of world co-operation depends upon the support of the United States. It is difficult to know how to use the resources of this country to meet the world's great needs without developing fears and hatreds among those who are helped. The man who guides our ship of state in the troubled waters of the next quadrennium must have a wisdom more than his own. Let us pray that he may be willing to be divinely led.

Paul tells us to pray that we may lead a quiet and peaceable life. And in this we must not pray selfishly. We must desire for others what we do for ourselves. The curse of violence lies heavy upon the world. We are still digging out of the rubble of past wars. Economic and social devastation covers vast areas and has engulfed millions. A no-man's land bristling with arms runs between the East and West zones of Germany, between Jordan and Israel, between communistic and non-communistic East Asia. The great nations are accumulat-

ing armaments at a ruinous rate. Eisenhower will inherit a budget almost 75 per cent militaristic. Scientific genius keeps developing machines of war whose possibilities strike the world cold with fear. Our new president is himself a military man. Let us pray that he may not rely upon military might, but that he may teach the nations how to wage peace, that he may have the courage and imagination to set up a battle line of friendliness, to man forts of unselfish helpfulness among the multitudes where the battle for men's minds is being fought. Let us pray especially that avenues may be kept clear for carrying the Christian testimony to those who are in spiritual darkness.

Mr. Eisenhower, although his career has been in the military area, comes from a Brethren in Christ home and should be able to understand conscientious objection to war. We peace churches may well pray, not for an easy road in a warring world, but for a continued opportunity to wage peace instead of war, to do human service instead of human destruction. As we thank God for the present favorable provision for us in the draft law, let us pray that the peace testimony may not be stifled in a world which needs it so much.

For these things, and whatever other burden the Lord may lay upon us in behalf of our new president, let us all raise our hearts and voices to God on January 18, and in the months and years following.

Letters from Missionaries

Among the seasonal greetings which recently came to the homes of many of us were mimeographed letters from some of our missionaries. Some of them write these letters to their friends, not only at Christmas time, but at intervals throughout the year. Since it is a physical impossibility for a missionary, crowded by the needs of his field, to write individually to his hundreds of friends, it is an excellent plan for him to use these duplicated letters. And so we were very happy to receive expressions of joy, of thankfulness, of need, of fellowship from Belgium, India, Israel, Puerto Rico, Argentina, from our city and rural fields, from service units, and missionaries on furlough. It was a refreshing contact with friends and fellow workers in the Lord.

We are reminded, however, that these letters are an indication of the hunger of the missionaries for our fellowship. They need and want letters from those whom they are representing on the various fields. We also may have some limitations as to how many letters we can write. But we can write more than we do. Why not resolve to make more use of the marvelous postal facilities of the world to send a message of encouragement and news to some of your missionary friends this year? If you have nothing to enclose, the air mail forms which you can buy at the post office for ten cents will carry your message to any country in the world. "More letters to more missionaries" might be a good slogan to put on our desks.

Collections of Internal Revenue for Four Months

The U.S. Treasury Department has released the monthly statement of collections of internal revenue for four months, July 1 to Oct. 31, 1952. These total \$18.2 billion, an increase of 16 per cent over the same four months in 1951.

Individual income and employment taxes account for over half of this total, 55 per cent, and they increased 20 per cent over these months in 1951. Corporation income and profits taxes provide 26 per cent, and miscellaneous internal revenue taxes supply the remaining 19 per cent.

Among the miscellaneous taxes, automobiles and accessories, mechanical refrigerators and quick freeze units, television and radio sets, show the greatest increase in collections. But while automobile trucks and buses increase 57 per cent for this period, passenger automobiles and motorcycles decrease 5 per cent. The total alcohol taxes for four months reached almost a billion dollars, an increase of 16 per cent over 1951. The total tobacco taxes which were a little more than one half the taxes collected on alcohol show an increase of 18 per cent.

The occupation of wagering together with excise taxes on wagering, are among the new sources of tax income, and they continue to rise, while mechanical pencils and pens and also imported oleomargarine now appear among tax sources.

Our total tax bill for the year that ended June 30, 1952, including federal, state, and local taxes, amounted to \$87.4 billion. The latest available figure for consumer expenditure for food in this period is \$56 billion. Thus for every dollar spent for food last year, \$1.56 was paid for taxes. Tax collections continue to rise. The food bill is approximately

stationary. But for the "bread of life" we are giving only \$1.00 for every \$14.00 that we spend for the maintenance of physical life, and only \$1.00 is contributed for the kingdom of God for every \$22.00 spent in maintaining local, state, and federal governments.

As an inducement to increase contributions for the vitally essential privately supported religious, educational, and welfare organizations and agencies, Congress has raised the limit on deductions in federal income taxes from 15 per cent to 20 per cent. This change became effective in 1952. Many individuals are taking this occasion to review their plans for giving. Gifts must be made before December 31, to be deductible.—Robert M. Hopkins, The Golden Rule Foundation.

I Saw a Ghost

By RAYMOND L. KRAMER

We had been introduced a few minutes before. Already my friend was telling me about the deep dark secrets of a man whose name had been mentioned in the first attempt at finding a topic of conversation. I had often heard my father speak highly of this man whom he now pitilessly dragged low before me. I heard the ghostly chains of self-righteousness and conceit as plainly as old Scrooge had heard chains when first the clock struck twelve on Christmas Eve. Here was a ghost, come to haunt the past life of a man long since cleansed and forgiven.

We sat down stiffly in the living room. The atmosphere was cold, strained, ghastly. I clutched for a straw—anything to get back to something real, to get away from this sudden horrifying experience. I mentioned the name of a minister whose work God has blessed. "Yes, I know him, and I don't have much use for him!" He spat out the words in disgust. Then began a series of chain-clankings: accusations, self-justifications, vitriolic denunciations. This was even worse. I shifted uneasily in my seat. But I looked him straight in the eye. I pointed out the humility of this servant of God, the sacrifice, the desire for souls. But ghosts have a way of slipping around the facts. With deadly ghouliness he parried each thrust. You can't convince a ghost.

Actually, a bit later my friend became very warmly human. The ghost had disappeared. I'm sure my brother had no intention of housing one. He was a Christian, well-read, surprisingly concerned for human needs. The room that had seemed like a tomb was really a pleasant place after all. But I know I saw a ghost. The shivers still run up and down my spine.

I remember the time when I dropped with apparent casualness a remark that was actually calculated to lower someone in another person's estimation.

It Happened—

TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Jan. 12, 1928)

Bro. Henry Longenecker of Salunga, Pa., answered the heavenly summons and was laid away on Jan. 4. His 48 years of faithful ministerial service will long be remembered. . . .

Bro. Ray Shenk was recently called to the ministry in the Washington, D. C., congregation. Bishops Isaac Brubaker, Benjamin Weaver, and Noah Landis . . . had charge of the ordination service.

Bro. J. K. Bixler is the special instructor for the term [Hesston College Special Bible Term].

Bro. S. M. Kanagy is serving as a special instructor for the six weeks [Goshen College].

FIFTY YEARS AGO

(From HERALD OF TRUTH, Jan. 8, 1903)

Bro. J. S. Shoemaker of Freeport, Ill., was a caller at our office . . . on his way to Ligonier, Ind., where he began a series of meetings . . . He informed us that the first edition of the new [Church and Sunday School] Hymnal was all but exhausted, and a second edition will be printed soon.

I remember how I dropped just a hint about someone's past life. It was nothing very definite, of course—just a hint that something uncomplimentary had taken place. God had forgiven but I hadn't. But I didn't really mean anything bad by it.

I remember when I spoke with some heat against a minister whom I had heard twice, feeling myself qualified to offer a conclusive opinion since I knew him so well! I wasn't criticizing, naturally. I was defending the faith!

I remember that I spoke sharply to my wife when my nerves were jumpy. She should know better! Can't she see I'm in no mood to be interrupted?

I remember snapping my son off short when he came running joyously to share some little experience that had delighted his heart. "Run along!" I said. "Daddy's busy!"

I keep seeing ghosts. I'm scared of ghosts.

Meadville, Pa.

Be pure and free within, and not entangled with any creature. Thou oughtest to be unclothed and ever to carry thy heart pure towards God, if thou wouldst be free from the world and see how sweet the Lord is.—Thomas à Kempis.

Is Our Culture Changing?

By John W. Burkholder

[A condensation of a sermon preached in the Mennonite Church, Goodville, Pa., by the associate minister.]

Text: "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption" (Acts 13:36).

My theme, this morning, is in the form of a question. This dissertation will be not so much an answer to the question as an effort to stir up your minds to help you to think through our present-day problems to our own profit, development, and growth.

Isn't it true that the usefulness of many people is limited because of failure on their part to have a larger vision, envisioning the needs and problems of the oncoming generation?

The purpose of the Creator is that each individual is so to live and labor in the will of God as best to serve his own generation, that in his contribution to the good in every area of life he will leave everything nobler and richer because of his life.

We appreciate most highly what our fathers have wrought. In spite of human frailties, of which every generation is heir, they builded better than they knew. We simply have entered into their labors. Their creative thinking and building is the heritage handed down to us for us to labor and build therewith, handing down to the oncoming generation a creative work, better, nobler, and greater than what we received. If we fail to do this, we fail in the heritage received and fail the generation following us. This is true in every area of life.

As an example, take our methods of farming. How they have changed in the short span of a lifetime! However, while the principles of cultivation, seedtime, and harvest remain, the application of these principles has changed with the change of time. Passing one of your farms at silo-filling time, I observed every operation being performed by the mechanical process. How different from the back-breaking work of my boyhood days! How, at times, we find ourselves wishing we were farmers again!

Yet are we so backward in our thinking, so that the age-abiding principles of God's Word are inadequately applied?

As an example, some of our neighbors and friends will avail themselves of the progress of our day until it comes to the spiritual area, where they will recede to the good things of a past generation so that their life and activities in the spiritual realm have changed very little the past one hundred or more years.

For instance, take two Bible principles which we as a distinct group hold, non-resistance and nonconformity. While these principles are never changing, al-

ways abiding, the application may change, yea, must change, with reference to present-day situations.

There must be re-emphasis upon these principles. They must be dusted and brought out into the open. It is hardly enough to hold them theoretically; they must be interpreted and applied in the light of the present day, time, and problems.

For example, this generation has known wars and an abnormal way of life beyond parallel; yet these abnormalities have created new and unparalleled opportunities for the application of the age-abiding principle of nonresistance. And I firmly believe that because we as a church have dusted off this principle and are reinterpreting it as the present situation demands, more people are made conscious of the power of the way of love than ever knew before that such a principle existed.

Does this present age affect our culture? If it does, how best can we meet this change, serving our generation in the will of God, and handing to the next generation a work they can appreciate and continue to build?

I must continue to give some examples. Take our public schools. It is a far step from the little private, one-room subscription school our fathers and grandfathers attended a few months every year, until they were nineteen and twenty years old, to the elaborate and complicated school system of the day, with its compulsory attendance laws.

Has this present-day school system any bearing upon our church? The growth of a church-school consciousness may answer this question. Fifty years ago high school was the exception, college practically out of the question. Today high school is rather the rule, college is common; and do you think this may not directly affect our culture?

The invention of printing from movable type affected the culture of the people, as did the translation of the Bible in the vernacular of the people. Books became cheap. People began to read, and in reading, to think for themselves. New ideas were born. All this was the harbinger of freedom and a new day. The common people received a new lease on life. Life took on new meanings. New opportunities also created new problems and new opportunities for the application of the eternal principles of the Bible.

This march of progress can hardly be stayed, even if we would. The first impression always has been that of suppression. Sober, sane, and conservative people, in fear, often express the desire of suppression. However, what we need more than anything else is not suppression but guidance, guidance based upon

the sober, intelligent interpretation of the Bible.

The daily newspaper, with its world-wide news, has its biases. This has an effect upon our thinking. Radio, and now television, are forces knocking at our doors. How are we to channel these things so that as they affect us, they may be servants rather than masters?

The Sunday paper is making itself felt among us and must be reckoned with. But how, remains the question.

All these things must be taken into consideration. How shall we deal with them? How will they change our way of life? This generation has forces and agencies to face and cope with that other generations before never dreamed of.

Our first impulse, as I have already said, is suppression and a withdrawal in to a shell so that modern life cannot change our culture.

I am firmly convinced that the good always overbalances the evil. God knows the evil; He permits these problems. It strengthens the faith of His own. It exhibits His grace in redemption. Without trial and problems and testing any generation will become lazy, soft, and worthless.

Problems create opportunities. The automobile surely creates a problem for the home, church, and state, yet what an opportunity in the hand of a consecrated person.

We see a slow but sure trend from being a rural folk to an urban people. The professions, business, and industry are more and more calling and absorbing our people.

How will this affect our culture? The free ministry served past generations, and served well. But does it serve as well today? The farmer-preacher fitted in well with the program of a past generation. Can he fit in just as well and adequately fulfill his calling and serve his generation today? How does this program compare with the highly specialized standard of even the farmer groups of the present, in which we find ourselves without our own will or choice?

Fifty years ago there were no ministers within our church with a degree. Today Lancaster Conference alone has at least a dozen of its finest young men in school working for a degree in theology. Will this eventually effect a change? What will be the attitude of the church toward this activity? Will she suppress the effort or will she welcome the opportunity of enlargement and vision and fit into the requirements of a changed culture?

Very recently, while standing on the campus of E.M.C., I mused how the fathers of vision build this school. If they could, after only thirty-five years, return and see the phenomenal growth of this and other institutions of the church, what would their thoughts be, how would their emotions be stirred? They builded better than they knew. They builded not so much for their generation as for the next. Did they, could they foresee how this activity would

eventually change our culture? In the changing needs of the world, in which the church is "salt" and "light," do the schools of the church fit into a changing culture?

If the preachers of the horse-and-buggy days could see Mennonite ministers navigate their own planes in order to meet their appointments, could they know that the voice of a Mennonite preacher encircles the globe, via radio, do you think they could fit into the present? Hardly. But the question is, can we?

At middle age it takes Christian grace to fit into the vision, plan, and work of the newer generation. Likewise, it takes patience, the grace of patience, with the generation preceding us. Let nothing be done in haste. The adage holds good, "When the people run, let us walk."

Sometimes I find myself between two motions: one, the vision and call of accelerated work, a program to meet the needs of a modern present day; and second, the complacent, satisfying fascination of the past—the reminiscence of "the good old days." Why disturb our pleasant dream of the past? The church and program of the past served well; will it not continue to serve just as well? Why do you want to change it?

If the culture of the church is changing, is the church keeping up with the spiritual needs that such a changed culture demands?

Our culture of the present is producing businessmen, and by that term I mean business farmers, who can compete successfully in a highly competitive system. Our culture is producing men and women for the professions: teachers, doctors, nurses, lawyers. Yet, as a church, are we remaining stagnant when it comes to the applications of eternal Biblical principles to modern life? Are we as a church clinging to worn-out and obsolete methods in the performance of a spiritual service? In our failure of adaptation, are we losing, into the service of other groups, choice young people our group can ill afford to spare?

Take this example: In the cultivation of music, the one-part singing gave way to four-part singing. This eventually did away with the "singing table" and "lining the hymns," which of course was a necessary part of every church service. But today in our present service, these things would not fit; they would be a useless and obsolete part and the church did well in discarding them.

Take our YPB. Approximately forty-two years ago some of you brethren had a vision of the need for expressional activities for the youth of the church. That was good and right. God continue to bless you for the vision. The YPB has served the church well in the older generation, but the question is, does it serve this generation, with its complicated social life, just as well? Does it fill the entire need of our Christian youth as it served the past generation? Does the tempo of the present not demand an

acceleration of our young people's activities? Where does the teen-ager fit into the program? The summer Bible school and Christian workers' group partially fill the need. But are these enough?

Does the present emphasis upon church-wide revivalism have a tendency to affect our culture? Will emphasis upon the emotional side of religion change our outlook on life? Will this emphasis produce a reactionary culture, one with an emphasis upon less emotional, saner and stabler experience, emphasizing more what is termed "religious or Christian education"?

Sixty-odd years ago the fathers had the widening vision of evening, evangelistic, and missionary activities. They planned well. But are those plans adequate for the present? Will the present emphasis, such as the Brunk campaigns, be the answer? Will the present program of securing missionary personnel be sufficient? Do the periodicals and other literature coming from our church presses fill the requirements of our people? May I call your attention to the elevated tone of our papers, the completeness of our Sunday-school helps, and the appeal and usefulness of our summer Bible school material. But have we reached the goal, and is it time to cease to improve that which we already have?

I firmly believe that our church program needs to keep pace with the speeded-up tempo of this age, of which we are a part, that progress cannot be stayed, even if we would. We must meet the spiritual, moral, and social needs of our people in the present day. Can we present the age-abiding principles of God's Word, in a new and varied program, consistently, in a conservative manner, without the fanfare that caters only to the physical and carnal, rather than to the spiritual, retaining our identity as a "plain" church? Webster's Unabridged Dictionary describes our church as being "conservatively progressive." Can we preserve and retain that definition?

Blue Ball, Pa.

Herrick Mennonite Church

By FLOYD AND ALMA BONTRAGER

In and around the year 1900 there was a village named Herrick, located three miles southeast of Clare, Mich. There were a few stores, a post office, a cheese factory, a threshing-machine shop, a few homes, and a church house built and owned by the Methodists. It was just another thriving and prominent village where lumbering and farming was the occupation of the people.

Today there is nothing left of the village except the church house, which was built about 60 years ago and has been well preserved all these years. Changes took place which affected the life of the community. Methods of travel and in-



terest on the part of some of the church group to go to Clare made it difficult for those who still had their interest in Herrick to give sufficient financial support to carry on the church work. About ten years ago the small group remaining decided to discontinue church services. However, trustees have been kept in office and with the interest of the people in the community the building has been kept in good condition, including the church furniture, which is sufficient to seat a few over 100 people.

The Methodist conference decided the property should be sold, since the building was not being used. In October, 1951, the property was advertised in the Midland, Mich., *Daily News*. The bishop of the Midland Mennonite Church, with Bro. William Miller from Crumstown, Ind., who was holding revival meetings at Midland, made contacts with the trustees of the property. Other contacts followed by the Midland ministry and local mission board, but no deal was made. The trustees consented that the Mennonites could use the building for summer Bible school in 1952 if it was not sold by that time. In the spring of 1952 the trustees were contacted and it was learned that they had put forth no effort to sell the property but were hoping the Mennonites would return and buy. In due time the property was purchased by the Midland Mennonite Church. There was a strong community feeling against tearing down the building or using it for any other purpose than church services.

The Midland congregation at once took steps toward placing a worker in this community. By recommendation of the local mission board the members were to vote for one of the ministers or a lay brother to be ordained. The result was that the bishop of the congregation was chosen by lot from a group of five.

Summer Bible school was held in July with an average attendance of 42. Regular Sunday morning and evening services were started on July 13, 1952. Community interest toward the work is good. Attendance is not so large yet, but both adults and children attend.

The church is located in a very favorable farming district which covers a large area in this part of Michigan, and is not broken up by small acreages as it is near

A Prayer for This Week

O Thou who art the merciful and holy King of heaven, bow down Thine ear and hear us.

Many are the times we slip from Thy will and wander alone. Forgive us, Lord, and keep our feet firmly planted in Thee.

We thank Thee for feeding, clothing, and sheltering us; and help us not to be selfish in sharing these blessings with those less fortunate than we.

Walk before us, Father, for Thou art great and glorious and worthy to be praised. Amen. *Ann E. Wenger.*

large cities. Farms are frequently advertised for sale.

Clare has a population of about 3,000, through which pass two U.S. highways and two railroads. It has some small industries and another dealing in wood products is to be established soon.

The religious status of the community is average. Prospects in general are favorable for the establishing of a Mennonite church in Herrick. We urge and invite about four or five Christian families to move here with us to establish the church, which is in harmony with recommendations of mission boards and workers.

We solicit your prayers and visits. Will you move to Herrick that the Lord's work might "abound more and more"?

Clare, Mich.

In the Cross of Christ I Glory

By S. N. LEITNER

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.—Gal. 6:14.

Our greatest need today in this sinful age is to get back to the "cross of Calvary" as it was two thousand years ago, when on its rugged frame the blessed Son of God suffered, bled, and died for the sins of mankind—your sins and mine. The cross has not changed. It still remains the same and should remind us of His suffering and death for us.

Today the importance of the cross is minimized by modern religion. Much is said to the effect that it is not the cross we need, but the Christ. Of course we need Him, but He is available and adequate only as a crucified Christ. It was not the Christ in the temple, on the mountaintop, or the seashore that redeemed sinful man, but the Christ on the cross. Well did Paul declare, "I determined not to know any thing among

you, save Jesus Christ, and him crucified."

We must not get away from the fact of His crucifixion. It was the divine plan of the Almighty that He was to be the sacrifice for the sins of guilty man, the Lamb without blemish, slain for us from the foundation of the world. May we note also His willingness to suffer and die for the human race—"He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

He knew no sin, yet became sin for us. He was holy, spotless, and pure but suffered punishment as a criminal and evildoer that we who deserved punishment might go free. "Though he was rich, yet for your sakes he became poor, that yet through his poverty might be rich." He suffered the sorrows of earth and the pangs of death and hell that we who deserved them could be delivered. Oh! to fully comprehend this and see it anew until it would drive us to our knees with grateful tears for the love of One who was willing to die for us that He might bring us to Himself.

It is a sad fact indeed that many do not realize fully the fact of Calvary. We see people deliberately doing and loving things which helped to crucify our blessed Lord. Sin crucified Jesus and as long as any person willingly and knowingly commits sin he is voluntarily adding to Christ's sorrow and suffering. He has no real vision of Calvary. May we so fully see and comprehend His suffering and death for our sin that we will thoroughly cleanse our way and by a simple trust in Him obey His will.

May we get a real vision of Jesus on the cross. We see His patience and gentleness while He receives evil from those to whom He has done nothing but good. May we see His great love as He forgets His own agony to speak to the dying thief. May we look at Him, then at ourselves. His was a heart of love and forgiveness as He uttered the words, "Father, forgive them." He wanted the ones who crucified Him to be forgiven.

In contrast may we see our hearts of anger, pride, greed, hatred, and worldliness before we accept Him in His fullness. All these disappear when we accept the crucified Christ. We find also that the sinful world is crucified there on the cross. "The world is crucified unto me." Here is one of the marvels of redemption. It is a fact that in the cross of Christ there is something done to this old sinful world. Through the cross there is power brought to bear upon the world and it loses its power to hold or attract the true child of God. Possibly the writer of Hebrews was referring to this when he said, "that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

But glorious as it is for the world to be crucified to the child of God at the

Prayer Requests —

Pray for the blessing of God upon the relief work we are beginning in needy Korea.

Pray for our Mennonite broadcasts, as they herald the Gospel over all the world.

Pray for the Mennonite Publishing House in its expanding opportunities to publish the truth in many lands. There are open doors and many adversaries.

Sister Carol Yoder has gone to the Robert Long Hospital in Indianapolis, Ind., for physiotherapy and possible surgery. She requests prayer that God may give wisdom to the doctors who will care for her that God's perfect will may be done and His name glorified through her life.

(Requests for this column must be signed.)

cross of Christ, to stop there would be to deny ourselves much that the cross offers, for not only was our Saviour and the sinful world crucified, but we are also told that the true child of God is to be crucified there also—"and I unto the world."

People today are not being pointed to the cross. They are not being crucified with Christ. Their sin does not die. The cross has been whittled down until it is largely an emblem of ornamentation rather than an instrument of execution. We must get back to the rugged element in our Christian experience.

The child of God must be crucified with Christ. He must come to the end of self-seeking and self-dependence, hate all that pertains to the flesh and sin, and be willing to die to it all. Then and then only can he know the reality of a life hid with Christ in God.

Birch Tree, Mo.

A merchant in Coleman, S. Dak., did a little figuring and published the results in his advertising space in the local paper some few years ago. "Three beers a day for a year would bring into your home, one barrel of flour, 50 pounds of sugar, 12 pounds of cornstarch, 10 pounds of macaroni, 10 quarts of beans, four 12-pound hams, one bushel of sweet potatoes, 10 pounds of coffee, 10 pounds of raisins, 10 pounds of rice, 20 pounds of crackers, 100 bars of soap, three 12-pound turkeys, five quarts of cranberries, 10 bunches of celery, 10 pounds of prunes, four dozen oranges, and 25 good beefsteaks." Why do men prefer poisonous drink to wholesome food?—Selected.

OUR SCHOOLS

Do We Need Our Own Mennonite Schools?

By JOHN G. REMPEL

[An address delivered at the Basel Mennonite World Conference.]

We need our own Mennonite schools. The struggle to maintain our individuality and our fundamental beliefs can only be won if it is carried on all down the line. This line is the home, the congregation, and the school. None of these three God-given institutions can be neglected in the struggle to maintain our belief as handed down to us from our forefathers.

When we examine more closely the reasons for having our own schools, let us first indicate the most important reason: to maintain our fundamental beliefs. It is man's nature to fit himself into his environment. This applies not only to such evident things as dress, behavior, language, and the like. This impulse runs deeper till it touches man's inmost being. Our children, our youth, and we ourselves do not want to appear different. In this we are only too ready to give in.

The pressure of historic circumstances has widely scattered our people. Land and sea has come between them. God has led the different groups in different ways. Some Mennonites, for example the group in Holland, did not need to make an adjustment to language or race such as Mennonites in other countries were forced to make. The Mennonites in Germany, as far as they originally were not German, have centuries ago become Germanized. In regard to language and racial origin they are and have been similar to the people of the country. Although not so completely, this holds true for the Mennonite groups in Switzerland and France. But now the larger groups, which migrated to Russia, from there went on to America, North America (the U.S.A. and Canada) and South America, mainly to Paraguay: for that matter many also went directly from Germany or Switzerland to America. The reasons for emigrating were often of an economic nature, but very often, the main reasons for emigrating were deeper. On the one hand, people emigrated to preserve sacred values. On the other hand, emigration was often also an adventurous undertaking in which the afore-mentioned sacred values were set at stake. When at the settling on the South Russian steppes, the first instance of robbery took place, one or another of the Mennonites may have looked on this as an ill omen and thought: "We have set too much at stake." But the

Lord kept a protecting hand over His people.

The Mennonites were able to create in Russia a so-called state within a state. At the close of the nineteenth century and the beginning of the twentieth century, had the Russians' attempt to Russinize the Mennonite schools succeeded, then the Mennonites as a religious order in Russia could not have survived. The home and the congregation would not have been able to hold it together. Culturally and with regard to congregational organization, the colonies in Russia arrived at a particular high point, although not without certain shortcomings. One point though we wish to emphasize here: remove from the development of the history of the Mennonites in Russia the fact of their schools (they were their own schools from the village primary schools all the way up through to the central institutions of advanced study, these often with a pedagogical course and higher still, the teachers' colleges, the school of Commerce at Halbstadt in the Molotschna, the Agriculture school at Gnadenfeld, the College of Trade and Commerce in Lonskrone, the Bible School at Dsachngrew, and many other schools that contributed so much toward the preservation of our individuality in Russia)—remove these schools, and little would be left of the history. They helped to inwardly strengthen our organization in Russia, so that it was impossible for communism to blast it from within, in spite of the fact that our Mennonite villages contained enough destitute people who would have provided a rich seedbed for the growth of communist propaganda. Brute force had to be applied to destroy the Mennonites in Russia.

Swinging our study over to the new world, and North America in particular, one point immediately looms clear: if we did not have in North America (the U.S.A. and Canada) the 36 advanced Mennonite schools, colleges mostly, which in the term 1948-49 enrolled a total of 6,871 students, very largely Mennonites, then the Mennonites of the North American continent would present a sad spectacle. This would, however, not apply to the cultural and technical side of the North American Mennonites. In that respect we would easily hold our own with the other nationalities that are poured into the American crucible. But our sacred values, our singular fundamentals of faith had certainly been entirely lost to us. There is, however, hardly any one of the leaders of our North American people who would admit he is satisfied with the state of affairs, in so far as our schools are concerned. We are fighting a hard battle

to maintain the fundamental principle of our people: the objection to armed participation in wars. In this matter we have failed badly in the recent war. A considerable proportion of our eligible men were active in the war. Only indirectly do we control our elementary schools and that only in places where we still live in more or less isolated settlements. The flag with the 48 stars and stripes in the U.S.A. and the so-called "Union Jack" in Canada exert a powerful influence over our younger generation. We want to love our homeland, whether it be Canada or the U.S.A., and love it we do. Did not our new homeland offer us refuge in the times of need! But we want to preserve and retain our fundamentals of faith, which was primarily the reason for our emigrating. How inspired our young people in Canada sing: "O Canada, we stand on guard for thee!" The promptings are numerous: "Give up! Give up! You can't help it anyway!" We may give up, but the precious Bible does not give up. We can reason and argue that the commandment, "Thou shalt not kill," was not meant that way, that we could not employ it in the refusal of arms in the time of war. But the commandment remains; it stands there chiseled in granite and arouses our conscience. We may bargain with Jesus; we may look on the cleansing of the temple as an act of violence; we may take the two swords on the road to Gethsemane (Luke 22:37, 38) and let them influence our thinking in a definite direction, but in the long run Christendom will not be able to reconcile death by violence with Christianity.

If I have mentioned before that we in America have failed to a large extent in this matter, one reason surely lies in the fact that our goal is set so high by the Scripture that most Christian organizations, especially the larger denominations, do not even attempt to reach it. But the bitter experience of the past should not make us change our goal. Instead it should spur us on and, thank God, it is making us cling more firmly to what has been set as our goal according to our perception of God's will: "Love thine enemy"—with no exception. Without separate schools the battle is lost from here on. None of these three institutions may be omitted, neither the home, the congregation, or the school.

Not wanting to leave a wrong impression on the position of our youth on the question of nonresistance, I should mention that we in Canada and the U.S.A. are thankful for the thousands of young men who would not be swayed from their conviction and were not afraid of the sacrifices in doing menial work in lumber camps, taking low paid or dangerous jobs elsewhere. Of what importance our own schools were in this, it is impossible to surmise. The conviction that we not only need our own Mennonite schools, but must expand them is growing stronger in the Mennonite cen-

ters in North America. If we cannot send all our young people to these schools, we want at least our leaders to receive their education there.

I mentioned at first that the Mennonites in Germany were spared these particular and difficult changes that faced the Mennonites that left Germany whether they went to Russia and then to America or direct from Germany to America. They had to survive attempts to put them first into the Russian melting-pot and then the American. The German Mennonites could keep their own language in their own homeland. Now even their story, when we think of the Mennonite congregations in Prussia, has come to a tragic end. We have felt and suffered with them. We were able and still can do so even today, for how many of us Russian Mennonites were not also driven from house and home! The Prussian Mennonite congregations were surely able to a large degree to supervise the elementary school system. Whether and to what extent the advanced schools assisted in retaining their ancestral heritage as far as our fundamental beliefs are concerned only they can report. Certainly our Dutch brothers appreciate the separate schools they have. A statement from them on whether they believe they have enough schools and of what significance their schools have been and still are in maintaining their fundamental beliefs would be valuable. In Paraguay the Russian picture is being repeated in its main trends. Here Dutch tenacity and constancy are combined with German industriousness to bring their school system to its highest possible peak.

I now want to speak on another reason that to me seems important for the maintenance of our schools. This time I am thinking in particular of the Mennonite groups or congregations who fled to find a new home. The main problem of losing our individuality was and is combined with many small problems; the speech problem, the fundamental political attitude, if I may call it that. I mean this: for a long time, for example, we were under the all-powerful rule of the Russian Czars; then we were transplanted to a democratic America. There is always a great danger that in such a process of assimilation one loses many sacred values. We in America could sing many a song of woe about this. The home is here of utmost importance. But also the assistance of our own schools is not to be underestimated in this. When the Russian government wanted to force Russian teachers on the Mennonites the Mennonites said: "If our children must learn the Russian language, then they must, but we want to teach them Russian ourselves." The language—yes, if it must be. But the Mennonite core should remain untouched.

We are having a similar experience in America. We cannot and must not avoid the national language. But we should

not be resigned to where our youth learns it, as some of our people in Canada are. We should influence this process. If there must be a change in language, we must try to save as many as possible of our values. We must above all things see our fundamental beliefs translated into the new language as thoroughly as ever possible. Years ago a Canadian Mennonite elder, an older man, went to a large Mennonite conference in the U.S.A. He came back very enthusiastic, for he had experienced something extraordinary. There were people, so he reported, who called themselves Mennonites, who at the conference (and this conference had lasted a good week) had not spoken anything but English, and the amazing thing was, that in spite of this they were still Mennonites. Woe to us if we remain passive during this transition. The home and congregation, as great as their importance may be, cannot achieve this alone. The schools, our own schools, must step in here.

I was interested to learn that our brethren in Switzerland also have a speech problem in various areas. Certainly they would realize of what importance their own schools are in regard to this problem. I read an article in the Mennonite General Conference Yearbook 1952 about the Mennonite schools in Switzerland. What won my heart while I was reading this article was, how much love and sacrifice our Swiss fathers put into these schools. Even in this there must be a great blessing. Wherever we build something of our own we cannot be indifferent; instead we want to bring to fulfillment the sacred values that God has laid in our heart and do what will lead toward a healthy development. I can imagine how valuable the Bible School in St. Chrischona has become to our European brethren, I mean especially the ones in Switzerland, France, and Germany.

I can see a bright future for our Mennonite denomination, not bright in that we may soon rest on our laurels, but bright in that we have a special mission to fulfill in this world. I see the significance of the world conference of our society, that we are not only drawing nearer together but that we are recognizing our mission more and more. I can see in my mind a renewed blossoming of the realization of the necessity of our own Mennonite schools, how these schools among the Mennonites in all countries will be expanded more and more and take a prominent place in the preparation for our world mission: baptism on confession of faith, the truth as basis for refusal to swear an oath; and most important, the efforts toward peace and the acknowledgment that Jesus, though prophesying wars and rumors of wars for the last days, did not, however, expect His own people to participate in this. Our own Mennonite schools shall help us in this.

Rosthern, Sask.

Good Works

By EDNA S. CHRISTOPHEL

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). Cruden's Concordance gives the following references under this title including the verse above.

I Sam. 19:1. "And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good." Are there times when we can speak well of a person who is at the "Red Sea" in his life and be an influence for good in saving his life?

John 10:32. "Jesus answered them. Many good works have I shewed you from my Father; for which of those works do ye stone me?" Jesus had just told them, "But ye believe not, because ye are not of my sheep." Here we may quote those precious verses from the Sermon on the Mount. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you."

Acts 9:36. "Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms-deeds which she did." Did we get that Christmas bundle ready for overseas or were we just too busy? July is such a full month. God bless the many Dorcas in the Mennonite Church. We are told to "not be weary in well doing: for in due season we shall reap, if we faint not."

Rom. 13:3. "For rulers are not a terror to good works, but to the evil." Do we pray for our government or is that something just beyond our control?

Eph. 2:10. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This is the walk of the believer, as a new man in Christ Jesus, upright and holy.

I Tim. 2:9, 10. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with . . . pearls, or costly array; but (which becometh women professing godliness) with good works." Quite a challenge for our day, isn't it? But fear not, in Matt. 11:30 Christ assures us "my yoke is easy, and my burden is light."

I Tim. 5:10. "Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." The word "diligent" means "possessed of." We are reminded of the verses in I Cor. 6:19, 20a. "What? know ye not

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FAMILY CIRCLE

So Long as There Are Homes

*So long as there are homes to which men turn,
At the close of day;
So long as there are homes where children are,
Where women stay;
If love and loyalty and faith be found,
Across the hills:
A stricken nation can recover
From its greatest ills.*

*So long as there are homes where fires burn,
And there is bread;
So long as there are homes where lamps are lit,
And prayers said;
Although a people falter through the dark,
And nations grope,
With God Himself back of these little homes,
We still can hope.*

—Hazel E. Plump. Selected by Mrs. William H. Lewis.

The Influence of Home

By L. L. WIGHTMAN

When we touch upon the subject of home, we approach something in which most folks are interested.

What is a home? It is a fold that shelters the family from the wild beasts of lust, greed, envy, hate, suspicion, distrust, selfishness, and unbelief. It is a harbor where souls can anchor and abide in security while the tempests of fear and anxiety rage without. It is a fortress armed with forces of love, truth, virtue, and self-control. The highest ideal of a home is a sanctuary in which faith builds an altar of worship and recognizes the presence of God, yielding its destiny to Jesus Christ as Saviour and Lord.

Elisha often stopped at a home in Shunem where a room was reserved for him. Whenever this prophet of God stopped, the room was ready for him, for God was recognized and desired in that home. One day the son of the home died, and the mother hastened to the prophet. He asked her, "Is it well with thee? is it well with thy husband? is it well with the child?" He encompassed all that was dear to life in that home.

When God finished His work of creation and established the Garden of Eden, He made a home of it and placed a family there. The story of Bethlehem's manger centers about a family. In the church epistles the plan of God in salvation centers around the family plan. The church is a family. John addresses Christians as "little children." When Jesus pictured the future abode of the believer, He said, "In my Father's house are many mansions." Jesus brought God closest to mankind when He taught of Him as Father.

Home is a place of refuge. You may not always know what takes place outside the home, for the members of the family are beyond your reach. Your children meet other children at school and on the street. They come in contact with evil persons. Home is the shelter from these associations, for you can close the door and erect a barrier, protecting your children from evil pastimes as you provide things clean and wholesome to strengthen their mental, moral, and spiritual lives.

Children get their earliest ideas of religion from their parents. The home of Martha and Mary must have been ideal from a religious standpoint. Jesus always was accorded a welcome there. Mary sat at the feet of Jesus and learned of Him. When Lazarus was sick, the sisters sent a message to Jesus. He was dead by the time Jesus arrived. They looked to Jesus in the days of joy, and turned to Him in the hour of sorrow.

John the Baptist was surrounded by religious influence. Would that what was said of his parents could be said of all parents! "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." That kind of religious influence produces results that honor God.

Abraham manifested his greatness in his home life. God said of him, "I know him, that he will command his children." Samuel became a great prophet of God because his godly mother dedicated him to the Lord. What grand homes these must have been, those of Martha and Mary, John the Baptist, Abraham, and Samuel.

There is another side of the picture. The family of Herod is closely associated with the record of John the Baptist. The enmity of Herodias reached its climax in the death of that peerless prophet. In the center of the picture that night we see Salome, the daughter of Herodias, as she danced at the banquet of Herod. So captivating was she that Herod promised her anything she should ask, even to half of his kingdom. The saddest part of the account is that she was acting under instructions from her mother. There are others like Salome who can look back to parents who were responsible for their following the way of sin and shame.

When the news of Absalom's death reached David, he cried, "O my son Absalom, my son, my son Absalom! would God I had died for thee!" The right religious example and training in the home might have averted this tragedy.

There are two kinds of homes today, those in which Jesus is honored, and those where He is ignored. Young men and women are going from these homes into the world outside to impart their

influence wherever they go. Thus the world reaps the influence directly by the life of each home, and the parents hold a responsibility which ultimately will yield a harvest for good or evil.

Avoca, N.Y.

Too Busy

The Christmas rush was on. I busily stirred, mixed, beat, and baked, for all the favorite cookies, candy, and cake recipes must be remade and sent to each loved one in order to carry on a family tradition. They must be finished in plenty of time to package properly and mail each box.

It was also test time in our country school; so beginners were excused for the day.

Six-year-old Kenny watched me a while and then asked, "Mommy, will you play with me?"

I surveyed the kitchen in a glance and replied, "I'm too busy now, dear."

He was content for a few minutes, then, "Mommy, will you tell me a story?"

I laughed as I said, "Darling, Mamma's too busy now."

All was quiet for a few seconds, then the little voice piped again, "Mamma, why don't you rest?"

My mind raced over the many tasks yet unfinished, and I gave an extra brush to the kettle I was washing as I said, "Rest, honey, in this mess! Can't you see I'm too busy to rest?"

There was silence, except for the energetic rattling of pots and pans, as my son sauntered off to the davenport and flung himself down, commanding, "Tell me when it's five minutes." When the five minutes had passed, he perched himself on a chair in the kitchen and queried, boy fashion, "Say, Mom, you remember about That Sin?"

A little startled, I said, "Yes, dear, there are lots of sins, but you don't need to worry about them."

"Yeah, but there's one bad one, Mom. I don't want you to be doing it."

More than a little startled now, I turned to him. "What sin is Mamma doing, dear?"

To my utter amazement, his wise little came back, "You know, the sin of being Too Busy."

The dish dropped. My mind spun back to the four or five weeks before when the sermon topic had been, "The Sin of Being Too Busy." Slowly and thoughtfully, I dried my hands, slid back the pan of boiling candy, turned off the oven; then I tenderly gathered him to me as I asked, "What story do you want?"

"I don't want a story, Mamma. I just want you to rest so you won't do that sin about being Too Busy."

Feeling thoroughly chastened, I lay down on the bed to rest, maternal love warm and cozy like a mantle about me. I chatted and called to my child as he

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TO BE NEAR TO GOD

THEME: PARABLES ON THE FRUIT OF THE SPIRIT

Sunday, January 18

Love. Gal. 5:13, 14.

A Christian Korean lad, fourteen years of age, came to live with an American pastor and family. Thinking of the needs of the boy, and planning to help him become adjusted to life in America, the pastor gave him ten dollars for his very own. An opportunity to teach the use of money came a few days later in the form of a bill for about fourteen dollars. Supplying the extra money he approached the boy saying, "With your ten dollars and this, you can pay your bill." "But I do not have ten dollars," answered the boy. "I gave you that much the other day," said the surprised pastor. "You said it was mine, did you not?" questioned the young Christian. "Why, yes," answered the man. "But what did you do with it?" "My Bible says, 'Love your neighbor as yourself'; so I gave half of it away," came the sincere and searching answer.

Monday, January 19

Joy. John 16:33.

George Frederick Handel was a thoroughly depressed man. The joy of life, as a feeble candle, had all but flickered out. His health was lost; his limbs were becoming paralyzed; his money was gone; his creditors issued threats of imprisonment; and his friends were losing their confidence. How could he write "The Messiah"? But he must. His joy in creating as he saw "the great God Himself before me," found expression in the great "Hallelujah." But his joy was boundless upon the reception of his "do or die" masterpiece.

Tuesday, January 20

Peace. Phil. 4:7.

A road at Sterling, Ill., was being widened and resurfaced. The usual amount of road-building equipment was on the scene, with its earth-shaking activity. During a season of wet weather and consequent lull of work, a pair of robins found what was to them an ideal nesting place in the silent equipment. The top of the derrick on a power shovel formed a little nook for the nest. Before work was resumed, the mother bird had built her nest and laid the eggs. She defied the shoo' of the workmen on their return. "Just wait," laughed the men; "she will leave in a hurry when we start this thing." But behold, she stayed on, carefully sheltering her eggs, unmindful of the deafening din, or the dizzy swaying of the shovel at work. Intent on one purpose, she accomplished it without fear, amid a disturbing atmosphere.

Wednesday, January 21

Patience. Rom. 5:1-3.

During a wave of persecution against Anabaptists in Reformation days, a Swiss pastor and his wife were awakened from sleep in

the dead of night by loud noises. A group of young hoodlums, intent on evil sport, were ripping off the roof of the house. The pair of saints knelt in prayer in the bedroom below, for the spirit of forgiveness, for courage, and wisdom. The decision was made to set a table of food and invite the unexpected "guests" in. This was done and the man of the house went out to call, "You have worked hard out here. Come in now and have some breakfast with us." Bent on more mischief, they came in. But during the short blessing on the meal and their partaking of it, the Holy Spirit intervened with conviction. After breakfast the young fellows proceeded back to the top of the house, this time to put the roof back on.

Thursday, January 22

Gentleness. Titus 3:1-9.

A young boy accompanying a hunting party somehow became separated from his companions, and was hopelessly lost in the deep north woods. Haunted by fears of animals, famished for food and drink, he stumbled by the grace of God to the entrance of a hut-like cave built into the side of a hill. The sole occupant of the shelter refused to open the door. A fugitive of justice, one of the most cruel criminals on record, he suspected the child as a snare, sent from the law. Night increased the child's anguish. Complete darkness finally covered the kneeling, whimpering form of the boy slowly freezing at the door.

Something in the size of the child, the look of fear on his face, and his posture reminded the cruel fugitive of himself as a child, cowering under the blows of his drunken father. Night hours, reviving dormant emotions, forced the man to open the door a crack. Nothing happened but the rushing in of snow on a bitter wind. Courage mounting, the man reached out and dragged in the unconscious body. Warmth and the ministrations of the man restored the boy to days of delicious babblings of home, Sunday-school verses, and prayers for help. The nurse discovered what all good men know, that something in man was born for gentleness and kindness; that cruelty and hatred are foreign to his true nature. Restoration of health and the transformation of the criminal found man and boy, the best of friends, making their way back to civilization, to the astonishment of everyone—the boy at the cruel record of his gentle nurse; the man at the transformation of his attitudes to his fellow men; the world at the grace of God and the work of the Holy Spirit.

Friday, January 23

Goodness. Eph. 4:32.

A teacher in a southern state had a child

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HUMILITY AND FORGIVENESS

Sunday School Lesson for January 25

(Matthew 18)

What is the purpose of a key? Jesus says there is a key to the kingdom of heaven. The door is locked to all that is sinful. In this lesson He tells us of a key with which we may enter.

Jesus had been explaining this key for many months, but yet the disciples needed more light. They thought they were in the kingdom. Their question was, What about our relative positions? Jesus announced, "Except ye be converted and become . . . ye shall in no wise enter." Here's the key, not so? What is this childlike humility that admits and makes each one truly great?

It is the mind like Christ—not thinking of oneself above what one ought to think, not seeking for self, not asserting self, not living unto oneself, not desirous of honor, making no claims for one's rights, poor in spirit rather than proud in spirit, willing and desirous for instruction.

Ellingsen says, "If you desire to be great—learn from little children to admit your weakness . . . to realize your poverty . . . to confess your ignorance . . . to acknowledge your dependence . . . to demonstrate true meekness . . . and confidence."

Can man humble himself? A good teacher of mine once said, "When you think you are humble, then you may know you are not."

Peter asked of Jesus a question very closely related to humility. "How oft shall I forgive?" Without limit is the rule for the poor in spirit. And let's never forget the poor in spirit are blessed, happy. Jesus is dogmatic on this point. If we don't forgive, which is sin, we can't be forgiven until we get a different spirit.

Dealing with our brother or sister who has offended us is not difficult for the truly humble. What has been your experience with Jesus' method, verses 15-20? Is the ease with which some people are offended related to the humble spirit of a true Christian? Does the injured person have obligation to seek understanding and forgiveness as well as the one who does the injuring? Can we forgive but not forget? Is it wrong to talk to others about my brother's fault?

What is the value of prayer in a dealing-with-fault situation? Consider I John 3:10; 4:20, and John 13:35.

Happy are the "poor in spirit." God will give all true believers of His spirit. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy."—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

A recovery of the old sense of sin is essential to Christianity. Christ takes it for granted that men are bad. Until we really feel this assumption of His to be true, though we are part of the world He came to save, we are not part of the audience to whom His words are addressed.

—C. S. Lewis.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. David Alderfer, who for twenty-five years served in various capacities in the Mennonite Publishing House, mostly in the book and mail order business, terminated his service on Dec. 31, to go into business in the firm of Alderfer and Plank. This new firm is engaged in furnace and sheet metal work and associated sales and service.

An Annual Youth Conference was held at the Prairie Street Mennonite Church, Elkhart, Ind., Jan. 9-12, sponsored by the Prairie Street MYF. Speakers were Stanley C. Shenk, West Liberty, Ohio, and J. B. Shenk, Goshen, Ind.

The Young People's midweek Bible class of the Pleasant View Church, North Lawrence, Ohio, gave a program on the mission needs of Japan at the Pleasant Hill Mennonite Church, Sterling, Ohio, the evening of Dec. 28. The teacher of this class is Mrs. Clarence Hooley.

Bro. and Sister Clyde Shenk, missionaries on furlough from Africa, had charge of the evening service on Dec. 28, at the Steelton, Pa., Mennonite Mission. Sister Shenk conducted the children's hour and Bro. Shenk told something of the work in Africa, after which Bro. Shenk brought a "slice from the Bread of Life."

Sister Mary Detwiler, sponsor of the girls' sewing circle at Lenton, Ohio, collected Christmas cards from folks in the commu-

nity, which the girls used to make scrapbooks for children's hospitals and leper asylums in Formosa.

Bro. Harvey Birky, Birmingham, Ala., showed his pictures of the Children's Bible Mission to the folks at Bayshore, Sarasota, Fla., the evening of Dec. 21.

"Personal Work" by Milo Kauffman, is the book being used in a prayer meeting study at the Calvary Mennonite Church, Greensburg, Kans.

Bro. George R. Brunk was the evangelist speaker in a Victorious Life Conference at the First Mennonite Church, Kitchener, Ont., Dec. 13, 14.

The Annual Nebraska Winter Bible School was held at the West Fairview Church, Milford, Nebr., Dec. 26-Jan. 4, with Maurice A. Yoder, Hesston, Kans., and Eli G. Hochstetler, Mylo, N. Dak., as instructors.

The Ambassador Quartet from E.M.C., Harrisonburg, Va., gave a program at Springfield, Waynesboro, Va., the evening of Dec. 26.

Correction: The book "Christian Reeser; the Story of a Centenarian" by Ethel Reeser Cosco, is on sale for \$5, instead of \$4, as stated in the Field Notes of the Dec. 16 issue of the GOSPEL HERALD.

A dedication service for fourteen small children was held at the Oak Grove Church, Smithville, Ohio, the morning of Dec. 28.

Bro. D. D. Brenneman, Creston, Mont., accompanied by Lily and Nadine Kauffman, had charge of a winter Bible school at Four Mile Creek Mission near Eaglesham, in northern Alberta, Dec. 6-12.

Bro. O. N. Johns, Louisville, Ohio, gave a report of the World Conference and his trip to Palestine at the Martins Church, Orrville, Ohio, the evening of Jan. 4.

The 51st annual New Year's Day Singing at the Weaver Church Harrisonburg, Va., was enjoyed by more than 1000. The following areas were represented: Iowa, Illinois, Ohio, District of Columbia, Maryland, and Vineland, Ontario.

Bro. Howard Charles, Goshen College Biblical Seminary, Goshen, Ind., gave an illustrated address on "Lights and Shadows in the Holy Land" at the Women's Missionary Society, Goshen, Ind., the evening of Dec. 16.

Bach's Christmas Oratorio was presented by the Goshen College choruses under the direction of Sister Mary Oyer, in the Union Auditorium, Goshen, Ind., on the afternoon of Dec. 21.

The Noah Mack family, recently returned from the mission in Tanganyika, Africa, conducted a New Year's Eve service at Towamencin, Kulpsville, Pa.

Bro. Howard Hammer, Apple Creek, Ohio, was at Louis Road Chapel, Bedford, Ohio, for an all day pre-revival conference on Dec. 28.

Several Sunday school classes from the Olive Mennonite Church, Elkhart, Ind., had as their project this past year, the supplying of stamped envelopes which were used to

mail out the church bulletins each week. They were also used to fold out folders to announce special meetings to about 55 Christians and non-Christians in the community.

Bro. Nelson Kauffman, Hannibal, Mo., showed slides of the Bible lands at Iowa Mennonite School on the evening of Jan. 13.

A fellowship and worship service for all Slavic language speaking persons, former Displaced Persons, and their friends was held at the Prairie Street Mennonite Church, Elkhart, Ind., Dec. 28. Bro. Ivan Magal was the speaker.

Bro. J. L. Stauffer, Harrisonburg, Va., preached at the Central Church, Archbold, Ohio, on Tuesday evening, Jan. 6.

Announcements

A "Singing School" conducted by John W. Yoder, will be held at Bethel, West Liberty, Ohio, Jan. 30-Feb. 3. On Sunday evening, Feb. 1, there will be a Hymn-Sing.

Evangelistic Meetings

Willis R. Yoder, Smith, Alta., at Duchesne, Alta., Dec. 8-14. Linford Hackman, Carstairs, Alta., at Nampa and Filer, Idaho, Dec. 4-21. Ernest Bontrager, Salm, Oreg., at Carstairs, Alta., beginning Jan. 4. Silas Brydges, Lyndhurst, Va., at Sonnenberg, Apple Creek, Ohio, Jan. 25-Feb. 1. Howard Hammer, Apple Creek, Ohio, at Louis Road Chapel, Bedford, Ohio, Feb. 14-23.

Visiting Speakers

Dec. 7: Paul E. Yoder, Albany, at Portland, Oreg.; Elna Steiner, Elkhart, Ind., at North Goshen, Ind.; Russell Krabill, Goshen, Ind., at Prairie Street, Elkhart, Ind., and Marion, Howe, Ind.

Dec. 14: Hugh Wolfer, Sheridan Church, at Mennonite Mission, Portland, Oreg.; Tru-

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Calendar

- Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 12-Feb. 20.
- Special Bible Term, EMC, Harrisonburg, Va., Jan. 14-Feb. 24.
- Missionary Conference, EMC, Harrisonburg, Va., Jan. 17-18.
- Conrad Grebel Lectures on Christian Education, Scottsdale, Pa., Jan. 19, 20, and Hesston, Kans., 29, 30.
- Maple Grove Winter Bible School, Atglen, Pa., Jan. 19-30.
- Kishacoquillas Valley Bible School, Allensville, Pa., Jan. 19-Feb. 6.
- Special school for ministers, Goshen College, Goshen, Ind., Jan. 26-Feb. 13.
- Winter Bible Term, Goshen College, Goshen, Ind., Jan. 26-March 6.
- Rural Life Program, Hesston College, Jan. 30-Feb. 1.
- Christian Life Conference, Ontario Mennonite Bible School, Feb. 17-19, 1953.
- Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953.
- Christian Life Conference, EMC, Harrisonburg, Va., Feb. 21, 22.
- Southwestern Pennsylvania Ministers' Meeting, Belleville, Pa., March 6, 7.
- Conrad Grebel Lectures on Christian Stewardship, Kidron, Ohio, March 19-22.
- Conference on Christian Community Relations, Martins Church, Orrville, Ohio, March 30, 31.
- General Council of General Conference, Chicago, Ill., April 9, 10.
- Annual meeting Mennonite Youth Fellowship, EMC, Harrisonburg, Va., June 12, 13, 1953.
- Annual meeting Mennonite Board of Missions and Charities, EMC, Harrisonburg, Va., June 13-18.
- Annual meeting Southwestern Pennsylvania Conference, at Stahl's, Johnstown, Pa., Aug. 2-5.
- Mennonite General Conference, Kitchener, Ont., Aug. 28-30, 1953.

Go, Preach

. MISSIONS .

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. and Sister Paul Sieber, superintendent and matron of the Mennonite Children's Home, West Liberty, Ohio, announce the arrival of Marlin Floyd Sieber on December 21.

Bro. John Litwiller, superintendent of the Mexican Mennonite Mission, Chicago, Ill., reports that a young couple with five children are new and regular attendants at the Mission and are demonstrating a deep interest in the Gospel. Pray for them.

On Christmas Day, the county and municipal officers, and many other important folks from town came to church to Sundarganj, India. Bro. John Haider, the Indian pastor, gave an excellent message for all. He preached on the meaning of Peace and Christ.

Sister Rhea Yoder, teacher in the Woodstock school at Landour, India, left Bombay, India, on furlough with the Henry Beckers and will arrive in New York on Jan. 29, according to a recent cable.

The Bethel Church in Chicago is planning a week-end conference, Jan. 10-11, with Bro. William G. Detweiler in charge. He will speak to the young people Saturday evening. On Sunday he will speak in both the morning and evening services.

Special meetings at Bragado, Argentina, which resulted in a real revival, were held from Dec. 13 to 21. Many young people, about 16 in all, consecrated themselves to the Lord's work. Some of them have a few years of secondary school ahead but 10 have decided to go to Bible School this next year in preparation for service. They need our prayers. There were also 23 conversions. Thank the Lord for His faithfulness and His continued blessing upon the work there.

Bro. and Sister S. Paul Miller have moved from Sankra to Shantipur where Bro. Miller will take charge of the leper home while Bro. and Sister Arnold Dietzel return home on furlough.

Sisters Goldie Hummel and Elizabeth Penner are transferring from Drug to Sankra to have charge of the evangelistic work and local dispensary. Sister Hummel will continue in charge of the evangelistic work in Drug until other arrangements can be made.

Authorization for granting a visa for Bro. and Sister Jacob Plisher has been received and plans are being made for them to go to India at the first sailing opportunity after Jan. 20.

The Executive Committee of the Mennonite Church in India has given Bro. P. J. Malagar authority to purchase the site and begin construction of a church building in the town of Kanker, where Bro. and Sister Malagar are in charge of the work.

Bro. J. W. Samed, for many years the headmaster of the Dhamtari Christian Academy, has been appointed to succeed Bro. S. M. King as principal and manager of the Academy and its hostels, as well as manager of the two village primary schools and the evangelistic work at Maradeo, as of April 1, when the King family expects to leave India on furlough.

Ordained ministers of the India Mennonite Church have been appointed pastors in charge of congregations for the coming year as follows: J. A. Haider, Drug; M. Bhelwa, Ghatula; O. P. Lal, Sankra; G. P. Pershadi, Maradeo; D. A. Sonwani, Dhamtari; M. Sukhlal, Balodghaan; P. J. Malagar, Kanker.

A cable received at the Elkhart headquarters indicates that Bro. and Sister Don McCammon and daughter arrived safely in Japan on Jan. 5.

Bro. H. Ernest Bennett, treasurer of the Board, spoke to the Goshen College congregation on Sunday evening, Jan. 4, on the work of the Mission Board. He used charts to illustrate the organization of the Board and its work.

Bro. and Sister Don Reber and family made their first trip to the Hokkaido mission field during the Christmas vacation and then returned to Tokyo for further language study.

The young people of the Bethel, Dearborn, Mexican, and Home Missions in Chicago met at the Home Mission on the evening of Dec. 19 for a joint Christmas fellowship. They made up Christmas baskets for over a dozen families and individual bags of candy, cookies, and oranges for children in the Bible Clubs at Bethel and Dearborn.

Bro. and Sister Samuel Miller, missionaries returned from the Argentine Chaco, stopped at the Board Headquarters, Dec. 30-Jan. 2.

Items of interest from the meeting of the Executive and Missions Committees on Dec. 30, 31 include the following: (1) establishing permanent mission work among the Navajo Indians as a follow-up to the service program; (2) organizing an orientation program for Latin American missionary and service workers on the Mexican border; and (3) appointment of Bro. E. C. Bender as director of the Missionary Bible Conference at Laurelville Mennonite Camp, July 31-Aug. 3, 1953.

Just about anybody with nothing better to do, including doctors, dentists, grocery clerks, housewives, and secretaries, some who call themselves Christians, have been helping build a temple for the congregation of Buddha's Universal Church, a new Buddhist sect founded in San Francisco. Against such evils the true Christian must pray without ceasing. —"The Alliance Weekly."

Your Treasurer Reports

In this issue of the GOSPEL HERALD there is an article on the "Rockome" project written by H. J. King who has been appointed as General Manager of the project. This project will develop slowly but in the meantime we are in need of funds for operating expenses. At the present time this is the only need for funds and we would like to encourage some financial assistance for this purpose. It is anticipated that the "Rockome" project will offer an unusual opportunity for developing a place where missionaries and other church workers can find a satisfactory place of retirement when they can no longer serve in their respective church appointments. Your contributions will help to make possible the development of this program.—H. Ernest Bennett

For God Is Love

By Jean Hogan Dudley

*This is the pinnacle of sin,
The ultimate blasphemy:
While tanks grind shuddering pain,
And bombs waste steel and blood,
To stand knee-deep in rubble and muck,
Waving clenched fists,
And rail at God!
Most tender, holy God, who formed
Slight, wistful violets,
And golden laughter chiming down the
corridors of Eden,
Oh, caused He this—earth's agony!
Not so, not so, my brother!
Look where He gently leans
Above the charnel-house that fools have
built,
And calls, and ever calls across the gray
guns' thunder.
Look on His wounded hands, love-
spread,
His wounded side, love-torn.
His eyes? Come! Do not turn away! But
look—
(And nerve your mind to see
The heartbreak in the Heaven's deeps.)
For lo! Compassion brims eternity . . .
He weeps . . .*

—The Christian Century.

One can say, "Lord, Lord," without using anything but his tongue. He cannot do the things Christ says without using all that he has and is. —Joseph James Murray.



Several of these boys are no longer at El Hogar del Niño, but others have come to take their places. Picture taken from the front steps of the home.

Twenty Boys and a Honeymoon

By JOE AND TILLIE NAURAIN

It is almost more than we bargained for, but you know you never really know what kind of deal you're getting in a bargain. Sometimes you get cheated. Sometimes you get the best end of the deal. Sometimes you get stuck! Well, we felt stuck for about four days! But now that the roaches, ants, mice, lice, and spiders have had their day, we feel we did get a good bargain after all. El Hogar del Niño is alive.

It is alive with nineteen growing boys ranging in age from five to sixteen. There are the blond-haired boys, the little Negro boys, and boys of a more Spanish type. There is Francisco who suffers from parasites and seems all skin and bone, Serafin who seems to be misnamed and almost becomes hysterical when someone gives him a bit of love and a kiss, Rafaelito who is our baby and likes to say English words after us; and then there is poor little Emilio who is always dirty and was always in rags when we first came; there is Victor who comes dozens of times a day and throws his arms around us crying, "Linda mama, linda papa"; there is Julio who is the cook's best friend (he eats all the leftovers and everything nobody else wants); and then there is Bacoo who is so difficult to manage, but in need of guidance and discipline. All these and others make up our family at El Hogar del Niño.

At Christmas time we celebrate the anniversary of El Hogar del Niño which was or-

ganized two years ago for the care of deserted, neglected, or orphaned children. During these two beginning years the home has seen many difficult times. Mrs. Mundo, the former president of the Board of Directors, tells of the time she came, under police protection, and removed from the home overgrown boys who had taken possession of the place as a boarding house and refused to move. She tells of the struggle against community prejudice,

of the problem of proper administration, and knows personally the difficult homes from which many of the children come.

The large house we occupy is of Spanish architectural design. The living room, dining room, kitchen, and five bedrooms make up the first floor. The library, two bedrooms, a bathroom, and our two-room apartment and bath are on the second floor. On the third floor, which is also the roof, is the laundry and a large fenced-in court where the children play in the evenings or on rainy days. On the second floor, just outside our bedroom, is a smaller open court or portico. In the one corner of this is a small room which is our office. On the second floor is also an open veranda facing the street. Many of the floors are of tile and are mopped each day by the boys. At first it was somewhat distressing to be walking on wet floors every morning, but now we have learned to stay off them for about fifteen minutes to allow time for drying and we have come to feel it is a very convenient way to give the home a clean start for the day.

Our day begins at six o'clock. Each boy has a work assignment for the day. Some do their work before breakfast and others afterward. Their assignments include mopping all the floors, cleaning the two downstairs bathrooms, doing dishes, setting the tables, carrying out the garbage and tin cans, cleaning the dining room floor and tables, and doing cleanup work in the yard. Most of the boys do their work willingly; however, neighbors have said they have seen some of the older boys work for the first time since we came. Our philosophy of work here is Biblical—no work, no food!

After the work assignments are completed there is time for play in the small fenced-in yard adjoining the home. And there are always boys to play, since only half of them go to school in the morning and the rest in the afternoon. Their favorite play activity is ball. Just now a number of the boys are playing off a ping-pong tournament. There are



El Hogar del Niño, Callejon Ubarri 10, Apartado 977, Río Piedras, P.R.



This is our dining room. We are not very fond of vegetables but give us rice and beans. Puerto Rican style, and we are happy.



Sometimes we take an afternoon nap, but most of the time we are in school.

also games of chess, Chinese checkers, puzzles, checkers, and tinkler toys. After supper at five-thirty, the boys participate in the recently organized craft and recreation program. Members of the Junior Red Cross conduct a craft shop in the garage for the older boys. One of the current fascinations is the making and painting of plaster of Paris figurines. The boys in the craft shop also painted the new benches for our dining room. The smaller boys do finger painting in the library and work with crayons and water colors. Bedtime comes at eight o'clock.

One of our greatest handicaps at the present time is, of course, the language barrier. We have picked up many words from our little teachers, but we still have many more to learn before being able to speak in any conversational manner. We have just started studying Spanish under Dr. Rivera who is a

professor of language at the University of Puerto Rico, located only a few blocks away.

A lack of familiarity with the Puerto Rican foods has also made menu planning a real problem. Of course, our boys would be happy with rice and beans twice a day, but more than rice and beans are needed to provide the nutritional requirements of the body. Food preparation is made less expensive when home-grown foods are used as much as possible, and Puerto Rico has many good foods which we want to learn to use.

Santa and Tolentino are our two faithful helpers. Santa is a student at the University and helps here to earn his board and room. Tolentino was a student at the University last semester and is now employed as a part-time teacher in the public schools and assists in work and play supervision here during his spare time. He is a very capable and depend-

able helper. Our laundress comes in each day and our cook is one of the Mennonite boys from the La Plata community who had been employed in the hospital kitchen at La Plata.

It requires much work and a great deal of emotional energy to keep El Hogar del Nino operating at anything like an efficiency level, but it is a work with rewards, too. The boys are responsive to love and kindness. Our Board of Directors has been working with us shoulder to shoulder in securing the necessary supplies and equipment. Many, many people in the community have offered every kind of professional service. Friends of the home call frequently to lend their encouragement. We are glad to be at El Hogar del Nino even if it does mean twenty boys and a honeymoon. We don't feel cheated in the least.

Rio Piedras, Puerto Rico.

I-W Services Program Enlarges

By BOYD NELSON

Recent figures released by Selective Service System say that some over 400 I-O men have been assigned to jobs. Likely the largest proportion of them are Mennonite men. There has been a good deal of publicity about the church program of service to its I-W men. Just what is being done? How do our brethren fare when they get to their jobs? What is the church doing to serve them?

There is no one answer to these questions, crucial as they are. And concerned as we are for our men, there is no one person who can answer these questions readily. Moreover, to answer them completely, one would need a whole issue of the GOSPEL HERALD to report. Even Selective Service can give no complete report on the current situation on the I-O draft.

Why is this so? Because Selective Service is operating in this I-O draft through its state and local boards. This means that it is virtually impossible to have all the facts on all situations at any one time since administration procedures vary according to local boards and State Selective Service offices.

In spite of this apparently confusing situation, several things are clear. In the first place, the Mennonite Central Committee has established an excellent organization for dealing with the various draft problems on local and state levels. This organization consists of state and local peace section counseling committees which were established for the purpose of working out classification problems. Representatives of each constituent group of MCC in each local area are members of the committee for that area. These committees have been working with I-O men, giving them information on ways to work with local

boards and information about available jobs. This advisory service has been and continues to be extremely valuable.

In the second place, the Mennonite Relief Committee is carrying out its commission to provide services for I-W men. In doing this, MRC has been working with the MCC counseling committees, district conference representatives, and local pastors.

Because the draft has moved along farther in some states, the pattern has become clearer in those states. For example, sizable concentrations of men have developed in the Indiana-Michigan area. A unit of thirteen is serving the State College of Agriculture and U.S. Department of Agriculture Experimental Farms at East Lansing, Mich. A group of approximately the same size is serving the Indianapolis Methodist Hospital, Indianapolis,

Ind. Another group of twelve or fifteen is serving at the Fort Wayne State School, Fort Wayne, Ind. Other groups are working at the Northville State Hospital, Northville, Mich., and the Methodist Hospital, Gary, Ind. These groups are just beginning to form and will grow considerably in the next few months. Similar situations are developing in other areas.

When our men get to work, in what sort of situation do they find themselves? Obviously, there is no simple answer to this question. In some places, rooms and meals are provided. In others, meals may be, but rooms are not. In still others, neither may be available as part of the conditions of the job. If rooms are available at some locations, workers may be in a room sandwiched between the patients they are serving. Sometimes the problem is one of laundry. Sometimes living costs are exorbitant, and rooms may be extremely difficult to find. In almost every case, there is a problem of what to do with leisure time.

In our experience men welcome our help, and we believe the church wants us to provide it in meeting these problems. All of these vital areas of life have a bearing on one's health (physical and spiritual) and happiness, and it is our conviction that we should help our men solve their problems in these areas. Since they are earning money, our I-W men do not want direct handouts or charity. They need assistance in solving their own problems, not having the problems solved for them. They want to work together with the church, but if the church is genuinely interested, it must come with something to offer which meets their needs.

To help do this, we have, in areas where no housing is available, purchased houses with funds. In these houses we have established co-operative arrangements whereby men pay their room rent and actual food costs with leadership provided by us. We then begin payment on the loans from the rent received. It is our hope that our men may self-respectingly take part in this sort of project since they are paying their own way. We hope, too, that the church may sustain no loss in this financial procedure.

(Continued on next page)

Rockome

By H. J. KING

Within the present year the Mennonite Board of Missions and Charities has received as a gift a farm of 208 acres known as Rockome, located six and one-half miles southeast of Arthur, Ill., and five miles west of Arcola, Ill. The donors, who are friends of the writer, are sympathetic toward the Mennonite people and the general program of the church.

The details involved in such a transaction were many, but have been worked out mutually and satisfactorily to all concerned. Part of the farm is perhaps average with most of the land in the community, but as the Kaskaskia River flows through the farm, there is considerable wasteland and timber. The farm also has a modern dairy barn, equipped for twenty cows, along with other necessary out-buildings; a large colonial type house where the writer lives; a tenant house where the farmer lives; and a nice log cabin type house where Mr. and Mrs. Martin live about four or five months during the summer of each year.

Surrounding these buildings, Mr. Martin has in the past thirteen years, developed seven acres of lawns, flower gardens, fish pools, and waterfalls, all of which are surrounded by and divided with various beautifully designed rock fences, hence the name "Rockome." The flower gardens contain all kinds and varieties of flowers including novelties, and are so planned that flowers will be blooming from early spring until late fall.

At the last annual meeting of the General Mission Board in June, the following plan was adopted: "On motion an expression of appreciation was given for the proposed gift of the Rockome farm to the Mennonite Board of Missions and Charities by Arthur Martin of Arthur, Ill. It was agreed that this gift be accepted to be developed and used for the following purposes: To supply homes for retired missionaries, ministers, and other church workers; to offer living and rest quarters for missionary personnel while on furlough; to offer facilities for developing a local conference campground and related recreational

and religious projects; and to be used for other types of church and religious projects, which may be approved or planned by the directing agency. In order to carry out the above objectives it is recommended to the Board that the Executive Committee, in consultation with the Illinois Mission Board, be authorized to appoint a local board of directors to work out a long-range program to develop the Rockome farm and to take the necessary legal steps to complete the transfer of property in line with proposals submitted by Mr. Martin."

The local board of directors as appointed are the following: Chairman, H. Ernest Bennett; Vice-chairman, C. L. Graber; Secretary, Ivan Kauffmann; Treasurer, Russell Massanari; General Manager, H. J. King.

We believe the project has a place of merit in the future program of the Mennonite Church, and as such we solicit your prayers and gifts as you are led to give to such a project. The future plans for development are yet in the beginning stage; however, anyone who is able to build a cottage in which they can retire and have a place to call home, will be given space to do just that. Then, too, if you are not able to build a cottage, our over-all planning also includes the idea that as funds come in, and are available, we will build cottages which will be available at a nominal rental charge. If the Lord lays it upon your heart to help provide a home for missionaries or church workers in retirement, or for such as need rest and relaxation, we are ready to receive your contribution, which may be sent to H. Ernest Bennett, treasurer of the General Mission Board at Elkhart, Ind., or to Russell Massanari, Fisher, Ill., treasurer of the Board of Directors. If you are interested in the project in any way, we welcome correspondence or a visit to Rockome and we will give you all information possible.

Arthur, Ill.



Rockome near Arcola, Ill., in summer.



Rockome near Arcola, Ill., in winter.

There are three sources of funds for the purchase of these homes. The first source is the non-interest bearing loans for which the Mission Board Treasurer appealed in the Nov. 18 issue of the GOSPEL HERALD, page 1133. The second source is the investment funds of the Mission Board, from which some of the income for the mission and institutional program of the Board comes. The third source is loans from commercial companies. We can only continue our procedure if sufficient funds come in from the first source. If we do not have sufficient non-interest loans to make the down payments on these houses, then interest rates on the other loans will bring rentals to a prohibitive point.

In some areas where housing is needed, it is likely that rentals will be possible. Such a house will likely be rented in Kansas City, Mo., since that procedure is working through at the time that this is being written. In other situations housing may not be needed, and then it will be our responsibility as a Relief Committee to meet with our I-W men in the location concerned and work out a program of services as they need them.

The inevitable question that comes now for many of our readers is: "Why haven't we seen or heard of these services?" The reasons for this lie in the fact that the program is scattered over a wide area. The Service and Relief office staff has been small, but this is rapidly being remedied. Area Administrators for I-W Services are rapidly being added so that there should be someone in every area very soon. In Pennsylvania, Bro. E. C. Bender is serving as I-W administrator; in Ohio, Bro. O. N. Johns; in Illinois, Bro. Harold Zehr; in Missouri, Bro. W. R. Hersherberger; in Iowa, Bro. A. Lloyd Swartzendruber; in Indiana-Michigan, Bro. John Gingrich. Steps are being taken to secure someone for the South Central Conference.

Another reason for the slowness of the work is that we must feel our way in order to plan as sound a program as possible. Because of the situation, it is entirely possible that there are men somewhere in service who do not know of our intentions and of whom we do not know. We would hope that pastors and the men themselves might remedy this by writing either to Elkhart or to the Area Administrator in their area.

The situation we face as a church in the I-W program is an extremely challenging one. We face a situation in which there are elements of witness. Not only will our young men have opportunity to witness for peace, but they must witness for the only true peace, the peace of God through Christ our Lord.

We face a situation which is an educational one. Our young brethren, and in some cases their wives also, will go forth to serve in a world which is in many ways a strange one. As they adjust to that world, holding high the light of life, they will learn many things. What they think of those things and how they utilize them for their own edification, will depend in some measure on the fellowship they have during their service and the leadership which we provide as a church.

We face a situation which may well cause

our church to grow. Who knows how many new missions and congregations may be established through the work and lives of our I-W men?

We face a situation which may well make our evangelization more effective. As our young folks live in the world, they will come to know and understand it better. Illuminated by the Spirit, they may well be able to demonstrate the power of love in new and effective ways.

Challenging as the situation is, it is not without its dangers. May we as a church measure up to the challenge; may our young men and their wives remain true and faithful, and more than that, become radiant witnesses for Christ. To do this we must all pray that God will give the wisdom and grace to the young men in service, that they may know and do the right; to the men charged with the direction of the program, that they may be sensitive to the leading of the Holy Spirit and consecrated to do His will in the program; and to the folks at home, that they may support this program with their prayers and resources.

Elkhart, Ind.

New Mental Hospital Named

By MYRON EBERSOLE

Representatives of various Mennonite groups on the Central Area Planning and Advisory Committee of Mennonite Mental Health Services met at the First Mennonite Church in Newton, December 11. At that time the Advisory Committee chose "Prairie View Hospital" as the name for the new mental institution which is now under construction on East First Street.

Elmer Ediger of North Newton was re-elected chairman of the Advisory group. Dan Kauffman, Business Manager of Hesston College and Bible School, was elected vice-chairman, and Rev. Waldo Hiebert of Hillsboro, secretary. H. J. Andres, Superintendent of Bethel Deaconess Hospital, was chosen also to serve on the Executive Board of this group.

Elmer Ediger and Myron Ebersole, Administrator of Prairie View Hospital, attended meetings of the Mennonite Mental Health Services Committee and the Executive Committee of Mennonite Central Committee at the Atlantic Hotel in Chicago, December 12 and 13. The Mennonite Central Committee also operates mental hospitals near Hagersstown, Md., and Reedley, Calif.

The office of the Administrator will be moved January 1 to 1001 E. First St., for the remainder of the construction period. The mailing address will remain P.O. Box 78, Newton, Kans.

Newton, Kan.

One of the results of the eighteenth century revivals was the tendering of men's consciences in regard to such matters as slave trade and the holding of human beings in bondage.—Sweet, Revivalism in America.

Missions Editorial

Tremendously Available

Recently a student at one of our church colleges reporting on the progress of the mission Sunday-school effort in which she was participating, said, "In all our work with the people in our mission area, we try to make ourselves tremendously available."

To be tremendously available requires complete unselfishness and complete sensitivity to the needs of those we serve. We must be willing to sit where they sit, to eat what they eat, and to speak to them in a language they can easily understand. We must be ready to listen sympathetically to their family problems, their economic problems, and their spiritual problems.

In missionary lands where the people are poor and illiterate we must not only teach them the Gospel, but we must also teach the common people to read and provide them with simple Christian literature. We must teach them to improve their farming methods, to follow health rules, and to improve their diet. Hungry and illiterate Christians make good targets for Communist propaganda. They are an evidence that other Christians are not bearing one another's burdens.

To be tremendously available not only means to help people improve their own spiritual and physical condition, but it also means actual sharing of material goods. The apostle of love admonishes us not to love in word and tongue only, but also in deed and in truth. We go to the needy with a Bible in one hand and material aid in the other. By so doing we convince them that we are truly interested in their evident physical need and prepare them to listen to the Gospel.

To be tremendously available means to be sensitive to human need all around us. Lonely, discouraged people brush elbows with each other every day and never make spiritual contact. Some of them attain success according to the world's standards but have never found peace of heart. They may appear to wear the skin of an armadillo, when all the time they are longing for true Christian fellowship. The prophet Isaiah characterizes the Christian counselor when he says, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." Every Christian should be thus available.

Jesus was so tremendously available that He had to withdraw to the mountains and deserts for rest and quiet. There He renewed His spirit through fellowship with God in prayer and returned again to the people who needed Him so sorely. May we follow His example!—L. C. Hartzler.

Relief and Service News

MRC Weekly Notes

Voluntary Service

Summer Service foundations are being laid these days. As announced last week letters had been sent to various locations which have had summer service units in the past. The applications for units have begun to return as a result of those letters. At the same time a considerable number of applications for service have already been received. People who think that they might be available for summer service for a period of six weeks or more should write at once for applications and submit them. Since each application demands references, early applications help to expedite assignments a great deal. When adequate time is available to collect the references the work proceeds much more smoothly. We would urge, therefore, that all who think they might be available for summer service submit their applications. In the meantime others might keep the summer service in mind when they make their plans for the summer. Many of the blessings and opportunities which apply to long term service also come through the summer service period. Applications should be addressed to Office for Service and Relief, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

The Calico Rock, Ark., folks have requested a short term builders unit to begin in just a few weeks time. Men who are interested in such short term work and women who might be available to help with the cooking should write in for applications. The project will build a church and likely need all types of skilled and unskilled construction labor. Applications should be sent to Office for Service and Relief, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Bro. and Sister Jim Boyts, Harper, Kans., after weeks of waiting for Selective Service approval, have now begun their term of service at Mathis, Texas. They will be doing recreational and housework. Sister Alma Bechtel, Preston, Ont., kindergarten teacher of the Mathis Unit, has been detained at home after a short Christmas vacation due to the illness of her mother.

Bro. and Sister Alvin Hostetler, Topeka, Ind., voluntary service workers in India, are the parents of a baby girl, Carol Jewel, born Dec. 25, 1952.

Bro. Stanley Weaver, Navajo Migrant Unit, reports that a Navajo father for whom the unit has been in prayer has accepted Christ and testifies and demonstrates love and peace to prove it. Recently a truck load of 32 Navajos attended services at the Sunny Slope congregation in Phoenix after finding out from the unit the location of the church. Bro. and Sister Weaver have volunteered to continue working with the Navajos as missionaries.

Bro. A. H. Handrich, Fairview, Mich., re-

cently entered voluntary service for an indefinite term at the Chicago Home Mission. He is filling an extremely important place as maintenance man.

I-W Services

Bro. and Sister John Kauffman, Jr., Middlebury, Ind., have agreed to be leader and matron of the Mennonite Service Center, 1820 North Illinois, Indianapolis, Ind. Mrs. Dean Hochstetler, Nappanee, Ind., will also assist in the center.

Bro. Mervin Swartzendruber, Middlebury, Ind., has agreed to accept the leadership responsibility for the Center located at 416 N. Main St., Plymouth, Mich.

MRC Meeting

The Mennonite Relief Committee met at 10:00 a.m. Monday, Jan. 5, 1953, at the Elkhart headquarters. The agenda included reports of the voluntary service, I-W Services, and Mennonite Central Committee programs, with deliberations on the reports.

MCC Weekly Notes

Colorado I-W Unit Leader Named

Dean Kuhns has been named leader of the I-W men assigned to hospitals in the Denver, Colo., area and at Pueblo State Hospital. He began his duties at the beginning of January.

Dean will be assisting E. M. Yost, chairman of the MCC Colorado counseling committee, in helping the men with job and living arrangements. He is a native of Shickley, Nebr., and has attended Hesston College.

Approximately 65 I-W men are employed in Denver and approximately 20 in Pueblo. Concentrations of about 100 men in Denver and 25 in Pueblo are anticipated. The Denver unit has organized a fellowship and planned a chorus.

Bremen, Germany, Center Opened

An MCC Center has been opened in Bremen, Germany. Opening of the new center represents a consolidation of material aid distribution as well as refugee processing in Germany. The workers at Bremen consist of members of the material aid distribution team formerly at Hamburg and those processing refugees at Gronau.

Members of the Gronau Mennonite Church have assumed responsibility for the care of most refugees remaining there. Gronau was the center of the Mennonite migration effort after World War II. It has a vivid place in the memories of the Mennonite people who migrated from Europe to North and South America.

Mennonites in Buenos Aires Organize

A church group known as the Evangelical Mennonite Alliance of Argentina has been organized among the Mennonite immigrants living in Buenos Aires, Argentina. Martin Duerksen, MCC worker in Buenos Aires, has been elected pastor and president of the group. This congregation plans to operate on a missionary and self-supporting basis as soon as possible.

Members of this church group are part of about 500 Mennonites living in Buenos Aires. These Russian Mennonites were transported from Western Germany on the SS VOLENDAM in February, 1947.

Agencies Other Than Historic Peace Churches Employing I-O Men

It will be of interest to the MCC constituency to know that private agencies other than the historic peace churches are employing I-O men.

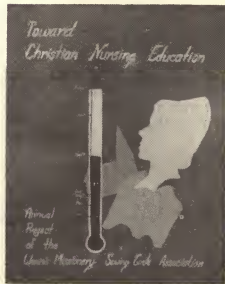
Since November, 1951, the staff of the National Service Board for Religious Objectors in Washington, D.C., has been active in encouraging private, nonprofit agencies to seek approval as employers of conscientious objectors. Included in the list of private nonprofit agencies approved by Selective Service are the Mennonite Central Committee and Brethren Service Commission.

Others include the "Baptist Service Committee," a term coined at the suggestion of Selective Service. Approved employment opportunities include certain foreign and some domestic projects. The latter are chiefly settlement houses and community service centers. Christian Rural Overseas Program (CROP) will employ a few workers and be regarded as a sort of "subsidiary" of the Brethren Service Commission. The Goodwill Industries of America organization has four I-W men on the job and will seek national approval of its 101 local operations across the country. Opportunities under the Presbyterian (U.S.A.) Service Committee include certain hospitals, neighborhood houses, and farm projects.

The national Young Men's Christian Association office has submitted its local YMCA's to the national office for approval. Thus far approval has been withheld while the national and a few local organizations made a re-draft of their presentation.

Released, January 2, 1953
MCC News Service
Akron, Pennsylvania

Women's Activities



We are happy that our nursing thermometer is rising, and we trust that each one of our

readers may share this joy because of having made a contribution toward this most worthy cause.

In the January Missionary Sewing Circle Monthly many of you read testimonials from student nurses concerning the opportunities for Christian witnessing even while students. In that issue you also read an explanation of the collegiate course for nursing. Below we give the same information for the diploma course:

"A diploma program is usually offered and administered by a hospital in which girls upon graduation from high school may enter. Most of these programs follow the course of study set by the state in which the hospital is located. The length of the diploma course is usually 36 months, upon the completion of which the nursing student is qualified to take State Board examinations. Upon successfully passing these examinations and finishing the hospital course, the student receives an R.N. (Registered Nurse).

"However, in our La Junta program, girls are not accepted with only a high-school diploma. To enter the program at La Junta a girl must first have completed nine months of college work in pre-nursing courses in an accredited college. The La Junta program also differs from most diploma programs in that the entire length of the program is 39 months, the first nine months of these having been completed in an accredited college. Of the remaining 30 months, six months are in affiliation with University of Colorado School of Nursing in Pediatric and Psychiatric nursing in Denver and Pueblo hospitals. To our thinking, the advantage in the La Junta program is that it is definitely planned with the student in mind rather than merely obtaining girls to work in the hospitals.

"Along with this first advantage, the La Junta program as it is now set up almost requires that students entering the program take the first nine months in one of our church colleges. This, of course, opens many fields for enlarging Christian fellowship, growth, and service. The diploma program at La Junta also gives girls an opportunity of becoming acquainted with another part of our Mennonite Church. In requiring a 39-month course of study, we feel that we have more than a mere diploma program at La Junta; it is a plus program, with emphasis on the 'plus.'

"The La Junta program is also definitely geared to an academic approach. Besides other affiliations, an elective in Public Health is offered by affiliation with the University of Colorado and covers a period of six weeks."

Have you visited recently with the nursing students whom you know? Have you written to those who you know are away from home? Their days with the sick and wounded are long sometimes; still the suffering must be cared for; the sick must be visited; the sick and the suffering must be told of the love of Jesus.

Why not start the New Year by giving our girls in Christian nursing a lift! Make it a visit, a letter, a gift, a donation!—Mrs. C. L. Shank.

From Our Churches

AKERS, LOUISIANA

Dear Children of the King: God sent us a revival from heaven—eight souls were saved, many Christians renewed their lives, and the church was strengthened. We praise His holy name.

Already we can see the work of the enemy, and we entreat your earnest prayers in behalf of the new babes in Christ, and in behalf of the little Mennonite Church at Akers, La. Bro. I. Mark Ross of Heston, Kans., served as the evangelist from Nov. 15 to Dec. 1. Bro. Tregle is working among the colored people as the Lord directs, and also is helping along in the work of the Lord at Akers.

George Reno.

FILER, IDAHO

During the last few months our congregation enjoyed many messages from visiting brethren and sisters.

Sister Florence Nafziger vividly portrayed the goal of a Christian nurse in the field of mission activities.

Bro. J. P. Priesen brought several messages here while he and Sister Priesen were visiting their daughter and family.

Bishop E. S. Garber and Sister Garber were here for the fall communion. The same evening Bro. Garber gave an interesting account of their trip to Europe as a conference delegate to the World Conference. This was followed by a sermon on "The Power of Unity" by Bro. Allen Erb.

Bro. Junior Flisher, Nampa, Idaho, brought a challenging message on our fall Missionary Day. In the evening of the same day Sister Retzlaff Flisher gave a description of her relief work in Holland and the present need.

From Dec. 5 to 11 Bro. Millard Lind gave lessons on the Life of Christ each evening, and on Principles and Methods of Teaching each morning. Both were interesting and beneficial to all teachers of the Word.

Dec. 12-21 Bro. Linford Hackman, Carstairs, Alta., served as evangelist, during which time two young souls accepted Christ.

Our church improvement program has taken on increased emphasis and we now have a foundation with full basement for an addition to the front of our present building.

The filer congregation wishes to be remembered in your daily prayers. — S. Honderlich.

LANCASTER, PENNSYLVANIA

(North End Congregation)

Christian greetings to the readers of the GOSPEL HERALD:

Sunday, Dec. 7, we had a Spiritual Life Meeting, with Bro. Paul Bender, Granger, Md., as the speaker. We were all reminded that we cannot stay as babes in Christ, but we must grow to maturity and feed on strong meat.

Sister Fannie Frankhauser just finished the lesson on Banneker of Moses from a babe until he was given the commandments on Mt. Sinai. The children all enjoy these messages.

We were happy to have the brethren Alfred Detweiler and Walter Leatherman on Oct. 12 to bring the messages to us. Also on Oct. 19 and Dec. 14, the brethren Jacob Brubaker and Barton Gehman brought the messages in the absence of our minister, Bro. Earl Wert.

At present we are having a course on Bible History one night each week. Bro. Loy Kniss is our teacher. As we study this course we are reminded that each time we look into the Book we learn things new and old. May God have the glory as we are enlightened by His Spirit.

Pray with us for a lady who confessed Christ as her personal Saviour this summer on her sickbed, that she may not get discouraged and weary in this old work, but may be permitted her to be up and out again. Pray that we may be enabled to teach and instruct her in the things of God's Word.

On Dec. 6 the Junior sewing circle visited two homes of invalids and brought a Christmas program of poems and carols. We also plan to go Christmas caroling in the community if the Lord permits and directs, to those who seldom hear the Gospel message.

Yearly rewards were given to approximately 35 of our Sunday-school pupils. May the Lord bless the seed as it is given to these children.

Come and worship with us as the Lord directs and also pray for us in this field of God's vineyard. — Lillie L. Sauder.

LOCUST GROVE, MISSOURI

Christian greetings: As we approach another season of celebrating the birth of our Saviour, can we say as in Luke 2:14—"Glory to God in the highest, and on earth peace, good will toward men?"

We were happy to have Bro. Eli Kramer of Portsmouth, Va., with us for over a week in November. We want to praise God for the rich truths he brought us from the Word of God. Our prayer is that we may continue to grow in grace and in the knowledge of our Lord Jesus Christ and remember those daily at the throne who are still counting the cost.

Our Sunday-school officers for the following year are Bro. Ora Schrock and Omar Hochstetler; Sec. and Treas., Martha Schrock. Visiting brethren that were with us were Lee Miller and Peter Wiehe.

Two of our young men have left for their period of service. May they be a witness and testimony as they serve our Lord. Some more of our young people are planning to attend winter Bible school.

Mrs. Marcus Carpenter.

MARION, PENNSYLVANIA

Christian greetings to the readers of the GOSPEL HERALD: We were favored with a number of visiting ministers during the last half of the year. Aug. 17, there was a joint service held at our church. It was our annual harvest meeting, and also a special service for the deaf. Since we have some among us who are not blessed with hearing as most of us are, we do appreciate that provision has been made for them in our church. Bro. Reuben Stoltzfus of Gap, Pa., brought the message and Sister Esther Groff translated to the ones in the audience who could not hear. Quite a number came from Lancaster for this service and some from various other places.

In October for our preparatory and communion services, Bro. Menno Brunk and family of Hanover, N. Y., were with us. Bro. Brunk brought both messages. Amos of Gap, Pa., district visitors were Bro. Milton Brackbill, Paoli, Pa., and Bro. Joseph Martin, Manchester, Pa., also two visiting deacons, Bro. Melvin Nussbaum, Johnstown, Pa., and Bro. Melvin Shank, Hanover, Pa. To all we say, "Come again."

Our annual business meeting was held on Nov. 28 at which time reports of the past year's work were given, and the organization for the coming year took place.

The young people of the congregation are busy bringing cheer to those less fortunate in our community.

As we enter the new year may we consider anew the challenge found in Micah 6:8.

In His service,

Lydia R. Hess.

PHOENIX, ARIZONA

(Sunny Slope Congregation)

Dear Readers: On Sept. 28 one soul was welcomed into church fellowship by water baptism, and on Nov. 2 six more were baptized.

Officers and teachers of the Sunday-school year took their places the first of October. On Oct. 5 our communion services were held.

The fourth annual South Pacific district conference was held at our church Nov. 27-29. We feel that this was a very profitable way to spend Thanksgiving vacation. We were also happy that there was such a large attendance. Some of the visitors from outside our district were A. J. Scott, Phoenix, Pa., and Bro. and Sister J. D. Graber, Elkhardt, Ind. The motto for our conference was, "Christ is the Answer." Many of us were made keenly aware of this truth, and this was the answer to all things.

A new floor covering has been laid down. Improvement to our church building recently. The aisles are cork tile and the remainder asphalt tile.

We were sorry to see the Albert Hershberger family return to Oregon. They were among the first Mennonite families who lived here the year round and seemed a part of Sunny Slope.

Ellen Yoder.

VERSAILES, MISSOURI

(Providence Congregation)

Dear Herald Readers: Greetings in the pre-

cious name of Jesus who died to redeem us from sin.

We will bid farewell to the year 1952, but we still have the same heavenly Father to care for us.

On Nov. 23 Bro. and Sister C. B. Driver and Bro. and Sister Jesse Wenger from the Mt. Zion congregation were with us in the absence of our pastor, Bro. John R. Shank, who had gone to Birch Tree and Culp, Ark.

It is our wish and prayer that many more that are in our community would come and worship with us.

May the Lord bless and keep you all.

Yours for Christ,

Mrs. Lessie L. Inman.

FIELD NOTES (Continued)

man Brunk, Denbigh, Va., at Mt. View, Lyndhurst, Va.

Dec. 21: Edwin L. Weaver, India, at College Mennonite, Goshen, Ind.

Dec. 28: David Alwine, Walsall Mennonite, at First Mennonite, Johnstown, Pa.; Harry C. Blough, Hollsopple, at First Mennonite, Johnstown, Pa.; Nelson King, Fairport, Ohio, at Frazer, Pa.; Homer North, Nappanee, Ind., at Bayshore, Sarasota, Fla.; Ira Miller, Harrisonburg, Va., at Steelton, Pa.; Isaac M. Baer, Steelton, Pa., at Royer, Myerstown, Pa.; Earl Buckwalter, Hesston, Kans., at Greensburg, Kans.; Merle Springer, Saybrook, Ill., at Chappell, Neb.; D. W. Lehman, E.M.C., at Chicago Avenue, Harrisonburg, Va.; John Yoder, Oregon, at Calvary, Los Angeles, Calif.

Jan. 4: Russell Krabill, Goshen, Ind., at Congregational, Marietta, Pa.; Sanford Shetler, Stahl Mennonite, at First Mennonite, Johnstown, Pa.; P. L. Frey, Archbold, Ohio, at East Chestnut Street, Lancaster, Pa.; John David Zehr, Los Angeles, Calif., at Zion, Hubbard, Oreg.; George R. Brunk, Denbigh, Va., at Pinto, Md.; Jonas Beachy, Staples, Minn., at Sharon, Plain City, Ohio; Abram Kaufman, Plain City, Ohio, at Boone Mission, Springfield, Ohio; Gideon Yoder, Doylestown, Pa., at Frazer, Pa.; Ralph Malin, West Chester, Pa., at Nefsville, Pa.; Allen Ebersole, Canton, Ohio, at Wooster, Ohio.

Jan. 11: Daniel Smucker, Harrisonburg, Va., at Sonnenberg, Apple Creek, Ohio; James Lark, Chicago, Ill., at Yellow Creek, Goshen, Ind.; Gideon Yoder, Doylestown, Pa., at Plain, Lansdale, Pa.; Warren Miller, Millsburg, Ohio, at Pleasant Hill, Sterling, Ohio.

GOOD WORKS (Continued)

that your body is the temple of the Holy Ghost which is in you, which ye have of God, and that ye are not your own? For ye are bought with a price."

I Tim. 5:25. "Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid." The wisest man who ever lived said of the virtuous woman, "Give her of the fruit of her hands; and let her own works praise her in the gates." Those words do not allow for much gushing and flattery and it hardly seems in keeping with the times, but it is taken from the Word which has been "our help in ages past, our hope for years to come."

I Tim. 6:18. "That they do good, that they be rich in good works, ready to distribute, willing to communicate." The word "rich" means abundant or having large possessions. Are we always eager to help distribute *The Way* or do we count it an afternoon wasted? When the salesman at the door asks, "Mind if I smoke?" are we willing to give the reason why we object to that evil with the Word of God as proof of what we are saying? Then, too, do we give a smile of approval on disorderly conduct, or do we look upon such a person with pity?

In Luke 17:3 we are told, "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him." How much better this is than to create a big scene behind his back!

I Tim. 3:17. "That the man of God may be perfect, thoroughly furnished unto all good works." It was Christ who said in Matt. 5:48, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Paul also tells us how to be equipped for every good enterprise. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11). "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching therefor with all perseverance and supplication for all saints" (Eph. 6:14-18).

Titus 2:7, 8. "In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

Oh, the many promises to those who live soberly! I Peter 3:13. "And who is he that will harm you, if ye be followers of that which is good?" I Chron. 16:22. "Touch not mine anointed." A command from a God who has a jealous love toward us. Psalm 119:165. "Great peace have they which love thy law: and nothing shall offend them." Nothing, absolutely nothing!

Titus 2:14. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Here again the holy walk is associated with enthusiasm for good works.

Titus 3:8, 14. "This is a faithful saying and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. . . . And let ours also learn to maintain good works for necessary uses, that they be not

unfruitful." Here we are admonished to maintain good works so as to meet the necessary demands, and not to live unfruitful lives.

Heb. 10:24. "And let us consider one another to provoke unto love and to good works." This is a perfect motto for home life, especially when there are little ones, teen-agers, and "between-agers." I Peter 2:12. "Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." This verse gives us the same thought as our key verse. Our good works are to glorify God whose "name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." What assurance! What a blessed hope! What a glorious reality!

Lansdale, Pa.

BLOSSOMS

There is a rose bush just outside of my home. Its roots are down in a dark corner, surrounded by steps and the walls of the house. But that rose bush simply did not stay hidden in that dark corner. Neglected as it has been, still it grew and grew until its branches reached to the verandah some fifteen feet above. To be sure, its green leaves were very few and not as fresh and lovely as they should have been.

Vernon Lass, a young preacher, helps me with the garden, as does my son. But neither of them thought to water the hidden roots of that tall, but stringy-looking, rose bush. And there was not a blossom to beautify that bush.

So I determined that I would water that bush and give it a chance. I really had no strength to dig about it, as did the man mentioned in Luke 13:8. But I did, rather laboriously, drag a hose close enough so that I could turn a stream of water on to its roots. And I let that water run and run.

And, behold, this very day there are some lovely red roses in my house to gladden my eyes. And there you are. Roots, hidden in a dark corner, water poured on those roots in a kind of secret manner, for Vernon and Bill would have objected strenuously to my doing it if they had known. And then blossoms fifteen feet above the hidden, watered roots. Lovely rich red buds and blossoms to brighten my home.

Much true Christian work has to be done in hidden corners. But the red blossoms of faith in God eventually show after they have been watered and loved for a time in a plodding kind of way. God gives the increase and we rejoice.—The Pilgrim's Progress.

In contrast to not a single full-time worker a century ago, there are now more than 1,000 workers giving full or major service in all of our institutions and organizations in America.—A. J. Metzler.

FAMILY CIRCLE (Continued)

played, only to find that my lesson had just begun, for he impatiently stamped his foot and finished his sermon with this: "Why don't you try being still for five minutes? You know, God or Jesus might want to say something to you if you'd ever listen."

The silence was hushed and holy, for my wee six-year-old had taught me one of life's dearest lessons, "Be still, and know that I am God," and I had nearly missed his priceless words by being Too Busy.—Mrs. W. R. Jackson, in *The Free Methodist*.

TO BE NEAR TO GOD (Continued)

in her room that by all good educational standards should not have been there. He came out of a filthy, poverty-stricken home—dirty, smelly, like in his hair, a speech impediment, and totally unable mentally to learn anything. If there was ever an unlovable child, here he was. One day the teacher was wearing a new, smooth, silk dress. At noon she suddenly felt a little tug at her skirt. She turned and to her dismay it was the little chap with the dirty hands. Her first impulse was to scold severely, when all at once she saw in those eyes a little glimmer of shining happiness, and a wave of pity swept over her as he lisped in apology, "Thith ith the ninteth thing I ever touched." (This is the nicest thing I ever touched.) She became a marvelous teacher because of this experience, for she resolved, "If I cannot teach them anything, I can give them myself."

Saturday, January 24

Self-control. I Cor. 9:24-27.

Where is the Christian that has not many times been confronted with situations in life where other ways than self-control appealed strongly to him? But the satisfaction gained by doing the right but hard thing outweighed the momentary struggle every time. A boy, accustomed to saying grace at the table, looked over the food, shut his eyes, bowed his head and prayed, "O God, I don't like this food but I thank you for it anyway." And he ate it. The secret and the merit of self-control was in the eating. —Frieda Amstutz.

inger) Gerlach (no address given), a third child, a son, John Willis, Dec. 20, 1952.

Gingrich.—To Ura and Gladys (Sommers) Gingrich, Akron, Pa., a third son, Paul Everett, Aug. 2, 1952.

Good.—James A. and Edna Mae (Mast) Good, Kutztown, Pa., a third child, a son, Harold James, Dec. 21, 1952.

Good.—To Mervin and Nora (Gehman) Good, Mohrsville, Pa., a fourth child, a son, Mervin Arthur, Jr., Dec. 21, 1952.

Greaser.—To Mr. and Mrs. Earl Greaser, Alpha, Minn., a second daughter, Edith Pearl, Nov. 16, 1952.

Haima.—To Carl and Fern (Stutzman) Haima, Cairo, Neb., twin daughters, Charolett Pauline and Charlene Paulett, Nov. 20, 1952.

Jantzi.—To Lyle and Jean (Nofziger) Jantzi, Castro, Neb., a daughter, Patty Jo, Oct. 15, 1952.

Johns.—To Galen and Edith (Hoover) Johns, Benton, Ind., a daughter, Rachel Nanlee, Dec. 20, 1952.

Keener.—To Oliver and Doris (Stutzman) Keener, Harrisonburg, Va., a seventh child, a daughter, Katherine Sue, Dec. 20, 1952.

Litwiler.—To Allen and Dorothy (Buchman) Litwiler, Secor, Ill., a third child, a son, Jerrold Allen, Dec. 10, 1952.

Miller.—To Alvin K. and Ruth (Yoder) Miller, Middlebury, Ind., a son, Larry Allen, Dec. 5, 1952.

Miller.—To Kenneth O. and Mary Ann (Grieser) Miller, Hartstown, Pa., a third child, a daughter, Jean Marie, Dec. 16, 1952.

Miller.—To Payson and Waneta (Miller) Miller, Lagrange, Ind., a son, Lynn Jay, Nov. 27, 1952.

Mullet.—To James and Leah Belle (Kauffman) Mullet, Glendive, Mont., a third child, Daniel Edward, Dec. 5, 1952.

Nafziger.—To Marvin and Barbara (Beck) Nafziger, Archbold, Ohio, a son, Timothy David, Dec. 20, 1952.

Neer.—To Eugene and Rhoda (Weber) Neer, West Liberty, Ohio, a son, David Eugene, Sept. 13, 1952.

Shank.—To Byard W. and Ruth (Hertzler) Shank, Mt. Crawford, Va., a sixth child, a son, Ray Jonathan, Dec. 20, 1952.

Shlaugh.—To Moses and Mary (Troyer) Shlaugh, Easton, Pa., a fourth child, a daughter, Mary Joyce, Dec. 1, 1952.

Stringer.—To Ivis and Barbara (Kempff) Stringer, Washburn, Ill., a daughter, Pamela Mary, Dec. 2, 1952.

Stuckey.—To Chaucery and Pearl Stuckey, Archbold, Ohio, a third son, Ronald Jay, Dec. 10, 1952.

Swartley.—To John and Ada (Metz) Swartley, Telford, Pa., a second daughter, Laurel Anne, Nov. 4, 1952.

Weaver.—To Ralph E. and Phyllis (Wenger) Weaver, Millersburg, Ohio, a second child, a son, Dennis Earle, Dec. 16, 1952.

Witmer.—To Warren K. and Marion E. (Gross) Witmer, Manheim, Pa., a first child, a son, Darrel Eugene, Dec. 19, 1952.

Wyse.—To Maynard and Bernice Wyse, Steubenville, Ohio, a son, Douglas Frederick, Nov. 28, 1952.

Zenger.—To Carl B. and Nora (Whisler) Zenger, Middletown, Pa., a second child, a son, Herman Lehman, Nov. 21, 1952.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Alwine.—Marsh.—D. Clair Alwine, Stahl congregation, and Marian Marsh, Pleasant Grove congregation, by David C. Alwine at the Stahl Mennonite Church, Johnstown, Pa., Nov. 29, 1952.

Elgisti.—Fisher.—Lester Elgisti, Rock Falls, Ill., and Gloria Fisher, Sterling, Ill., by A. C. Good at the Science Ridge Mennonite Church, Aug. 17, 1952.

Gingrich.—Snyder.—Ell B. Gingrich, Florida congregation, and Barbara Snyder, St. Jacobs, Ont., congregation, by Roy S. Koch at his home, Dec. 6, 1952.

Hartman.—Kiser.—Teddy Eugene Hartman, Broadway, Va., and Ella Marie Kiser, Harrisburg, Va., by Harold Ishmael at the home

of the officiating minister, Dec. 19, 1952.

Horst.—Martin.—David Horst and Perseda Martin, both of the Berea Mennonite Church, Alma, Ont., by John F. Garber, Oct. 11, 1952.

Martin.—Hamsher.—Glen Martin, Columbus, Ohio, and Betty Hamsher, Shanesville, Ohio, by Paul R. Miller at the Walnut Creek, Ohio, Mennonite Church, Nov. 22, 1952.

Martin.—Schiefel.—Onias Martin and Minerva Schiefel, both of the St. Jacobs, Ont., congregation, by Roy S. Koch at the home of the bride, Dec. 17, 1952.

Miller.—Glick.—John F. Miller, Mantua, Ohio, and Nettie Glick, Sugaracreek, Ohio, by J. W. Royer at the home of the bride, Dec. 21, 1952.

Miller.—Yoder.—Marvin J. Miller, Fredericksburg, Ohio, and Sarah Yoder, Millersburg, Ohio, both of the East Union C.A. congregation, Orrville, Ohio, by Paul W. Kandell, assisted by Andrew Stutzman and Moses Swartzentruber, at the church, Dec. 16, 1952.

Miller.—Hershsberger.—Melvin P. Miller and Lavina Ellen Hershsberger, both of the Riverview C.A. Mennonite Church, Middlebury, Ind., by Nevin Bender at the church, Dec. 14, 1952.

Plank.—Kaufman.—John Joseph Plank, Arthur, Ill., congregation, and Mary Kaufman, Plain City, Ohio, Sharon congregation, by Abram Kaufman at the church, Dec. 6, 1952.

Sauer.—Ripper.—Gene Sauer, Ronoake, Ill., and Nelda Ripper, Lowpoint, Ill., both of the Metamora congregation, by H. R. Schertz, Dec. 23, 1952.

Stemen.—Brunk.—Warren Stemen and Margaret Brunk, both of the Pike congregation, Elida, Ohio, by Paul W. Smith at the church, Nov. 10, 1952.

ANNIVERSARIES

Hosteler.—Bro. and Sister Oscar S. Hosteler celebrated their fifty-ninth wedding anniversary on Dec. 17, 1952. Bro. Hosteler is the bishop of the Emmaus, Pa., area, and the pastor of the Platte Mennonite Church, Lagrange, Ind. They enjoyed the day together with some of their old friends—Thomas V. and Mattie Yoder, U. Y. and Barbara Miller, Abraham and Mattie Weirich, U. Y. and M. and Barbara Miller. The combined age of the group was 805 years, and the combined years of married life totaled 304.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bender, John R., was born in East Zorra Twp., Ont., July 28, 1887. In his youth he accepted Christ as his personal Saviour and remained a faithful member of the East Zorra A.M. Church. On Jan. 20, 1891, he was united in matrimony to Anna Zehr, who preceded him in death in 1943. He died at the home of his nephew on Sept. 28, 1952, aged 85 y. 2 m. Surviving are one brother (David R.), one sister (Mrs. Joel Swartzentruber), and a number of nephews and nieces. Two brothers and 7 sisters preceded him in death. Funeral services were held at the East Zorra A.M. Church in charge of Peter Nafziger and David Schwartzentruber, with burial in the adjoining cemetery.

Bergey, Frank K., was born Jan. 5, 1868, in Montgomery Co., Pa.; passed away Nov. 10, 1952; aged 84 y. 10 m. 5 d. He spent his entire life in the Telford, Pa., area, operating the same farm for nearly 60 years. He is survived by 3 sons (Howard M., Harry M., and Jacob Willard, all of Telford, Pa.), 2 daughters (Marietta—Mrs. Wilmer Souder, Telford, Pa., and Sallie—Mrs. Rowland Derstine, Sonderton, Pa.), 2 brothers (Vincent and Elias), and one sister (Mrs. Katie Clemmer). His wife and one daughter preceded him in death. He was a member of the Franconia Mennonite Church, Telford, Pa. Services were held Nov. 15, in charge of Menno Souder and Elwood Derstine, with burial in the adjoining cemetery. Birkey, Maggie Vern, daughter of Simon D. and Emma (Ratzliff) Yoder, was born May 12,

BIRTHS

"To, children are an heritage of the Lord" (Ps. 127:3).

Bare.—To John Jacob and Ruth (Ranck) Bare, Bird-in-Hand, Pa., a first child, a son, Dean Edward, Nov. 15, 1952.

Buckwalter.—To Enos and Anna (Burkhodt) Buckwalter, Lancaster, Pa., a second son, Leon Eugene, Dec. 8, 1952.

Bumsted.—To James Hersey and Beula (Mast) Bumsted, Hemet, Calif., a fourth child, a son, Daniel Clair, Dec. 10, 1952.

Diener.—To Paul and Dorothy (Hanna) Diener, Pesbody, Kans., a daughter, Carla Annette, Dec. 4, 1952.

Fisher.—To Ralph and Esther (Ziegler) Fisher, Denhigh, Va., a son, Jesse Lowell, Nov. 20, 1952.

Gerlach.—To Willis H. and Catherine (Mel-

1891, at Wellman, Iowa; passed away at her home Dec. 20, 1932; aged 61 y. 7 m. 8 d. She had been in failing health, but death came as the result of a heart attack. She accepted the Lord's Saviour in youth and united with the West Union Mennonite Church, where she was a faithful member at the time of her death. She was united in marriage to Joseph J. Birkey on Aug. 25, 1812. To this union one daughter, (Elsie Elms) was born. As long as health permitted she attended church regularly and also enjoyed working in the sewing circle. She is survived by her husband and daughter. Funeral services were held Dec. 22 at the West Union Church in charge of Paul T. Guengrieb and Eugene Blosser, with burial in the West Union Cemetery.

Burt, Lee Wilmer, was born Jan. 14, 1910, the son of John M. and Carolyn Louise (Wilmer) Burt, passed from this life to his eternal reward on Dec. 18, 1952, at Lincoln, Ill.; aged 33 y. 10 m. 30 d. For about 20 years he had been suffering from paralysis, but he had been seriously ill for the past several weeks. Surviving in his immediate family is his father, his mother having passed away in 1951. In October, 1952, he confessed his faith in Jesus Christ and was baptized in his home, becoming a member of the Hopedale Mennonite Church, Hopedale, Ill. Funeral services were held in the Minier, Ill., funeral home, in charge of Kauffmann, assisted by Simon Litwiler. Burial was made in the cemetery near Armstrong, Ill. Chambers, Kate, widow of the late William H. Chambers, was born in Bedford, England, Feb. 10, 1871; passed away at her home in her daughter on Dec. 16, 1952; aged 81 y. 10 m. 6 d. She is survived by her daughter (Margery Mrs. David W. Coffman), one son (Harold W. Coffman), one daughter (Lillian), and one great-grandchild. With her husband and family she came to Canada about 40 years ago, and resided in the district of Beausville, Ont., since that time. She was bedfast for a year and a half after having suffered a stroke of the brain. She was a faithful attendant at the Mennonite Church, Vineland, Ont., for many years. Funeral services were conducted at the Beausville funeral home on Dec. 16, by S. F. Coffman. Interment was made in the Vineland Cemetery.

Cramer, John Wesley, was born Feb. 9, 1901, at Mount Hollysprings, Pa.; died at the Miller Home, Harrisburg, Pa., on Dec. 26, 1952; aged 51 y. 10 m. 17 d. His last years were spent at his birthplace in Pennsylvania where he was married to Alice Nahler. In 1906 he took up farming near Raymond, Neb. The last years he spent at the Miller home, where he made many friends among the folk of the community. The last year and a half of his life he was afflicted with paralysis. While in the hospital he was baptized and received into the Mennonite Church. He lived a life of faith and devotion to the Lord and left a bright testimony as he passed peacefully into the next world. He was preceded in death by his wife and one daughter (Mildred Williams). Surviving are two sons (William W. and Nelson W.) and Jacob A., San Jose, Calif.), 15 grandchildren and 30 great-grandchildren. Funeral services were held Dec. 28 at the Channah Mennonite Church in charge of F. W. Gieringer and John Roth. Interment was made in the family burial plot near Raymond, Neb.

Ebersole, Lizzie H., daughter of the late Martin and Maria (Hors) Ebersole, was born May 10, 1870, at her home in Bainbridge, Pa.; aged 76 y. 9 m. 4 d. She was the wife of Martin R. Ebersole, who survives, as well as 4 sons (Abram, Elizabethethtown, Pa.; Elam; Bainbridge, Pa.; Jacob, Hershey, Pa.; and Ira, Baltimore, Md.), one brother (Abram, Mt. Joy, Pa.), and 4 grandchildren. She was a member of Good's Mennonite Church, Elizabethethtown, Pa., from which funeral services were held Dec. 28, in charge of Noah W. Risser, Clarence E. Lutz, and Fred S. Miller. Burial was made in the adjoining cemetery.

Ehr, Magdalena Schwartzentruber, wife of the late John Ehr, passed away at her home in Zurich, Ont., Oct. 17, 1952; aged 88 y. Surviving are 4 sons (Christian, Moses, Aaron, and Edmund), one daughter (Mrs. Aaron Ginter), and one brother (Christian, Zurich, Ont.), 18 grandchildren, and 33 great-grandchildren. Funeral services and burial were at the Blake Amish Mennonite Church, of which she was a member, in charge of Ephraim Gieringer, assisted by C. C. G. and Nelson T. Buntz.

Good, Viola, daughter of the late Allen and Sellna (Eby) Kraft, was born near Bridgeport, Ont., Aug. 30, 1904; passed away Nov.

7, 1952, at the Kitchener-Waterloo Hospital, Kitchener, Ont.; aged 48 y. 2 m. 8 d. She accepted Christ as her Saviour in her youth and was a member of the First Mennonite Church in Kitchener, Ont., before coming to the St. Jacobs congregation. On Oct. 8, 1932, she was united in marriage to her only son, who survives her. To this union were born 4 children (Alice, Elmer, Lorene, and Eleanor, all at home). Also surviving are 3 brothers (Lloyd, David, and Roy Bridgeport, Ont., and Sanford, Kitchener, Ont.) and one daughter (Marguerite—Mrs. Walter Deaton, Toronto, Ont.). Funeral services were held at the St. Jacobs Mennonite Church, Nov. 10, in charge of Roy S. Koch, in charge of the Westliff Ulrich, Interment was made in the Conestoga Cemetery.

Gwilder, Jennie May, daughter of Tobias E. and Barbara E. (Musser) Gwilder, was born in Montgomery Co., Ohio, Oct. 20, 1881; passed away at the Neff brothers' home near Medway, Ohio, Dec. 25, 1952; aged 71 y. 2 m. 5 d. She is survived by 4 sisters (Lizzie Allen, Cedarville, Ohio; Annie Pence, Dayton, Ohio; Clara Wyrse, Hubbard, Oreg.; and Minnie Hilty, Dayton, Ohio), one brother (Joseph A., West Liberty, Ohio), and a number of relatives and friends. She was a member of the Mennonite Church from her youth and as long as she was able was active in the service of the church, and was a member of the choir by all who knew her, and she leaves a definite vacancy in the home where she kept house for her cousins, the Neff brothers, for over 30 years. Her funeral services were in charge of Lloy A. Kniss, with burial in the Huber Mennonite Cemetery.

Longenecker, Ephraim H., was born June 26, 1893, near Lititz, Pa., the son of the late Chas. and Mary (Long) Longenecker; passed away at his home in Elizabethethtown, Pa. Dec. 1, 1952; aged 59 y. 5 m. 5 d. In May, 1894, he was married to Ellie S. Brubaker, who passed away in 1908. There were 6 children born to the union (Addie, one son, who was born to Mrs. Jacob Gebhard, Victor, and Raymond, all of Elizabethethtown, Pa.; Fannie—Mrs. Martin Lefever, Lancaster, Pa.; and an infant son, who died in infancy). On Nov. 2, 1909, he was married to Sarah Ann Brubaker. Surviving are his widow, 5 children, 3 foster children (Mabel Seifert—Mrs. Edward Olds, Mystic, Conn.; Betty Conatime—Mrs. Harold Shultz, Elizabethethtown, Pa.; and Jane Brubaker, Elizabethethtown, Pa.), 13 grandchildren, and 20 great-grandchildren. He was a member of the Elizabethethtown Mennonite Church. Funeral services were held Dec. 4 at the Elizabethethtown Mennonite Church, with Clarence E. Lutz and Walter L. Keener, Jr., officiating. Burial was made in the Mt. Tunnel Cemetery.

Martin, Emma, daughter of George and Lorina (Stauffer) Martin, was born in Lancaster, Pa., Co. Pa., July 14, 1837; passed away Dec. 27, 1952, at the home of Abram Hartman, Wakarusa, Ind.; aged 95 y. 5 m. 13 d. She lived in her home until she was moved there with her folks at the age of one year. She was a member of the Yellow Creek Mennonite Church, Goshen, Ind., since her conversion in her youth. Fourteen years ago she lost her eyesight and her husband was also badly injured by a fall. Funeral services were held at the Yellow Creek Mennonite Church in charge of R. R. Smucker, assisted by Peter Wiebe.

Miller, Lester M., aged 45 y. 23 d., was born in Holmes, Ia., Aug. 2, 1907; passed away Dec. 15, 1952, at Apple Creek, Mo. He was a member of the East Union C.A. Church, Orrville, Ohio. Surviving are his wife (Malinda), 4 daughters (Alice, Clara, Eara, and Hershberger, Orrville, Ohio; Mable, Vera, and Josephine, at home), one granddaughter, his parents, one sister (Gladys Witter), and 3 brothers (William, Elmer, and Homer, all of Hartsville, Mo.). One daughter, one son, and one sister preceded him in death. Funeral services were held at the East Union C.A. Church in charge of Tob Byler, David Strutzman, and John K. Burt, with burial in the Pleasant View Cemetery, Berlin, Ohio.

Schlatter, Jonas, son of the late Benedict and Fannie (Lugbill) Schlatter, was born April 28, 1884, near Mt. Pleasant, Ind.; passed away at his home Dec. 1, 1952; aged 68 y. He was a young man he accepted Christ as his Saviour and was baptized. He was a charter member of the Leo, Ind., Mennonite Church. On March 13, 1904, he was united in marriage to Anna Neuhouser, and together they celebrated their sixty-fourth wedding anniversary last March. This union was blessed with 8 children (Levi,

Wanakoneta, Ohio; David, who preceded him in death; Emma—Mrs. Henry Amstutz, Celina, Ohio; Sarah—Mrs. T. J. Miller, Leo, Ind.; Anna—Mrs. Menno Neuhouser, Napoleon, Ohio; Clara—Mrs. Amos Aschliman, West Liberty, Ohio; Harry, Adrian, Mich.; and Viola Strungert, Berns, Ind.). Surviving are his wife, 7 children, 20 grandchildren, 10 great-grandchildren, one sister (Mrs. Lydia Neusser), and many other relatives and friends. He enjoyed good health up until the last few months and loved to go to worship. He suffered the stroke of a heart ailment while attending special meetings at the Leo Church. Funeral services were held Dec. 10 at the Leo Mennonite Church by O. S. Hosteler, assisted by Ben Graber, with interment in the Leo Cemetery.

Snider, David M., son of the late Mr. and Mrs. Sidney Snider of Elmira, Ont., was born Oct. 19, 1880; passed away Dec. 18, 1952; aged 72 y. 1 m. 30 d. On May 20, 1903, he was married to Malinda Weber of Elmira, Ont. Also surviving are 2 sons (Leonard, Elmira, Ont., and Angus, Bridgeport, Ont.), one daughter (Erma—Mrs. Oscar Snyder, Elmira, Ont.), one brother (Menno, Norman, and Milton, all of Elmira, Ont.), and a number of relatives. He was a faithful member of the St. Jacobs Mennonite Church from his youth. Funeral services were held at the St. Jacobs Mennonite Church, Dec. 19, in charge of S. Koch, assisted by Paul Martin. Interment was made in the Conestoga Cemetery.

Weaver, Alexander, son of Tobias and Leah (Wingard) Weaver, was born July 26, 1861, in Richmond Twp.; passed away April 21, 1952, at the home of his daughter Leah near Getstown, Pa.; aged 90 y. 8 m. 26 d. On Oct. 17, 1880, he was united in marriage to Mary Roush, who preceded him in death in 1943. Two sons and one daughter also preceded him in death. Surviving are Charles, Sewickley, Pa.; John, Gettysburg, Pa.; Harry, Johnstown, Pa.; Mary—Mrs. Oscar Brumbaugh, Freedom, Pa.; and Leah—Mrs. Grant Baumgardner, Johnstown, Pa. In youth he accepted Christ and united with the Weaver Mennonite Church, Johnstown, Pa. On June 10, 1893, he was ordained to the ministry, in which capacity he served faithfully. The church lost the loss of a faithful minister. Funeral services were held at the Weaver Mennonite Church in charge of Harold E. Thomas and Aldus Wingard. Interment was made in the Richmond Cemetery.

Zehr, Leah, was born March 3, 1880, near Zebr, to her maternal reward at the home of her daughter Nancy, Tavistock, Ont., Oct. 2, 1952; aged 72 y. 6 m. 30 d. She was a daughter of the late Michael and Maria (Sebrag). In her youth she accepted Christ as her personal Saviour and united with the East Zorra A.M. Church. On Nov. 27, 1900, she was united in marriage to Daniel S. Zehr, who preceded her in death in 1942. Four sisters and 3 brothers also preceded her in death. Surviving are 3 daughters (Nancy, Tavistock, Ont.; Marian—Mrs. Harvey Steinman, South Easthope, Ont.; and Selma—Mrs. Breneman, East Zorra, Ont.), one son (Lloyd, Tavistock, Ont.), 14 grandchildren, one brother (Daniel S.), 5 sisters (Mattie—Mrs. Chris Ruby; Rachel—Mrs. Solomon Bender; Nancy—Mrs. Michael Yantzi; Mary—Mrs. Jacob Yantzi; and Emma—Mrs. Sam Wiegler), and many other friends. Funeral services were in charge of Joel Swartzentruber and Henry Yantzi, with burial in the adjoining cemetery.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa. Meditations for Women, edited by Jean Beaven Abernathy; Abingdon-Cokesbury, 1947; 378 pp.; \$1.50.

Here is food for thought for every day in the year and a diet that will appeal to every woman. Thirteen women, including the writer of the introduction, Dorothy Canfield Fisher, have stopped in their daily toil to give us some of their philosophy and aspirations. If one month's meditations do not es-

pecially appeal, the next will surely be right down your alley. But you will find few passages, if any, without the connotations of home, children, country, and God. Some are real devotions, while others are mere meditations, but such meditations as you will really feast on. Experiences of these women who have seen other parts of the world and ridden in planes will thrill you. Those of other religious faiths that share our convictions, as Josephine W. Johnson in her "Time for Everything" or the sincere faith of Maude Royden Shaw in "Prayer," will lift you up to new religious experiences.

Real evangelical Christianity is given in the December meditations by Louise Dudley, whose father was a Baptist, and who teaches at Stephens College, Columbia, Mo. Hers and the September meditations by Maude Royden Shaw are the two best in the book as far as theology is concerned, in my opinion. I would recommend either one of them heartily. Personally, I was interested in the original poetry of Blanche H. Dow in November "Roads and Vistas," though little difference exists between her fine prose and her free verse except the form in many instances.

You will be interested in Sue Bailey Thurman, founder of the Aframerican Women's Journal, and her April "Personalities of Springtime." Edith Lovejoy Pierce in her January "On Opening Things" says, "It's not the extent of our national literacy that should concern us, but what we read, once we've learned now."

Elizabeth Wray Taylor, "On Being Afraid of Sentiment," gives homespun philosophy. "No modernism, but not enough awareness of God," I have written in the margin. This criticism would apply to others also.

Helen C. White in "Reaching Up" gives real spiritual insight in telling about finding God for His own sake, and is very inspiring and helpful. One can expect to find a touch of modernism almost everywhere in this book, but often it is either subtly disguised or like a touch of color that only makes the rest more clear.

To evaluate every writer would be impossible in a short review, but one—Bonaro W. Overstreet, in her October "Mists and Mellow Fruitfulness" I will attempt to analyze more thoroughly. The writer is an authority on adult education and a member of the Town Hall Club. Dissertations of good philosophy, nature description, and common-sense living depict the graciousness of living with our human brotherhood. The individual is elevated to a place where each is a center of the universe, but there is nothing of winning a lost world to eternal life. We are to go on building a world for human brotherhood despite the awful shape man has gotten himself into by not trusting the Lord, according to this author, but "it seems, somehow, less than gracious to ask that God perform repeated miracles to save us from the consequences of our having tenaciously refused to trust the law He gave us when the Word became flesh." Evolution is accepted in its general implications, pp. 289, 290; atonement through the blood and human depravity are conspicuous by their absence. Postmillennial-

ism is clearly indicated, though it is not mentioned.

For those of us who are inclined to keep our eyes glued on our denominational circles such a chapter will lift our horizon. But it must be read with discrimination or the subtle implications will lead us into a maze of contradictions. The writing is clear and vital with an unusual degree of creative power and originality.—Mary Alice Holden.

ITEMS AND COMMENTS

Dr. Aaron J. Smith, who failed in a former effort to locate Noah's ark on the mountains of Ararat, is planning a new expedition, this time by helicopter. This means, he thinks, will enable the party to search rocky crags and hidden valleys.

Parochial school construction, which may set a new record of almost \$1,000,000 a day for 1952 despite government construction control, will reach even higher levels next year, according to a forecast by the Department of Commerce and Labor. New starts on non-public school construction totaled \$321,000,000 for 1952 as of December 1, which is \$4,000,000 more than had been spent on the same dates a year before. The National Production Authority has indicated that it will relax controls over most church and school construction after April 1, 1953, unless new international emergencies arrive or supplies fall short of present production goals.

Building of large and ornate churches is not the answer to America's spiritual problem, said E. Stanley Jones recently. It is useless, he said, to erect impressive sanctuaries for the worship of God, if "we do not know how to teach people to find God." Dr. Jones compared many of the churches being built today with the million-dollar post office that was erected in Pittsburgh, Pa., a few years ago. "When they got the building finished, they found they had forgotten to put in a letter slot," he said.

"I would like to see America combine with the great material leadership the moral leadership of which it is capable," said Mme. Vijaya Lakshmi Pandit, chief of the Indian delegation to the United Nations and sister of Prime Minister Nehru of India, in a recent interview with the Christian Science Monitor.

The National Christian Council in Japan has appealed to American churches for help in solving the problem of an estimated 50,000 children fathered by United States soldiers in Japan. The Japanese church body asks for a simplifying of the adoption of these children by Americans, facilitating soldiers' marriages to Japanese women, and providing for mixed-blood children abandoned in Japan. The Council asked that American churchgoers urge U.S. authorities to stiffen regulations governing military personnel in Japan.

Christians in Japan are pressing for passage of an anti-prostitution law now before the Japanese diet. The Council's statement said that the "irresponsible conduct" causing the problem "has its roots in the lack of Christian moral principles. Apparently there also are some Americans who seem to lack these principles," it said. How true!

Pope Pius has ordered changes in the vestments of Roman Catholic cardinals to make them less expensive. The trains are to be shortened to half their traditional length. Other garments are to be of wool rather than of silk. It has been estimated that a new cardinal must spend at least \$3,000 for a minimum wardrobe of traditional vestments and might spend a great deal more. Simplification of the costume is expected to cut this figure by about \$1,000. We feel sure that Biblical principles would cut it by about \$1,800 more. We agree with the papal statement which said that the world situation enjoins "a sober tenor of life upon all and a measured and austere one, particularly upon the clergy."

The National Christian Council of Korea has presented three proposals to President designate Dwight D. Eisenhower. The first is a protest against the use of new weapons such as napalm, jellied gasoline. The second suggestion opposed the withdrawal of U.N. forces from South Korea, but urged deep consideration before there should be any extension of the current war. The third proposal was that relief for millions of cold and hungry war refugees and orphans be continued and increased. The burden should be shared by all nations fighting in Korea, the churchmen said.

Requests for livestock from 19 different nations have piled up in the offices of The Heifer Project. It is the largest stack of requests the agency has ever had. Many of the requests no longer come from relief areas but from countries having backward agricultural sections in which breeding stock is needed for long-range improvement programs. Requests are chiefly for heifers and goats. Nations from which recent requests have come include Bavaria, Bolivia, Costa Rica, Egypt, El Salvador, France, Greece, Honduras, Indonesia, Israel, Italy, Marianas Islands, Nigeria, Okinawa, Panama, Paraguay, Puerto Rico, Turkey, and the United States. A typical request today comes from an agricultural or religious group rather than from a government. The Heifer Project, organized in 1944, is supported by both Protestant and Catholic groups.

Netherlands voted on December 2 by an overwhelming majority to become the first country to abandon the old idea of sovereignty and make a constitutional provision for going under international authority. The constitutional change when it becomes law will give the Dutch government power to entrust by agreement its legislative, administrative, and judicial machinery to a wider body, international in scope, of which it will be a representative part (WP).

How Healthy Are You?

ONE spiritual health symptom is the size of your heart. Enlargement of that organ indicates good health. Are you constantly squeezing in new countries and races and missionaries?

Can your heart stretch wider? Will it take in a family of children and their mother at Trenque Lauquen, Argentina? Can it expand to include Indian Christians in the Chaco, young people in the Puerto Rican churches?

How can you get better acquainted with these people? How can you discover their specific spiritual needs?

Start a mission study course in your congregation. This year study Latin America. That heart of yours will bulge as you travel over our Argentina mission field, a trip that includes the Chaco, a thousand miles north of the other stations. Your study should take in Puerto Rico also.

What does such a mission study course include? Information about the land, the people, the political situation, religious and economic conditions, and the Mennonite mission program of evangelism.

The study kits contain books, maps, pictures, pamphlets, and stories as source material for the teacher. Courses are easily adapted to any age group.

When ordering always state the number in the class, because supplementary free materials are provided for class use.

Besides Latin America, kits are available on China, India, and Japan.

Happy Argentine children of Trenque Lauquen with their mother. Our missionaries at this place are the William Hallman family.



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Your *Latin America* kit includes the following which may be purchased separately:

Argentina kit alone—\$6.00

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLVI

TUESDAY, JANUARY 20, 1953

NUMBER 3

The Outward Grace and Beauty of a New Testament Christian

By Shem Peachey

Truth is the one thing of value, above everything else in God's universe.

Truth is uncreated. Truth is! Truth was! "Thy word is truth."

"In the beginning was the Word, and the Word was with God, and the Word was God." Truth, the essence of God's mind, is as eternal as God is eternal.

Truth is the content of all knowledge, commanding itself to the intelligence of angels and men, since their intellect was made over the mold of truth. God's revealed Word is the expression of truth to His intelligent creatures.

All honest men of mind search for the truth, but only the regenerate mind can apprehend and perceive it in its true proportions. There is no conflict between truth and reason, because reason is a faculty of God's mind, and also the human mind. There cannot be mind without reason. May we, therefore, appeal to the kind reader to search for the consonance between revealed truth and his own reason, in our present subject.

Every Christian virtue, as an expression of truth, is beautiful to behold when correctly expressed in the life of a Christian. See how holiness shines in contrast to defilement and sin; humility, in contrast to pride and arrogance.

Of all the people of the earth, the Christian should rank first in grace and beauty of appearance. The Christian is the only person on earth who knows and loves the truth. He is, therefore, in a position to have the most beautiful life in both content and expression. Only as things conform to truth are they just, right, beautiful, godly. The Scriptural outward appearance of a saint is the expression of a certain aspect of God's truth.

For godliness and inner holiness beautifully expressed in appearance, hear the Spirit of God:

"... that women adorn themselves..." (1 Tim. 2:9).

"Whose adorning let it not be... let it be..." (1 Pet. 3:4).

Christian women are to be adorned. A heavenly radiance unconsciously grows on the face of a joyous saint. Acts 6:15;

11 Cor. 3:18; 4:6. The entire appearance of a saint should complement the glow on the face, not contradict it. Homely faces grow beautiful with this heavenly light.

Too long have some had the idea that to be Scriptural in dress one must avoid all outward beauty. Some have seemed to think, the more ill-fitting and slovenly the clothes, and uncomely the appearance, the more humble and acceptable to God. This is not Bible adornment, rather a vulgar opposite. The Word says to "adorn." This means neither humiliation, nor, on the other hand, vanity. But that

"... women in seemingly guise with modesty and discreetness adorn themselves... what is becoming women professing the fear of God..." (1 Tim. 2:9, 10, Gr.).

"Seemingly" means "suited to the object." The object here is a Christian woman. "Guise" that is suited to a Christian woman. "In seemingly guise, inasmuch as the Greek word means not only the apparel, but the whole presentation" (Wheeldon). "Modesty in a woman means natural delicacy or shame regarding personal charms and the sexual relation: purity of thought and manners; due regard for propriety of speech and action." This flows from the principle of holiness in a Christian, and qualifies one's thoughts, attitudes, and conduct. It produces a graceful, womanly charm and reserve, seen also in her garb, "guise."

"Discreetness" is wisdom in discernment and choice of values and qualities in things.

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, ... even the ornament of a in meek and quiet spirit, which is in the sight of God of great price" (1 Pet. 3:3, 4).

"... that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but

(which becometh women professing godliness) with good works" (1 Tim. 2:9, 10).

The above Scriptures imply that the outward appearance receives its quality from the principle within. Adornment indeed, but not that of vanity and pride. Not the kind that seeks to attract to itself. But the spontaneous expression of a life, whose purpose is to draw men to Christ.

"Godliness" is like God, and is synonymous with holiness, which is "perfect moral integrity or purity." This virtue is beautiful, whether expressed in thought, word, or deed. In a body covering, when permitted to express itself, in any given culture, it always finds an adaptation that is simple, "suited to the object," combining body and garment into a beautiful Scriptural symmetry. Accordingly, in every age of the world, in every land, whatever the culture and type of clothing worn, godly men and women have always found adaptations, or designed patterns, which were true and beautiful expressions of the principle of holiness and modesty in the culture in which they lived. Holy Ghost Christians still do so today, in all countries and cultures. "... lo, a great multitude... of all nations, and kindreds, and people, and tongues... cried

Christ and the Church

(Song of Solomon)

By Edna M. Mertz

Till the day break, my beloved,
And the shadows flee away,
I am Thine, sweet Rose of Sharon,
Hold me close, nor let me stray.

Fragrant Lily of the Valley,
From Thy depth do Thou impart
Perfume, from Thy holy presence
Filling all my longing heart!

Thou art altogether lovely,
Fairest of the fair art Thou,
I would ever do Thee homage,
At Thy feet would humbly bow.

Constant is Thy love forever,
I would love my fair One too,
Do Thou put Thy seal upon me,
Keep Thine own beloved true.
Ft. Wayne, Ind.

with a loud voice, saying, Salvation to our God . . . These . . . have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:9-14).

The branch receives its life from the vine, John 15:1-7. Hear Paul: "Christ liveth in me." Every aspect of a Christian's life is actuated by Christ within. He may not achieve all he aims to, but his consecration is entire, and he seeks only the glory of God. I Cor. 10:31. A New Testament Christian is united with God by His indwelling Spirit, conformed to God, serving God. This automatically separates him from evil. The Bible never teaches separation from the world for separation's sake. God's people are separate from the world, but only in such things as involve principle. A Christian's moral attributes are the same as God's. His every act has a moral quality. In his use of nonmoral things in common with other men, he seeks to make only such use of them as is incidental to the needs of life. Christian and non-Christian alike live in houses, sleep in beds, eat at tables, sit on chairs, eat food, drink liquids, talk, laugh, ride in cars, use machinery, wear clothes, etc.

These things are simply necessary modes of existence, and do not in themselves involve principle. Every person, however, is either a child of God, or a man of the world. This determines the principle which controls his life, what use he makes of things, and for what purpose. Thus, in a body covering, a saint of God will not merely seek to conform to a standard, but rather, he will seek to let the Lord Jesus Christ live out His virtues through him.

"For ye are dead, and your life is hid with Christ in God." Here is no slavish conformity to a regulation, but the glorious flowing forth of the "divine nature" of the person who reigns within. The follies of fashion will be scrupulously shunned as of the evil one, and unbecoming a follower of the Holy Christ. Instead, garments will be of sensible and modest colors and designs, avoiding such as are drab and ugly on the one hand, and those that are loud and glaring on the other. Patterns and styles will be chosen to conform to the above principles. Garments will be neat, well fitted, symmetrically beautiful and becoming. Neatness and tidiness are virtues of intelligent Christians. "Adorn" is the Scriptural word. This means to beautify. Everything is beautiful that conforms to God's standard of holiness. Nothing is beautiful on men which does not so conform. The Gospel standard is a beautiful, holy symmetry.

All shabbiness, slouchiness, and uncount appearance are to be avoided by those who are "ambassadors for Christ." Men see our appearance before they see anything else about us, and form their impression about us by what they see. If we appear unattractive, or perhaps repulsive, with offensive body odors from clothes or from unbathed bodies, we repel men from Christ, instead of drawing them, through us, to Him. If we lose our Christ-like-ness in religious traditionalism, or oppositely, in world-like-ness, our appearance will defeat the whole purpose of our lives.

The human mind turns away from that which has no attraction or interest for it. If left to choice, the mind chooses only those things that interest it. This is simply conforming to the law of mind, and does not in itself involve a moral principle. Truth is always attractive to unbiased intelligence and reason. The more we explore God's truth, the more it becomes a fascination to us. Yea, a holy obsession! If we intend to arrest the attention and interest the minds of men in Christ, then we who represent Him will need to personalize the truths of His Gospel before men, so that their beauty can be seen. Matt. 5:16. But they see us, before they see our "good works." Or they may hear of our "good works" before they see us. But when they see us, they will be either repelled from us, and Christ, or impelled toward Christ, through us, depending upon what they see.

"Now the fruit of the Spirit is love. . . ." Christian graces carry an intrinsic appeal to the honest appreciation of all men. If we permit the indwelling Spirit who produces them to live Himself out through us, there will be such an intelligent union of Spirit and uniformity of dress as the Word enjoins and the Holy Spirit witnesses to in conformity to the Word, and its implications of truth. Whether believed in, or not, such witness is everywhere appreciated, nevertheless. The Word of God is as reasonable and practicable as the variation of climate and condition require. Good taste, Christian culture, and refinement are needed here to avoid the vulgar, low, and coarse. Every item of a Christian's life is holy. There is, therefore, no hankering after unsanctified things under the pretext of "It is only a matter of taste." It is first of all a matter of Bible principle, of truth and holiness. The sanctified Christian's aesthetic taste is refined by the Holy Spirit, and enlightenment of the Word, to appreciate only

(Continued on page 59)

Our Readers Say—

The way to peace is given in the Word of God. Jan. 20, 1953, inauguration Day, the dust will be removed from the Bible once more and hands laid thereon until the Oath of Office is completed after which the Bible will be laid aside for four more years. Now I want to give you, by the authority of God's Word, just the answer to our national chaos today.

In II Chron. 7:14, we have the Lord speaking to Solomon. Solomon had been praying and the Lord said, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

. . . Now we speak of the atom bomb and H bomb as power to survive, but God tells us in Matt. 28:18, "All power is given unto me in heaven and in earth."

Man is only a weak moral creature in God's sight and therefore we need to take God at his word. Remember He had power to divide the Red Sea. . . .

It is time to get on our knees wherever we are and pray while our leaders are meeting together that a permanent peace will be forthcoming in the very near future.—Lemoine G. Sailors, Ft. Wayne, Ind.

* * *

As a wife and mother I enjoy the Family Circle section in the GOSPEL HERALD very much. Many of these articles I have filed for future reference. I think they are very appropriate and helpful.—Mrs. E. E. Breneman, Kalama, Iowa.

* * *

We certainly look forward to our paper from week to week.

We enjoyed the "Christmas Greetings from Many Lands" (Dec. 23) and hope to see a similar one next Christmas. How about one at Easter?

I sometimes feel the editorials are a personal letter to us. It seems so often they make clear to us something we have been discussing or wondering what our attitude should be concerning the many issues of the day.

Do you ever get any personal testimonies and Christian experiences?

Although we don't always agree with all articles printed, we believe you are doing the best for all. Do you expect us to always agree?—Kenneth and Opal Kuhns, Albany, Oreg.

[We should be happy to publish some testimonies of Christian experiences, as we have done in the past. No, we do not expect everyone to agree with everything we publish. We do expect thoughtful and fair consideration. "Prove all things; hold fast that which is good."—Ed.]

I desire not that consolation which taketh from me contrition; nor do I aim at that contemplation which leadeth to haughtiness of mind. For not all that is high, is holy; nor all that is sweet, good; nor every desire, pure; nor is everything that is dear unto us, pleasing to God.

—Thomas à Kempis.

GOSPEL HERALD

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EDITORIAL

Any Questions?

"And they asked him. . ."

One of the compliments which the Gospels give to Jesus is the freedom which those about Him felt in asking questions. Only a few times do we read that they had questions which they were afraid to ask. Ordinarily there was complete openness, especially between Jesus and His disciples. As they were seeking to adjust their thinking to His revolutionary teaching, they found the Lord very approachable as they brought their difficulties to Him. They asked with frankness, and He answered with understanding.

Some of us, by contrast, express ourselves with a dogmatism which seems to say, "This is final and not debatable. Does anyone have any questions?" Of course they do not. At least, they do not bring them to us. But unless our authority over them is very strong, they may ponder questions in their own minds, or take them to other counselors. By shutting the door of access we have lost our opportunity to clear up the truth, and to direct thought and action.

Children should feel free to ask their parents questions. Little children usually ask them without restraint. But if they see that they are considered a nuisance, or if the answers are dishonest or evasive, or if the questions are ignored, or ridiculed, or if the answer is sharp and unsympathetic, then the questions stop. There are some older children and young people who do not bring their problems to their parents. These parents have lost a wonderful opportunity and are failing in one of their most important functions. Our children have a right to get their best counsel in their homes. If the parents do not have the answers, they should become searchers along with their children. The atmosphere of comradeship is essential.

Pupils should feel free to ask questions of their teachers. One of the dangers of the lecture method is the tendency for the teacher to make pronouncements which cannot be questioned or challenged. True learning involves the thought activity of the learner. A good teacher rejoices at every indication that

the pupil is thinking. Questions are one indication of that thinking. They should be received respectfully and considered thoughtfully. Skillful teaching helps the pupil to answer his own questions. When a teacher resents questions about what he has said, he creates a barrier between himself and his pupils, a barrier which will hinder good teaching.

Members of a church should feel free to talk to their leaders. They may want to discuss things that have been said in the pulpit. They may want to ask about points of doctrine that are not clear to them. They may want to make a suggestion for the work or life of the congregation. It is a happy situation when there is an easy road of access to such questioners. Church leaders should not feel that they are being contradicted, or that their authority is being challenged, when questioners come to them. It is their opportunity to follow in the steps of Christ in bringing people to better understandings and more spiritual maturity.

"Understandest Thou?"

The writer was told of a young man who earnestly longed to study the Bible. But he did not know how to go about it. Although he tried to read his Bible, he got little or nothing from it. The experience of this young man is probably typical of many others. They have to force themselves to study the Bible because they get so little from it. But this is not necessary, for the Bible is understandable.

To understand the Bible a thorough commitment to its truth is necessary. The Ethiopian went up to Jerusalem "for to worship" (Acts 8:27). A fundamental attitude of the worshiper is a receptive attitude. The man who truly worships God is open toward Him, willing to receive from Him.

There are two ways of approach to truth. One approach is that of observers. In this approach we take the position of an onlooker, noting carefully all the facts. We do not participate in the game itself but watch the movements of all the players. But we never really know

the spiritual truth of the Bible so long as we are merely observers. A second approach to truth is that of a participator. Instead of merely watching others play the game, we get in and play ourselves. Instead of only noting that Paul went from Antioch to Lystra, we watch with breathless interest his blows against the prince of the kingdom of darkness, for we are engaged in the fight against the same prince. It is only as we are committed to God that we can approach the Bible as a participator.

To be thoroughly committed to God and His Word means that when we approach the Bible we must leave our prejudices behind. A prejudice is a "pre-judgment." Even before we come to the Bible we have already judged what we want it to say. One type of "pre-judgment" has to do with doctrine. We may try to understand the entire Bible in terms of some pet, half-assimilated belief. A second type of "pre-judgment" has to do with practical living. We are not willing to obey the high demands of the Gospel. An example of this is the attempt on the part of some scholars to push the entire Sermon on the Mount into the future millennium. Because they do not want to live up to Christ's rigorous demand of nonresistance, they arbitrarily decide that it does not apply to our day. We cannot understand the Bible so long as we bring to it our "pre-judgments" as to what it should teach. "Reading the Bible and behaving it!" That is the only road to a true understanding of the Biblical message. It is as we come to the Bible in a worshipful spirit, as a participator who is receptive to any truth which it has to convey, that we can understand the true Biblical message.

But a commitment to God is not enough. We must actually apply ourselves to a study of the Bible. We must be prepared to make sacrifices to discover His truth. When the Ethiopian went up to worship God he came home studying Isaiah, Acts 8:28. The fact that he studied Isaiah is a commentary upon the sincerity of his worship experience.

It is at this point that we need to develop definite study habits and techniques. Perhaps when most of us study the Bible we run to some book which someone has written about the Bible. One of the weaknesses of the human personality is its desire to rely on some "authority." The ancient Jews were so pre-

occupied with the "tradition of the elders" as to what the law meant that they had no time for an independent study of the law itself. The schoolmen of the Middle Ages were so preoccupied with the teaching of the church fathers that the Bible was practically a closed book. The great Protestant Reformation followed the rediscovery of the Bible.

Does this mean that we repudiate all human assistance in the study of the Word; that we come to the Word with only our own equipment, refusing the help of others? No, indeed. "The help of others is essential, but the authority of others is stagnation" (Kuist). Like the Ethiopian, we should desire a guide. Acts 8:31. But the place of the guide is not to sit over and above the pupil, but to "sit with him." We are not taught in the Scriptures until we see with our own eyes the truth of the Word of life. Philip began at the Scripture and "preached unto him Jesus" (Acts 8:35). The Bereans examined the Scriptures to see if what Paul had taught them was so.

One of the great problems of the Bible reader is to see with the eyes. The psalmist prays that he might see wondrous things out of the law. But God opens our eyes only as we are willing to submit ourselves to careful, purposeful study—only as we meditate upon the Word day and night. We ought to use whatever guides and helps for the unfolding of the Scriptures we can have confidence in. But we should remember that our goal is to stand on our own feet, to open our own eyes. We must not neglect a firsthand study of the Word of God.

What is the place of the Holy Spirit in the study of the Bible? In the first place, we learn spiritual truth only by the power of the divine Spirit. It may be possible to learn the geography of the Bible, or to know the Bible as literature, and yet to never experience an inner illumination of its spiritual truth. The physician tries to make the right conditions for the healing of a wound or a broken bone. But only God can heal. So the student of the Bible studies it diligently, using all the tools at his disposal to bring his mind to the place where he can receive spiritual illumination. But only God can illumine. In the second place, the Holy Spirit not only illuminates but helps the Christian in his use of the tools, in his preparation for the experience of illumination. The Spirit not only causes the wounded flesh or

the broken bone to heal, but He helps the physician bring about the right condition. So the Christian student can look to God for strength and guidance in the study of the Word. He can pray for the Spirit's leading in his selection of the right guide. It was the Spirit who in a supernatural way provided a guide for the Ethiopian. Acts 8:26, 29.

The Spirit is the indispensable aid of the student of the Word of God. Above all, He is the One upon whom we are wholly dependent for inner illumination of the spiritual truth of the Biblical message.

—M. C. L.

Relieve That Man!

By AUDREY MUSSELMAN

"Preachers." What immediately comes to your mind? Sermons; house visitation; solicitation; committee meetings. These and innumerable other responsibilities make up the duties of the person who bears this name.

"Secretaries." What thought picture does this produce? A girl using a typewriter; taking dictation; receiving callers; assisting her employer in whatever way possible.

It is a common practice, however, to unconsciously think of these two titles—preachers and secretaries—as synonymous. The preacher is usually his own secretary. A solution to this problem can be worked out if the people are made aware of the tremendous amount of paper work confronting the average pastor.

In one congregation a secretary was supplied in three different ways. First, someone gave her time after working hours. Next, a group of secretaries banded together, each paying one dollar a week toward the salary of a secretary for the minister. Finally, the work is now being taken care of by the wife of a newly married couple who finds she has free time.

The benefits derived from such a plan are manifold. With this burden lifted, the pastor can give more time to study, which no pastor can do without; he is able to take a more personal and vital interest in his flock and their activities, and is able to spend more time with his family, which is an essential factor to his contentment and happiness.

Your minister is human. He can take care of a certain amount of work only; the rest is bound to suffer. This means your congregation suffers, which means you personally suffer.

A preacher-secretary? No! A preacher. A secretary. Yes!

Goshen, Ind.

It Happened —

TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Jan. 19, 1928)

Jan. 8 . . . voice of the congregation [Lima, Ohio] was taken regarding the ordination of Bro. Maurice O'Connell . . . to the ministry . . . the ordination service was held in the afternoon . . . S. E. Allgyer and A. I. Yoder officiating.

Jan. 8 was the opening day for the Mill Run [Altoona, Pa.] Sunday school, at which time seventy-two pupils were enrolled.

Bishop Denton Martin of Smithburg, Md., preached an impressive sermon at the double ordination services at Gingrich's Church, Lebanon Co., Pa., when Bro. Martin Weaver was chosen minister, and Bro. Tobias Bomberger deacon.

. . . Mennonite Yearbook . . . will show . . . a net gain of about 1200 members for the Mennonite Church in the United States and Canada during the past year.

. . . Bro. Elias Kulp . . . preached the Word. . . 27 souls confessed Christ [New Danville, Pa.].

Behold, He Waits

By IDA M. YODER

Last summer, when warm weather came, I cleaned our electric blanket and stored it in the cedar chest. Somehow, I neglected to get it out of storage this fall, and as the nights became cooler, I simply added more covers.

Recently we had guests, and I put the electric blanket on their bed. They were so enthusiastic about it that I used it myself, after they left, and had really forgotten how comfortable it was.

I awoke suddenly that cold night and marveled at the delightful warmth of the whole bed, and the covers so light in weight. How foolish I was not to have used it sooner, when it was right there, available all the time.

Like a flash came the thought that that is exactly the way we neglect and disregard the comfort of God's solicitude toward His children. We know He is available if we but reach out our hand, but we are lulled into sluggishness by our own comfort, we are too indolent to claim it, or too careless to think about it. We have only ourselves to blame if we are weighted down by our load of cares when we could be constantly warmed by the presence of God's all-enveloping love. It is there all the time! Walton, Kans.

Battleground of Today

By H. N. Troyer

It seems as if few people realize that there is a real battle on today. Yet in Ephesians 6 we are told that we wrestle a foe that is very near and very alert. In wrestling both parties must be very careful to watch every move and act accordingly, or it will cease to be a wrestling. One dare not be ignorant of the devices of the foe (II Cor. 2:11), for then he would be caught unawares. A wrestler needs very good footing if he expects to succeed.

In many ways the foe is attempting to triumph in his wrestling. Very prominent is the spirit of disobedience, the enlarged desires of parents and children, the money angle or entertainment, the exaggerated view of life, by which the foe is attempting to rob followers of the Lord of the contented life (I Tim. 6:6) that should be theirs.

The spirit of disobedience is not only in children but in grown people as well. Perhaps if they were more conscious in setting an example of not trying to "get by" with things that are forbidden, the children might not be so tempted to try to get by without obedience in their sphere of life. They see the parents pay little regard to traffic stop signs, especially the speed limits in various zones. It does not take them long to see how different we drive our autos when a policeman is near.

As we hear of the excuses and methods offered today for children's behavior which is antagonistic to the Bible, one does not wonder at the spirit shown. We are told not to require duties of children that they do not want to do or do not choose themselves, for there is danger of destroying the initiative of the child or destroying of giving them an inferiority complex. Seemingly the Bible admonitions have been relegated to the old outworn parts of life. "Train up a child in the way he should go" (Prov. 22:6) has been changed to "would" go and the results are not hard to see if our eyes are open to the worth-while things of life and how they affect us. Parents of yesterday were not afraid of spoiling the children by compelling them to carry their load of the chores necessary to keep the family going. They may have been old-fashioned, but they knew that children that were disobedient at home would very likely act in the same way in their relationship to the school, to the law as it applied to the community, to the church, and finally to God as well. They were fearful of the results of allowing children to have their own way and spared not the rod when it was needed. Neither did they spare it for their much crying when they saw it coming. Prov. 19:18. In our wrestling, will we take our stand on God's way as

outlined in the Bible and not let our foe overcome us by present-day delusions?

As we view life today in the eager pursuit of enlarged desires, we at once meet peculiar conditions. We have a generation of youngsters whining if they cannot have the moon, and a dissatisfied race of parents who are trying by every means possible to keep up with the Joneses. The children are allowed to keep all the money they earn, not meeting their share of home expenses, or even taking care of their personal needs. Is it any wonder that such an unreal life has fostered a desire to live beyond their means and developed a race that wants more money to spend to satisfy their desires? Feeding these desires never satisfies but simply enlarges them. Thrills become so common that new ones are demanded and very soon unheard-of things, and unthought of before, are entered into. Self-control in curbing our desires so as to live within our income has been thrown overboard by many. Excuse is given that everything costs so much, which is true if one wants to live like a king on a peasant income. Many are the writers who encourage people to live up to the standard set up for rich people, whether they can afford such or not. In our wrestling, are we going to be lulled to sleep and cease our struggle by the allurements of the flesh our foe holds before us in order to conquer in this warfare?

Amusement and recreation seems to have a place in life, but can easily be made too much of. There are many things to be done in our leisure hours, for we need only eight hours for sleep and seldom work the remaining sixteen. Many today work only eight hours and have another six or eight to pass some way. This was not so much of a problem years ago when ten to twelve hours was the customary working day, with time beyond that to walk or drive a horse to work and home again. The work then was also more fatiguing than today, so that most people were willing to rest and glad for the chance.

But outside of that people learned to amuse themselves and not to be dependent on others. The desires of the simple life were easily satisfied and not fraught with the devilish temptations of today that come in with a life that is seldom satisfied unless filled full of action of some kind. Money has become very much involved in most young people's ideas of leisure. They feel lost unless they have money to spend which will enable them to go long distances by auto, to attend gatherings that are harmful to their souls, to indulge in eating and stuffing the body with unneeded things. Few

today have learned how to enjoy a quiet evening at home. They cannot be contented with themselves for company. Very few are the young ladies that can entertain their boy friends at their home with an evening worth while which does not include the television. Is it any wonder that so many marriages go on the rocks with such preparation as most of the people have beforehand? It has often been said that money is more often at the bottom of causes of divorce than any other one thing. It has taken too prominent a place in our thinking. In our wrestling, will we allow our foe to so fill our desire for more things that can be bought with money, that we lose sight of the real things?

The simple life seems to be on the way out. It would be interesting to have our young people express themselves on what constitutes the simple life. They have very little to point to, when all around them are surroundings of fine up-to-date autos and overstuffed furniture, with all the trimmings thought to be needed today. After one has had a taste of satisfying the lusts of the flesh as they are today, would one be easily satisfied with a simple life? Does contentment with godliness (I Tim. 6:6) mean very much to the oncoming generation? Is the worldly standard coming in like a flood, sweeping all before it? Will we in our wrestling simply give in and count ourselves conquered, or will we attempt to get back to godly standards, calling for the old paths. Jer. 6:16. To be successful we will have to exchange that prominent self-life for a godly life and move nearer to God, getting our strength from Him. He must become our satisfying portion. Ps. 16:5. Will we be wide-awake and alert as we wrestle in today's warfare?

Oyster Point, Va.

A Word on Bonnet Wearing

"Why do you wear the bonnet?" asked one of my daughter Jill's schoolteachers.

I must confess that I was puzzled when Jill told me of this, for I thought everybody knew. Then I sensed the reason that prompted the question.

It appeared that the teacher had watched some young songsters on the way to an open-air meeting and had not seen all she had expected to find in Salvationists.

"I'm not a Salvationist," she said to Jill, "but I hope the reason for bonnet wearing has not changed."

It certainly has not. Catherine Booth, the "Army Mother," introduced the bonnet as a mark of separation from the world.

The bonnet is a most attractive head-dress, especially the new neat style that fits so comfortably, when worn at the proper angle, providing it is not too small, but the wearer must bear in mind that it is a symbol.

That schoolteacher was right, for the particular songster who had evoked criticism looked anything but unworldly-wise in something that appeared like a tiny rim around her winsome face, decorated with a huge butterfly bow.

So often the "improvements" that some Salvationists seek to make in their appearance not only spoil the effect of the uniform, but also the influence of the wearer.

Bonnets can be spoiled by too small or too large head size. Recently I saw one so large that I decided it must be an heirloom. When the owner bowed her head in prayer, the paper padding that kept it balanced showed at the back.

I have my grandmother's bonnet, and am very proud of it, but it has been so well treated by Judd Street (British Trade Department) that no one would guess its age.

Jill is having a new uniform and it is worth the sacrifice to see her eagerness to wear it.

She has repeatedly asked for my bonnet to wear with it. She shall have it and I pray she will always do the uniform credit.

We owe so much to the bonnet in our family. Years ago my paternal grandmother saw a group of Salvationists at a street corner and followed them into their hall, where she sought salvation.

My grandfather was a confirmed atheist, a heavy drinker, and forbade her to go near "those people" again. She did become a Salvationist, however, and one day bought herself a bonnet.

Grandfather was so infuriated that, one Sunday, he pulled the treasured headgear from her head and, with my father's aid, cut it in several pieces, which he threw on the fire.

The brave woman managed to rescue the bits, pinned them together (being Sunday, she wouldn't sew) and with a prayer in her heart went again to the hall. There was no glamor in wearing that mutilated thing.

My grandfather and father followed her, intent on further humiliation but, instead, they found themselves at the Mercy Seat; and, because of Grandmother's bonnet, my father became a much-loved corps officer and a great soul-winner.

I hope that that spirit will be relived in Jill, and in all young women Salvationists, for the bonnet was made as a symbol of spiritual radiance—not glamor.—Songster Mrs. E. Flatt, in *The Young Soldier*.

Profiting by Our Differences

By TITUS MARTIN

That we may profit by our differences may seem like a paradox. They think our differences tear down, which is possibly often true. But this is not necessarily so. I believe they can be made to help us. We want to realize, though,

that the fundamental doctrines of the Bible, like being saved through the blood of Christ, do not allow for difference of belief. Perhaps most of our differences relate to the things of this life that carry a possibility of good as well as evil. I shall name a few.

The radio some think is a wonderful invention to bring the Gospel to all men. Others think the devil so fully controls it that we should have nothing to do with it. The new version of the Bible some think is what we needed for some time and receive it with open arms as it were. Others feel just as sure that it is adding or subtracting from the truth and dignity of the Scriptures. Many think our church schools of higher learning are a wonderful asset to our young people to prepare them for Christian service, while others think they lead them away from the simple life of our forefathers. We could go on and name others, but

My Bonnet

I love it! That must really be

The sentiment I first express;

That we should witness by our dress,

Our spirit, soul, and body too,

Into the service must be brought,

All that we think and say and do,

Must be for God's dear glory wrought.

"We to the world must not conform!"

The Army Mother thus resolved,

And wondered if by uniform

The knotty problem could be solved.

A gathered group in council sage,

Tried to decide what headgear best

Would suit each face and every age,

And this dear bonnet met the test.

From fashion's bondage we are free,

Through weather's changes on we go,

And what my bonnet means to me,

No written words can fully show.

I, in a great succession tread,

Enjoy what others toiled to win,

All honor to the sainted dead!

I to their labors enter in.

It opens many a door to me,

It gives me courage, too, and nerve,

For all I meet at once can see,

Both whose I am and whom I serve.

Those who would tempt me learn to know

What things for me have lost their charm,

But where my uniform can go,

I can go too, and take no harm.

"I am among you," Jesus said,

"As he that serves. A Friend to all!"

Then let me in His footsteps tread,

With open ears for every call,

With open eyes for every need,

That when our uniform is seen,

People shall know and feel indeed

That we with Jesus Christ have been.

—Brigadier Ruth Tracy, in *The Young Soldier*.

this will suffice. Some may think there are no differences, as they are inclined to believe that everyone thinks as they do.

Why these differences? Our different make-ups have something to do with it. We notice in boys sometimes that one is of a rather quiet disposition, while another is more aggressive and always delving into new things. As they grow up the latter is more likely to fall for new things, which can be a blessing if he can make a proper discernment of what is good. I also believe our environment has something to do with it, our bringing up, as well as from where we observe the outworkings of some of these things. How meet these differences? First, recognize that they exist. If we think, as someone has said, that we are past the place that people do not think church schools are a good thing, we have closed our eyes to the truth or are willingly ignorant. Some very faithful men still question if higher education in the church is a good thing, this in places where they have had them for a long time, as given to me through unsolicited correspondence. I believe the same applies to the other issues I have mentioned.

Second, recognize the minority groups, as they are right sometimes. If our government would not recognize the minority groups that are opposed to war any better than some of us do, we would not fare very well. Again, we should be charitable toward those who think different than we do. I am told that some people are very unkind in their criticism of those who accept the new version of the Bible. If these differences bring us to the place that we cease to love each other and fight about them, the devil has won his point.

"Rebuke a wise man and he will love thee." In other words, if criticisms come, make them steppingstones to higher attainments. This can only be done if we give thought to the opposition that comes to that which we think is good. Why does this brother oppose schools? He might say with truth that some schools of other denominations have become modernistic, and we cannot deny it. However, that does not say that ours are, but let us not forget, "what man has done man may do." This brother might also say with truth that some schools control the church and not the church the schools, as it should be. Again some put more stress on learning in choosing workers than God does. Where the lot is used God sometimes chooses the learned man and at other times He passes him by, and both fill a very important place in the church. I see a blessing in the fact that we are not all school-minded, as the opposition is likely to keep some of the dangers before us and may keep us from falling where others have. He who thinks there are no dangers surely invites trouble. The radio, I believe all agree, has possibilities for good and evil. Thus those who use it

A Prayer for This Week

Our God-Father, in whom all things have their source, support, and end, we humbly and reverently bow in Thy presence. We are ashamed as we feel Thy searching glance scanning the wounds which shame would hide. Forgive us our sins.

Thy blessings, our Father, are as numerous as the sands of the sea and the stars of the heavens. We thank Thee for new life in Christ. We rejoice in His peace which the world cannot give nor take away. Being rooted in Him, we have found strength and Life itself. His Spirit has witnessed to ours that we are Thy children. O God, help us to become more worthy of Thy love.

Help us to see that true thanksgiving results in consecration of life and purpose. We know we can never repay Thee; we can only give ourselves first of all to Thee, and then to all. Through us, Thy church, cause the work of Thy kingdom to progress.

In the name of our Living Saviour and Lord. Amen.

LeRoy Kennel.

need to be continually on their guard that they contribute nothing that is not upbuilding. We dare never stoop to entertainment to get the people to listen, as the business world does. Those who have it in their homes must know what their children listen to, that they do not listen to that which destroys character. Again this difference may help us to keep on the path that brings most glory to God. I will yet mention the new version of the Bible. Since there is a possibility of adding and taking away from the Scriptures, we should go slow until a very thorough study has been made of it. This is especially necessary in light of the fact that some very liberal men had a part in the writing of it.

In closing, I would again say there are some things that are fundamental that we have to stand for, even alone, but some of the things I mentioned, and you may think of others, we must be careful that we do not get bitter and unkind toward each other, for this would be to Satan's advantage. I do not want to be understood that I favor these differences. But they exist, and let us not close our eyes to this fact. What I am concerned about is that we do not let these differences work to the enemy's advantage, but rather that we pay greater vigilance in guarding against that which would tear down, and use these differences that come our way as steppingstones to higher attainments in our labors for Christ and

His church. This is written to open our eyes to some of the dangers that do detract from the usefulness of these things that the church has accepted, more or less, in different parts of the church. In closing I would again say, "A wise man profits by criticisms that are given." Wherein he is wrong he will correct it, and wherein he is right he will give all diligence that those who disagree may have no evil to say about it. Let us pray to this end.

New Holland, Pa.

United Brethren

By STANLEY C. SHENK

The disciples were "united brethren." They all "with one accord continued stedfastly in prayer." Oneness in Christ was an outstanding feature of the church in the Book of Acts, and this unity continued all through the period of the Apostolic Church. "Behold how they love one another," was a statement frequently made by non-Christians.

What does it mean to be "with one accord"? Does it mean exact agreement on every detail? No, the Christian Church has never had that kind of unity. James and Paul did not always see eye to eye on every detail but they were still in "one accord." Being in "one accord" means to have a common belief and a common purpose in the great issues of life, and to have a spirit of charity for one's brother when he disagrees with us on a minor point. Thus, while we could not be in "one accord" with an associate who would deny the deity of Christ, we could still have oneness in Christ with a friend who would disagree on how the Sunday school should be reorganized, or how the church should set up CPS, or on how to ordain the next minister, or on whether to accept government cash for crop control. In fact, usually the greatest hindrance to unity is not the wrongness (as we see it) of our brother on any one of a number of relatively minor church issues, but our own hard-boiled, half-angry, intolerant attitudes toward that "wrongness." Such attitudes are frequently more un-Christlike and erroneous than the "errors" that we so clearly see in our brother. He has a splinter, it may be, in his eye while we certainly have a two-by-four in ours.

West Liberty, Ohio.

The Touch of Love

By Mary Alice Holden

*God answers prayer. "Does He?" we often ask,
And Unbelief erases out the mark
The hand of Love had made across the sky;
We only see the stars shine in the dark,
Forgetting that His works all testify
And bear the greater witness of His might.*

*His touch is but a token of His love
Above the work-day miracle of light.
Cimarron, Kansas.*

Prayer Requests—

Pray for the blessing of God upon the relief work we are beginning in needy Korea.

Pray for our Mennonite broadcasts, as they herald the Gospel over all the world.

Sister Carol Yoder has gone to the Robert Long Hospital in Indianapolis, Ind., for physiotherapy and possible surgery. She requests prayer that God may give wisdom to the doctors who will care for her that God's perfect will may be done and His name glorified through her life.

Pray for necessary funds for the Jewish Center to be established in Washington, D.C., where Bro. and Sister Isaac Baer and Bro. and Sister John Sensenig are to take up full-time Jewish evangelism.

Pray for the Lord's leading in the location and development of a Center in London, England.

(Requests for this column must be signed.)

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Church School Chats, by Flora E. Breck; W. A. Wilde; 1950; 155 pp.; \$1.50.

These chats with teachers are stimulating and practical. Some are discussions to help answer children's perplexing questions, such as those about death and about God and Jesus being one. Others give practical suggestions for improving attendance, for watching the child's interests, and for creating good atmosphere in the room. Special directions for helping children to sing and to do choral speaking are given in some chats.

In the last third of the book are found special day suggestions. Many poems to use with special Scriptures are recorded.

The author is evangelistic in her approach, desiring to lead the child to Christ as Saviour. Although the chats are brief they are helpful, especially for beginning teachers.—Alta Mae Erb.

To know the Christian revelation . . . is to accept the suffering of divine love for the world. . . . Calvary shows the depth of God's redemptive love for man and thus alone is the full revelation of God.—Nels Ferre.

OUR SCHOOLS

HESSTON COLLEGE

According to present statistics, 36 students (16 boys, 20 girls) have enrolled in Winter Bible Term courses. They represent 10 different states and 3 different denominations. Illinois leads the states with 12 registrants.

The curriculum consists of courses in Bible, music, vocations, and Bible doctrines.

The term address for the Winter Bible Term, entitled "Faith, Mountains, and God," was delivered by I. Mark Ross during the regular chapel period on Jan. 2.

Milo Kauffman, who had been absent from the campus for a year, has returned and is director of the Bible term. He will continue to serve on the faculty throughout the second semester as instructor and religious counselor.

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The children of the colored mission in Wichita gave their Christmas program of Scripture and songs on Sunday morning, Dec. 21. In the afternoon the Sunday-school teachers visited the homes of the children and after a friendly chat sang Christmas carols and had a devotional service with them. The little boxes of gifts given them were received as a happy surprise. These gifts were given by the girls of Green Gables.

An evening class in Expository Preaching will be offered during the second semester, taught by Ivan Lind. The class will meet for two hours on Tuesday evening in Charles Hall and will carry three semester hours of credit.

• • •

After twenty years, Mary Miller has been granted her first sabbatical year. The 1953-54 school term she plans to spend in research and writing of a fifty-year history of Hesston College.

Miss Miller and Miss Honora Becker, instructor in English at Bethel College, plan to spend the summer in England. Arrangements have already been made for their sailing on the "Queen Mary," May 26, and their return on the "Queen Elizabeth," Aug. 13. They will arrive in time to see the gathering for the coronation of Queen Elizabeth II, June 3.

• • •

The Resident String Quartet from Kansas State College will appear in Hess Memorial Hall, Jan. 16, under the auspices of the Hess Hall series. Founded in 1948, the skill of the players has been welded into a unit of highest musical excellence and the Resident Quartet is becoming a dominant music factor in the Midwest.

• • •

Bro. B. Charles Hostetter, Eastern Mennonite College, is the evangelist for the mid-winter meetings in session Jan. 4-11.

"If one does the best that he can, why will he not go to heaven?" queried Bro. Hostetter during his sermon, "The Nature of Man," on Monday evening in Hess Hall. He went

on to explain that depravity has passed on to all mankind. "Man by nature doesn't get lost; he is lost. Just because you were born in a Christian home and went to a Mennonite Sunday school in 'Christian' America doesn't give you a better heart than the heathen anywhere else in the world." He continued, "Basically anyone that goes to the judgment, goes not because he was born with a depraved heart, but because he turned down the remedy that would save him. Praise God, through the blood of Christ, we can be born again."

During Bro. Hostetter's introductory sermon on Sunday morning, Jan. 4, a plea was made for intercessory prayer. He said, "Re-views are to be had, but there are no reductions in price."

His presentation of the Gospel will include evening sermons on the Life, Assurance, Power, and Vitality of the Christian. He will address the students each morning during an extended chapel service.

Melva G. Kauffman.

GOSHEN COLLEGE WINTER BIBLE SCHOOL

Goshen College announces three special offerings for Youth, Christian Workers, and Ministers.

PEACE AND WAR

What the Bible Teaches About War

BY THE LATE EDWARD YODER

In many countries Christians are face to face with the question, What about war? Conscience forces upon the thoughtful Christian such questions as these: Is war ever right? Shall the Christian take any part in carrying on war? What did Christ teach concerning war? Can the Christian safely turn his conscience over to the custody of other persons, state officials for instance, and leave the responsibility for his acts with them?

A Christian is a follower of Jesus Christ. He is pledged to obey the teaching of Christ. The Bible, and particularly the New Testament, which gives God's will in final form as revealed through Christ and the teachings of the apostles, is the rule by which the Christian must live. His conscience is subject to Jesus Christ alone. To abandon his conscience to human authority would be to betray Christ. To disobey Christ in

1. A Three Weeks' School for Ministers: Jan. 26-Feb. 15. In this school four main areas of study will be offered: "The Doctrine of the Holy Spirit," to be taught by George R. Brunk, Denbigh, Va.; "Defending the Faith," by George R. Brunk; "Pastoral Care and Counseling," by Milton Brackbill, Paoli, Pa.; and "Sermon Preparation," by Paul Miller, Goshen, Ind. This series of intensive studies will constitute a full time study load and is designed as a refresher course for ministers now in active service. There will be no tuition charge and boarding facilities will be secured in Christian homes in the local community.

2. A Six Weeks' Winter Bible School offering 24 courses in Bible, Missions, Church History, and Practical Work. There will be abundant opportunities for Christian testimony and fellowship. In addition to instructors from the College faculty, the Winter Bible Term instructors include George R. Brunk, Denbigh, Va.; Milton Brackbill, Paoli, Pa.; Nelson Litwiler, missionary on furlough from South America; and Peter B. Wiebe, Goshen, Ind.

3. Evening Classes for Christian Workers from neighboring churches. During the first three weeks, Jan. 26-Feb. 15, George R. Brunk will teach a class in "Living the Christian Life." During the last three weeks, Feb. 16-March 7, Paul M. Miller will teach a course in "Evangelism." These classes will meet, during both three-week periods, each Tuesday and Thursday evening from 7:00 to 8:45.

the face of better knowledge would be to desert Him altogether.

The Scriptural Teaching

In the New Testament Scriptures are found the following outstanding teachings which relate to the question: What about war?

1. Human life and personality are sacred to God, and it is a sin for man to destroy or corrupt them. In war the destruction of other people is always the immediate aim of those who take part. Christ refused to destroy men's lives and He rebuked those who thought of doing such a thing.

"For the Son of man is not come to destroy men's lives, but to save them" (Luke 9:56).

2. Love is the supreme law of Christ. Warfare today is hardly possible unless entire populations can be aroused to hate and despise each other. To participate in mass hatred of this kind is a sin against Christ.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul,

and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these" (Mark 12:30, 31).

"Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Rom. 13:10).

3. Love and benevolence are the only measures authorized by Christ for use in dealing with enemies. Genuine love and good will may sometimes disarm the enemy entirely, and in any case will do more to create peace than hatred and the use of force.

"I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also" (Matt. 5:39, R.V.).

"Love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil" (Luke 6:35, R.V.).

4. The attitude of hatred toward another is equivalent to the sin of murder.

"Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (1 John 3:15).

5. Christ taught that the use of war or force creates a vicious circle, giving rise to more war and more violence. Satan never casts out Satan; only Jesus Christ can do that. War does not create peace but instead sows seeds of hatred, strife, resentment, and moral degeneration.

"Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword" (Matt. 26:52).

"But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you" (Matt. 12:28).

6. Christ requires that strife between people be promptly allayed by peaceful means, for the absence of love and harmony leads to increased strife and hatred and to further evil consequences.

"If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14, 15).

7. The apostles taught that a believer's highest allegiance to God and His Word is his highest moral duty. Obedience to human government and its officials, when they demand, contrary to God's Word, that the Christian fight, must give place to obedience to God.

"Then Peter and the other apostles answered and said, We must obey God rather than men" (Acts 5:29, R.V.).

8. The kingdom of Christ, the moral and spiritual realm to which the Christian belongs, is not a worldly kingdom. Its basic principles of truth, righteousness, holiness, and faith cannot be defended or promoted by worldly means, such as force, war, and the use of vio-

lence. Christ's followers do not fight in carnal warfare.

"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (John 18:36).

"(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds)" (II Cor. 10:4).

9. God's people constitute a worldwide fellowship, and all true Christians in all nations are brethren in Christ. The sentiment of a narrow and selfish nationalism is contrary to Christ's law. In international warfare many who profess to be Christians destroy each other and thereby bring reproach upon the name of Christ.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28).

10. Absolute obedience to God's will as revealed in Christ will cost something. It often leads to suffering. This is to be expected. To follow Jesus Christ requires that one take up the cross of opposition and suffering. To obey Him in regard to war will cost the same price.

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it" (Matt. 16:24, 25).

The Past Record

The teachings of Christ are not an impossible ideal. In the earliest centuries after Christ the believers lived by these teachings. For the last four centuries Mennonites have lived and practiced this ideal, not always perfectly on the part of everyone, but always with a sincere desire to obey Christ and follow Him. It has cost them something to obey Christ by refusing to fight in the wars of the nations. Many of their migrations from land to land have been for the purpose of getting away from war and military service.

Even in the United States with its constitutional provision for religious liberty they have not escaped hardship because of their conscientious objection to war service. During the War for Independence numbers of nonresistant Christians were imprisoned and fined for refusing to serve in the militia. During World War I hundreds of conscientious objectors in the military camps experienced life in the guardhouse, were in some cases court-martialed, and a few served sentences in federal prison for their conviction that they must be loyal to the spirit and teaching of Christ.

The Present Challenge

As the spirit of war, hatred, and ill will rises in high tides all about us, Christians

need to fix their vision and their thoughts the more resolutely on Christ and commit themselves to His teachings on love and good will. They need to see Him as their absolute King and only Saviour. They must take special pains to keep their thoughts and emotions free from hatred and disrespect for any human beings anywhere.

Mennonites have much in their past history to encourage the present generation to keep aloof from war service of all forms, combatant and noncombatant, and from contributing funds for war support. Where there has been failure in the past in meeting the test of complete loyalty to Christ, this generation may well take up the challenge to render a truer obedience to Christ. Mennonites do not claim nonresistance as a doctrine of their own; it is a commandment of Jesus Christ for all His followers to practice peace and love and benevolence to all men. Let Christ be the Prince of Peace in a real way among those who profess His name.

(This message is available in 8-page leaflet form, 100 copies for \$1.00. Here is sound, Biblical reasoning presented in concise form. Pastors and others should have a supply available to hand to interested folk, those who ask questions, and for occasional distribution in Sunday morning services. The greatest evidence that nonresistance is Biblical is to quote the Bible. This short article does this effectively.)

We won the last war. And it's the last war we'll ever win. If we have another, this nation will lose. . . and the enemy we fight will lose, because victory in atomic warfare is no longer possible.—General H. H. Arnold, Chief of U.S.A. Air Forces in World War II.

Well-deserved Rebuke

Newman Hall, the author of *Come to Jesus*, was severely criticized by a minister brother. In rebuke, Mr. Hall wrote a violent pamphlet against him. He showed it to Spurgeon, who declared the victim deserved it, but suggested he change the title to *Go to the Devil*, by the author of *Come to Jesus*. Newman Hall looked at him for a moment and then tore the manuscript to pieces.

—D. Carl Yoder.

There is much evidence to indicate that the Christianity of most people is of a very shallow sort. How true is this in your own life and mine? Shallowness leads either to stagnation or to an easy turning away from the true course of faith. The multiplying of activities will not deepen faith. Heresy abounds all about us—on the air, in the churches, and in the newspapers.—Gerald C. Studer.

FAMILY CIRCLE

My Son Is Five

O God, he looked so small
This morning
As he started off to school—
He and his pal,
Judy:
Much too small
To cope with
The persistent rain
And the gray, oppressive
Clouds of fall.
Last night as I tucked
Him in
He looked so tall
In his bed.
I sighed
And said,
"My! How he grows."
But today, God,
On this dreary day of fall,
He looked so small.

Please guide him,
God, Friend
Of little children,
Help him grow
In faith and wisdom
To face the unknown
World tomorrow.

—Genevieve M. Seese.

My Heritage

BY SANDRA TRANICK

"The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

When the author under the inspiration of the Holy Spirit penned those memorable words, he did not realize that self-same thought would ring and vibrate in Christians' hearts down through the centuries. He uttered them from the very depths of his heart and soul. If David could thus speak, how much more have we been challenged to repeat again his utterances? Today, after nearly two thousand years of grace, we have all the more reason to meditate on the same. As a Christian saved by the blood of Jesus Christ, it behooves me to recall my privileges, my blessings, and my opportunities. Just why do I daily want to thank God for my heritage? It has not secured eternal life for my lost and doomed soul. By my own choice of will I accepted Christ's atoning blood and received pardon. Yet my heritage does mean a great deal to me. It was truly instrumental in convicting and convincing me of my need, though it did not save me.

My heritage is part of my life. It involves the past, present, and future tense

of my journey from the cradle to the grave; yes, even beyond that. It envelops my life to the extent of my capacities and my earnest desire and longing to do the will of my Father. Realizing this fact is a challenge to be worthy of my heritage.

When I think what it cost Almighty God to give His only Son, and what it cost Jesus Christ to give Himself, that in itself cannot be worthily expressed in finite words. The triune God made it possible for a hell-deserving sinner like me to become an heir with God and a joint heir with Christ. It places me higher than the angels, for no angel can say, "I am a sinner saved by grace." Jesus Christ is my mediator and He will present me faultless. When the just and holy God looks at me, He sees me through redemption's plan, and I, unworthy of the least of His mercies, can come boldly to the throne of grace. Someday in His own time my mortal body shall put on immortality. What a blessed hope! What a glorious thought! And to think that Calvary has given me such a heritage.

Not only has it cost Divinity a tremendous price. Practically all of my Lord's disciples suffered martyrdom because they were obedient to the great commission. If the Apostle Paul on one of his journeys had gone to Africa instead of Asia Minor, I today would still possibly be groping in heathenism and bondage. The heralds of the cross down through the generations have zealously carried the Gospel banners into places of darkness and cruelty. Today I benefit by their heroic and Christlike efforts. They too paid a great price for my heritage.

Their fruitful efforts have made it possible that I now live in a Christian nation. In many places today people cannot worship God openly, without suffering persecution and even death. In my land the Bible is not a censored book. The Bible is still revered and honored. I can go to the place of worship unmolested and unafraid. Men ordained of God as evangelists and ministers can still be heard boldly declaring and resounding the Gospel story fearlessly, knowing no harm shall befall them from any political authorities. What a heritage as a background! My forefathers were true to their God. Some, like the disciples of old, paid with their lives that I might be the recipient of this heritage. They were a zealous and industrious people, suffering hardships and privations to secure and build a nation worthy of the name Christian. They toiled undauntedly, though the foes raged within and without, that I might be able to receive the Word of God unhindered, when my time came. They were indeed examples of diligence and perseverance. They too

knew that in my heart would be a deep-seated sense of want and an ardent desire for something worth while and lasting. Their unending toil, enduring all things, have made it possible. They showed to me that, whether nobleman or slave, the least can be the greatest. What a goodly heritage!

Today as I look back I too can say, "The lines are fallen unto me in pleasant places." Ere my eyes scanned the horizon of this world, I was dedicated to God by my saintly and Christian mother. It was she who, when sickness befell me as a child, cared for me as only a Christian mother can. As I tried to fight the fever that attacked my physical body, she prayed that in later years I would doubly resist the evil forces that would attack my spiritual body. Well do I remember what an old-fashioned family altar meant, where Father read the Bible. We children were seated by their side, the little ones on their knees. Then Father and Mother both prayed and mentioned each child by name. Sunday in our home was a "holy day" not a holiday. Then the sabbath was minus its players. When we grew older, we knew better than to ask our parents to join the children on the street for a few games. It was a day of rest. Whether we wanted to attend Sunday school and church was a question I never heard uttered in our home. Nor did we go alone. Father and Mother went and took us to church. Sickness was the sole reason for our absence

(Continued on page 69)

EXPRESSIONS OF APPRECIATION

We want to express our thanks and appreciation for being remembered over the Christmas season with cards, gifts, and fruit, and also for the Carol singers. May God richly bless each one of you for your kindness.—Harry L. and Alma M. Lehman, Chambersburg, Pa.

I wish to thank all my neighbors and friends for remembering me with cards, gifts, and prayers while I was in the hospital and since I am at home. May the Lord richly bless you all.—Mrs. Harvey G. Good, Intercoarse, Pa.

I wish to thank my friends for the gifts and cards which were sent to me during the Christmas season. Thanks also to the carolers. I loved their singing. I wish you all God's blessing and a Happy New Year.—Mrs. Peter S. Martin, R. 1, East Earl, Pa.

I wish to express my sincere thanks for the cards, gifts, and visits while I was in the hospital and since my return home. May the Lord richly bless you all.—Mrs. Martin R. Bare, Witmer, Pa.

We wish to express our sincere appreciation and thanks to our relatives, friends, and neighbors for their prayers, cards, gifts, and visits during my convalescence. May the kind heavenly Father bless each one of you.—Mrs. Lloyd H. Kreider, R. 2, Quarryville, Pa.

I wish to express my appreciation and thanks to my many friends for remembering me with flowers, fruit, gifts, greetings, and donations while I was in the hospital and since my return home. I also appreciated your prayers. May the Lord richly bless you.—Ethel V. Knight, Strasburg, Pa.

I wish to express my thanks for the many cards, gifts, and flowers which I received from my friends during my illness and since I am recovering from my broken arm. May the Lord richly bless every one of you.—Mary A. Miller, Greenwood, Del.

TO BE NEAR TO GOD

THEME: THE CHRISTIAN AN ATHLETE

Sunday, January 25

Eph. 6:13-17

Many a tragedy has been written under the headline, "Asleep on the job." The enemy deals a smashing blow; the train spills death over its occupants; the thief snatches the loot; or the automobile shears off poles and heads. Someone was asleep. There is no sleep for the Christian, only a rest. The sinner is asleep. The man of God is an energetic force, eager to be on duty, alert to the wiles of the enemy, awake to the opportunities. He is full of light and life. He has his wits about him. He aspires, "studies to show himself approved unto God." "Awake, arise, shine, for thy Light is come," comes the call.

Question: Am I a yawning Christian?

Monday, January 26

Eph. 6:13-17

A child can do no walking before he has mastered standing. Some people illogically think they can walk as a Christian before they know how to stand as a child of God. Although the Christian's faith is on the solid rock Christ Jesus, his feet walk in slippery places in this world. He must learn how to stand on figurative ice before he can skate gracefully. "Here I stand," said by Martin Luther, are famous words. Paul before him wrote to Christians everywhere, "Having done everything, then stand." To firmly know on what, by what, and for what we stand is the first requisite to a good Christian walk.

Question: Can I stand alone or do I still need props?

Tuesday, January 27

Eph. 5:1-10

Man was not made to walk backwards. That kind of walking is fraught with dangers for him because he has nothing to guide him. When he walks forward, his eyes light the path and the goal. The stride we take identifies us with our parents. "He walks like his dad." As the young son strains to follow the longer steps of his father, calling after him, so the Christian lengthens his steps following God, calling, "Abba, Father." As he follows that Light, he walks "in love" in all that is "good and right and true." (R.V.)

Question: Am I walking like my Father?

Wednesday, January 28

Heb. 12:1, 2

To win a mile race takes an indeterminate amount of drilling and actual performance. To achieve the feat requires a self-discipline, a self-abandonment, and a perseverance that not many men are willing to endure. While the wide-awake Christian is standing for the right and walking in love, he is compelled by the divine urgency to be fleet of foot.

Catching his second wind, he runs with perseverance and patience—perseverance, because he has not yet attained the perfect goal; patience with himself and the feeble runners when the race becomes difficult. His spirit takes courage with the applause of a good conscience. His feet take wings at the cheers of successful fellow runners.

Question: Can I win the race carrying weights?

Thursday, January 29

I Tim. 6:11, 12

There come times in the Christian's life when his running quickens into a sudden hundred-yard dash. When the hot breath of Satan becomes so frighteningly near, we find there is no longer safety in patient running. But a quick flight into the nearest shrine of prayer finds us rested and strengthened. Then by faith we can fight "the devil and he will flee from us," and we are off once more, sure and swift-footed in the race.

Question: Have I fled "to the Rock that is higher than I"?

Friday, January 30

Eph. 6:10-12

Wrestling seems to picture a life and death struggle—a writhing, twisting, wringing violence engaged in by two determined forces. And so it is. But our wrestling is with a moral foe, against a spiritual wickedness, and not a hand-to-hand fleshly struggle. This grappling with something you cannot see, only feel, brings you to the humble realization that without the "sword of the Spirit" you lose the struggle every time. But "thanks be to God who giveth us the victory through our Lord Jesus Christ."

Question: Am I using my Handbook and abiding by the rules?

Saturday, January 31

Heb. 12:14-14

"For a moment all discipline seems painful rather than pleasant; later it yields the peaceful fruit of righteousness to those who have been trained by it" (v. 11, R.V.). "Consider Him who endured from sinners such hostility against Himself, so that you may not grow weary or faint-hearted" (v. 3, R.V.). If for "the moment of our lives the training seems painful—consider Him," there is the secret of a closer walk with God; the making of straight paths in a worldly wilderness; the solution to the frustration of "one that beareth the air"; then we consider Him who endured, steadfastly keep our eyes on the goal and the prize, then with Paul we say, "I therefore so run, not uncertainly."

Question: Do I have the confidence of the trained athlete?

—Frieda Amstutz.

POSSESSIONS AND THE KINGDOM

Sunday School Lesson for February 1

Matthew 19:16-26

Word got around that the Great Physician had come into the coasts of Judea beyond Jordan. Multitudes came out. One day a very sick man came with great eagerness. Read his story in Matt. 19:16-22.

Who was this patient? What was his trouble? A spiritual malady had taken possession of his entire being. What evidence do we have that the patient realized his condition? The very fact that a rich young ruler came to Jesus tells us that the Holy Spirit had convicted him of sin. And he came running. His burden must have been sufficiently heavy to take away all thought of pride in who he was. Moreover, he knelt before Jesus and in that act said, "I need help," and "You, Master, can help me." All this conduct bespeaks a noble man. What did the young man confess to Jesus? "I want eternal life. Tell me what to do." His position had not satisfied, neither his riches, nor his good works, which no doubt had given him a good name.

What was the young man's thinking concerning the King and His kingdom? He called Jesus "good," which Jesus said must mean that the patient believed He was God. Jesus proceeded from that point to diagnose and prescribe for the ruler's sickness. "If I am God, then keep God's commandments," Jesus prescribed. The young man said he had been obeying these, but still felt a great lack. How could anyone be fully happy in law only when now Jesus was at hand presenting the spirit of the law? This man was very ill in his heart and head, and he acknowledged this need to the Physician.

Then Jesus prescribed the healing medicine. What heals in a case like this—a very good man, but outside the kingdom? Sell all, give all, leave all, follow Jesus: this is the way and the only way into the kingdom. This young man did not love God with all his heart, mind, soul, and strength. He loved his possessions more. While he was really interested in joining the kingdom (and interest never lets one in), he was not willing to surrender all for the kingdom.

This occasion gives the disciples and us another teaching on the rules of the kingdom. Money, luxury, ambition, pride, friends, position—any love tie to earth that we won't sever keeps us from eternal life. Is property a sign of God's favor? Are all rich people bad people? Are all poor good? How is it that the love of money is such a root to evil? "Take heed." Help your pupils to take heed.

This man went away from the Physician, who could heal all and any manner of sickness. He went away sorrowful. Interest in getting eternal life and sorrow for sins does not admit one. It is an act of man's will to forsake all and follow Him.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. John C. Wenger recently baptized three elderly people in their homes and received them as members of the Olive congregation in Indiana.

Change of Address: Lester P. Horst to 3814 Metropolitan Avenue, Kansas City 6, Kans.

Change of Address: Bro. John Stoll from Pleasant Lake, N. Dak., to Minot, N. Dak., R. 4. He is serving as the pastor of the Rockway Mission for the remainder of the winter.

Bro. Robert Harnish, E. Peoria, Ill., preached at West Sterling, Ill., on Jan. 18. Following the sermon there was a service for the dedication of children.

The Men's Fellowship of the St. Jacobs, Ont., congregation will present the spring Missionary Day program. A chorus is being organized to prepare special music numbers.

A recent study reveals that 183 former students of Goshen College are serving in relief or mission work in 20 foreign countries.

Bro. C. F. Derstine will undergo surgery in Toronto on Jan. 27. If recovery permits he plans to fill the following schedule, as he and Sister Derstine go toward the South: Feb. 8 all day, Mennonite Church, Tenth and Harrison, Wilmington, Del.; Feb. 10, 11, E.U.B. Church, Lemoyne, Pa.; Feb. 12, Messiah Bible College, Grantham, Pa.; Feb. 13,

Mennonite Church, Neffsville, Pa.; Feb. 14, Youth for Christ, Pottstown, Pa.; Feb. 15, Monterey Church, Bird-in-Hand, Pa.; Feb. 16, 17, C. A. Mennonite Church, Greenwood, Del.; Feb. 18, 19, Warwick River, Denbigh, Va.

The acting foreman in the press department at Scottdale is Marshall Maust, with Sterling Millslagle and Ben Gamber as assistants.

"Amish Life" was reviewed over the NBC Symphony program on Jan. 3. Sales of this booklet have reached nearly 6,000.

The Executive Committee of the Mennonite Publication Board met at Scottdale, Jan. 9, 10.

A new manuscript received at the Mennonite Publishing House is "Christian Nurture of Youth" by Alta Zimmerman Brunk. It is to serve as a part of the Christian workers' training course, a companion to Alta Mac Erb's "Christian Nurture of Children."

The Greater Chicago Sunday School Association has extended to our Publishing House the privilege of submitting copies of our books to the lending library in their Chicago headquarters.

Sister Edna K. Wenger, of the Lancaster Mennonite School faculty, has been appointed writer of the Intermediate quarterly. She expects to spend next summer here getting acquainted with her task.

Bro. Milo Stutzman, Kingman, Alta., gave an illustrated talk on his trip to Europe and Palestine at the Pennsylvania Church, Heston, Kans., Jan. 4, 5.

Sister Esther Gamber, after an absence of a few months on account of illness, is again working in the finishing department at Scottdale.

Bro. Lorne Dietzel was ordained to the ministry at the Pigeon River Church near Pigeon, Mich., on Dec. 17. The vote for him was unanimous. The ordination was in charge of Nevin Bender, assisted by Emanuel Swartzendruber. Bro. Dietzel will serve as pastor of the Fair Haven Mission.

Sister Ethel Metzler is preparing several weeks in Scottdale revising the grade 8 summer Bible school course.

Bro. Elmer Jantzi was ordained to the ministry by lot at the Riverside Church near Turner, Mich., on Dec. 21. The ordination was in charge of Bro. Nevin Bender, assisted by Bro. Emanuel Swartzendruber.

Bro. Donald King, Pigeon, Mich., preached at Yoder, Kans., on Dec. 31. This was his former church home.

A group from the Oak Grove Church, Smithville, Ohio, in charge of Bro. Levi Wenger, gave a program at Mt. Hope the evening of Jan. 4.

Bro. Paul Stull is a new worker at Scottdale in the maintenance department.

Bro. LeRoy Kennel, student at Goshen College Biblical Seminary, preached at Iowa

City, Iowa, Jan. 4. A family carry-in dinner was held over the noon hour in his honor.

Bro. C. F. Derstine preached at Souderton, Pa., on Jan. 4. He was in the community for his mother's funeral. On Jan. 5 he spoke to the board, staff, and guests of the Eastern Mennonite Home.

Speakers in a youth conference at Orrville, Ohio, on Jan. 4, were A. J. Metzler, Gerald Studer, Mary Royer, and Warren Miller. A special consecration service was held for the Dr. Richard Yoder family, who are going into relief work in Puerto Rico.

A Mission Study class in Latin America is being held at Protection, Kans.

The Annual Instruction Meeting of the Middle District in Virginia was held at Weavers Church, Dec. 28. Visiting speakers were M. J. Brunk, Paul Wenger, and J. R. Driver.

Speakers at the annual business meeting at Springdale, Waynesboro, Va., on Jan. 3, were Harold Eshleman and Richard Weaver, of Harrisonburg.

Enrollment at Canton Bible School, Ohio, was reported as 32, with several yet to come. One of the students is Sister Elva Yoder, of our Scottdale business office.

The chorus of the Zion Church, Hubbard, Oreg., gave a program at Meadowbrook, on Jan. 8. On Jan. 9, the Fairview chorus from Albany gave a program at Zion.

Bro. Paul M. Miller, Goshen, Ind., held a special service for young people at the Fairview Church, Albany, Oreg., on Jan. 4.

Bro. Ephraim Gingerich was ordained to the office of bishop in the Amish Mennonite Church, Blake, Ont., Dec. 28. The brethren M. O. Jantzi and Samuel O. Schultz officiated. Also present were Simon B. Martin, Strasburg, Ont., and Nelson Litwiler, Goshen, Ind., who preached the ordination sermon.

Five persons were received into church fellowship at Locust Grove, Elkhart, Ind., by

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Calendar

- Conrad Grebel Lectures on Christian Education, Scottsdale, Pa., Jan. 19, 20, and Heston, Kans., 28, 30.
- Maple Grove Winter Bible School, Alpena, Pa., Jan. 19-20.
- Kishacoquillas Valley Bible School, Allensville, Pa., Jan. 19-20, Feb. 6.
- Special school for ministers, Goshen College, Goshen, Ind., Jan. 26-Feb. 12.
- Winter Bible Term, Goshen College, Goshen, Ind., Jan. 26-March 6.
- Rural Life Program, Heston College, Jan. 30-Feb. 1.
- Christian Life Conference, Ontario Mennonite Bible School, Feb. 17-19, 1953.
- Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953.
- Christian Life Conference, EMC, Harrisonburg, Va., Feb. 21, 22.
- Southeastern Pennsylvania Ministers' Meeting, Belleville, Pa., March 13, 14.
- Conrad Grebel Lectures on Christian Stewardship, Kidron, Ohio, March 19-22.
- Conference on Christian Community Relations, Martins Church, Orrville, Ohio, March 20, 21.
- General Council of General Conference, Chicago, Ill., April 9, 10.
- Annual Meeting Ohio Mennonites and Eastern A.M. Joint Conference at Pike, Elder, Ohio, May 28-31.
- Annual meeting Mennonite Youth Fellowship, EMC, Harrisonburg, Va., June 12, 13, 1953.
- Annual meeting Mennonite Board of Missions and Charities, EMC, Harrisonburg, Va., June 13-16.
- Annual meeting Southwestern Pennsylvania Conference, at Stoltz's, Johnstown, Pa., Aug. 2-5.
- Mennonite General Conference, Kitchener, Ont., Aug. 28-30, 1953.

Go, Preach

MISSIONS.

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

A daughter, Mary Wade, was born Jan. 3 to Bro. and Sister Edwin Alderfer, Culp, Ark. Bro. Alderfer is principal of the mission school at Culp.

Bro. and Sister Amos Swartzentruber and Bro. and Sister Delbert Erb have recently rearranged the mission house at Mercedes 149, Buenos Aires into two separate apartments. The Erbs will live in the forward apartment and have charge of the Mission Center. The Swartzentrubers will live in the rear apartment and anticipate spending most of their time in visitation work in Buenos Aires and in contacting the towns in the interior.

Guests at the Mission Center in Buenos Aires during December included the Samuel Miller family, the William Hallman family, Bro. John Kopenhagen, Bro. Daniel Miller, and Bro. Lawrence Brunk and son, Garry, who came to Buenos Aires to meet Bro. Brunk's father from Elida, Ohio, when he arrived by plane from the United States. Bro. Brunk plans to spend three months visiting his son and family, seeing the mission field first hand, and helping where he is able.

Sister Lena Graber, director of nursing services for the Dhantari, India, Hospital, reports that the hospital cared for 193 obstetrical cases in 1952 as compared to 117 in 1951 and less than 100 in previous years. This increase indicates that our hospital is inspiring increased confidence in the community which it serves.

Bro. Samuel E. Miller, missionary recently returned from the Chaco, Argentina, preached at the Belmont Church, Elkhart, Ind., on Sunday morning, Jan. 11.

Bro. J. J. Hostetler, Peoria, Ill., reports that he was called to the YMCA recently by an ex-convict who desired further light regarding the Gospel after an unknown Mennonite minister had earlier witnessed to him in the minister's car. The man accepted Christ as his Saviour. This should encourage all of us to keep on sowing the seed that others may reap where we have sown.

A Mennonite congregation began in Belgium on Jan. 4 when Bro. and Sister Jules Lambotte were baptized into the Mennonite Church. They will serve as national workers in the mission following Bro. Lambotte's return from Basel, Switzerland, in March where he will attend the sessions of the European Mennonite Bible School. A building has been obtained for a Mennonite Gospel Center in Brussels where the Lambottes will live and work.

Sister Una Cressman, missionary on furlough from the Argentine Chaco, has accepted a position in the Red Cross Hospital, Hornepayne, Ont., until April 5. She writes: "An experience of this kind would be more prac-

tical in my work in the Chaco than to do nursing in any of our city hospitals."

Bro. M. E. Bontrager, Calico Rock, Ark., writes that the Optimus congregation has been granted a site by the Government for a new church building in the National Forest area where they are located. Bro. Bontrager is requesting a service unit from MRC to help with this building program. Interested persons should write Bro. Bontrager or the Elkhart office.

Bro. Irwin Schantz, Loman, Minn., who is working with the Indians in western Ontario, reports communities of 100 people and more without the Gospel.

Sister Rhea Yoder, missionary to India returning home on furlough, will visit the Mennonite work in Europe on her way home.

Word has been received at the Elkhart headquarters that the Clyde Mosemann family and Marjorie Shantz all arrived safely in San Jose, Costa Rica, for language study early in January. The Mosemanns report that they were welcomed by an earthquake which killed several people in a town 30 miles away.

Bro. Charles Grikman, Brussels, Belgium, writes about a Greek-Orthodox priest who has been able to overcome his strong drink habit through the working of the Word of God and prayer. He now attends Gospel services with his family. Bro. Grikman requests prayer for their full surrender.

Bro. and Sister James Lark, Chicago, Ill., will spend Jan. 18-29 at Sarasota, Fla., in the interests of the Chicago Bethel Church building program. From there they will go to Gulfport, Miss., for Feb. 1-5.

The Editorial Council of the Mennonite Publishing House has invited the brethren J. D. Graber and L. C. Hartzler of the General Board and Paul N. Kraybill of the Eastern Board to a meeting on mission publicity at Scottsdale on January 21.

The Israel Evangelism Committee representing interests in mission work in Israel by the General Board, the Eastern Board, and the Brethren in Christ Mission Board plans another meeting at the Chestnut Street Church, Lancaster, Pa., on Jan. 31.

Bro. Nelson Litwiller, missionary on furlough from Argentina, spoke to the Goshen College congregation on Sunday evening, Jan. 11.

Bro. and Sister Orley Swartzentruber, Paris, France, spent several days at Valdoie early in January attending a youth conference of French Mennonite young people.

Bro. Clayton Sutter, superintendent of the Home for the Aged, Eureka, Ill., spent several weeks in early January at the Froh Bros. Homestead, Sturgis, Mich., giving assistance in the remodeling of the building in preparation for taking guests.

An illustrated talk on the Congo Inland

Your Treasurer Reports

I should like to take this opportunity to express appreciation to all of those who have been helping to support the mission, relief, and service programs of the Mennonite Board of Missions and Charities. We are continually conscious that a large amount of funds is needed in order to carry on the various mission fields and programs of the Board. We recognize, however, that this represents one of the large areas of mission responsibility of the Mennonite Church. Realizing that extending our Christian witness is of primary importance, we cannot help but believe that we will want to continue to make possible an enlarging program in the years ahead. The mission and service programs which extend across the world today from the Mennonite Church have been possible because the brotherhood has felt the conviction to make this program possible. For this we are grateful. We trust that the Lord will continue to give us vision, conviction, and guidance as we move ahead in a new year in carrying out the task which has been given to the church.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Mission was given by H. A. Driver at the Iowa Mennonite School, Jan. 9.

Nine persons were received by water baptism, two by letter, and one by confession, at the East Bethel Mennonite Mission, Waynesboro, Va., on Dec. 14. These are the first accessions at this place.

Donations will be welcomed for the Jewish Center to be established in Washington, D.C., where Bro. and Sister Isaac Baer and Bro. and Sister John Sengenig are taking up full-time Jewish evangelism. Donations should be sent to Frank M. Hertzler, R. 2, Elizabethtown, Pa.

Approximately 100 I-W men have been assigned to the Cleveland area. Their interest and testimony is a contribution to our mission work there. About 37, with their wives, attended the Louis Road Chapel on Jan. 4.

Thirty-two young people from Mellingers Church, Lancaster, Pa., went to New York City on Christmas Eve to sing Christmas carols. They sang in the Grand Central and Pennsylvania stations and in the communities around St. Anne's Street Mission and Fox Street Mission.

The annual meeting of the Eastern Mennonite Board of Missions and Charities will be held at Ephrata, Pa., March 10-12.

Bro. Wilmer Hollinger, East Petersburg, Pa., will become superintendent of the Norris Square Mission in Philadelphia about Feb. 1.



A Navajo family on the reservation beside their hogan.

Navajo Indian Work to Expand

By STANLEY WEAVER

[Recommendations regarding permanent mission work among the Navajos will be presented to the annual meeting of the Menonite Board of Missions and Charities at E.M.C. in June, 1953. Bro. Weaver has been director of the MRC service unit to the Navajos since June, 1950.—Ed.]

Our first objective as a service unit was to gain the confidence of the Navajo people. The members of the first service unit to serve here worked hard to accomplish this purpose and with the blessing and guidance of the Lord it has been accomplished in a very real way. We noticed a very marked difference in the attitude of the people as we began our second year of service. The health program has been a very important factor. The Navajo people have learned to place a great deal of faith and trust in our missionary nurses

and their desire to be of service at all times. I will point out a little later on how the nursing program has been very influential in our spiritual ministry, also.

The recreation and educational programs also helped to bring the people out and break down their natural reserve. This past fall we had a very good response to our short school program. Although the number of students wasn't so very large, those present attended quite regularly and learned a great deal on a very elementary level. Those who attended also learned to love the Bible story periods. The reverence of the children in our adult services was very noticeable after we had emphasized it in school. We are sorry that as yet we are not allowed to carry on the school program throughout the winter in Phoenix.

The most significant of all developments, however, has been in the response to our spiritual program. We have had the privilege of seeing a Navajo father make a definite stand for Christ and to declare his desire to live a godly life before his fellow men. This man, William Jameson, first came in contact with us when his children were sick and needed medical attention. Our nurse treated them effectively. Later William himself needed to have minor surgery dressed at regular intervals. Again our nurse took care of this for him in a very efficient manner. During these several weeks of treatment he gradually told our nurse his background and his desire to live a better life. He had been a drunkard and he seriously wanted to quit. He invited us to his home to read the Bible with him and pray for them. We gladly did so at every opportunity.

William declared he would not drink again. He was depending on his own will power alone, however, and several months later he fell back into his old habit. He was completely heartbroken when we came to his home and found him with a very bad hangover. He said he was a "bad Indian" and had failed his wife and family and he was sure God didn't want anything to do with him. We spoke with him for a period of time and prayed with him. He agreed to visit us with his family the following night after he was completely sober. We spent a pleasant evening with them and sang several well-known hymns. He chose several songs and among them was the song, "Lord, I'm Coming Home." We had prayer together and he declared he wanted to live for Christ. We visited the family just a few days ago and were very deeply impressed by the change in his bearing. He seems so completely at peace. He told us very simply and sincerely that he and his family are happy as they have never been before. He discussed with us several passages of Scripture he had been reading and he showed a very good concept of the meaning of the Scriptures. We believe he has truly met Christ face to face and has



Heads of the Navajo Tribal Council headed for Washington to see the Great White Father in 1949 about Navajo needs. Bert Pousma, director of Navajo Assistance, Inc., is seeing them off at Gallup, N. Mex.



Service workers conducting Sunday school in a migrant camp west of Phoenix, Ariz.



This Navajo woman has a third-grade education. She is a medicine man's daughter. The father invited the missionary to come into his house.

taken Him as his personal Saviour. We praise the Lord for this victory in his life.

We have also been privileged to meet and help several other Navajo individuals who were interested in spiritual things but needed help in understanding Scripture. Although these people have not said in so many words that they are Christian believers, their lives indicate this fact.

Our adult religious services were very well attended by people who listened very carefully to both the English and Navajo portions of the service. We believe the Lord is working very definitely in the hearts of the Navajo people. We pray He might continue to speak to them and that they will listen and respond to His call.

The future of the work among the Navajo people is indeed very bright. Although the migrant Navajos move around considerably, there are many of them who stay in the same camps from year to year. The possibility of establishing a church situation in this condition is quite remote, but the possibility of bringing many Navajos to a saving knowledge of Christ is indeed a very real one. We feel this witness to the migrant Navajo should be continued indefinitely.

The permanent phase of the work among the Navajos on the reservation has many opportunities. We have contacted a Navajo community known as Canonicito. It is located about midway between Grants and Albuquerque, N.M., and is about eight miles off highway 66. There is a government day school located there in which it might be possible to locate a Mennonite schoolteacher.

This, of course, must go through Civil Service and will take time. It might even be possible that we could take the school over completely because of several displeasing conditions the Indian Service finds itself in.

We have applied to the Canonicito chapter of the Navajo Tribal Council for permission to establish a mission among them. We have gotten no answer at this time. While Bro. J. D. Graber was with us in November we visited this area and talked with the chairman of the Tribal Council. It seems they might come to a decision soon after the first of the year. If they should decide against permitting us to come in, then we feel it would be well to explore further an area near Inscription House in the northern part of Arizona in the Rough Rock and Round Rock area far up in the reservation. This would be less accessible than the Canonicito area but they are in need of the help both physically and spiritually which we are able to give them. We have gone as far as we can in the Canonicito area for the present. The rest is up to the Lord and the Tribal Council.

We humbly thank the Lord for all that has been accomplished in the relatively short history of the witness to the Navajo people. The surface has hardly been scratched. A great deal is possible if we as a church and Christian workers are willing to follow the leading and wisdom of our Lord and Saviour.

Phoenix, Ariz.

Korea No Longer "Land of the Morning Calm"

Korea is something more than a land torn asunder, something more than a divided nation. It is a country full of human beings who are trying desperately and blindly to keep from freezing and starving, who clutch with the frenzy of a drowning swimmer at every straw of hope or pity.

So a contemporary writer pictures "The Land of the Morning Calm." He goes on to comment that in consideration of the size of the Korean population and length of the war, it is clear that the struggle in Korea has taken a human toll unequalled in history.

It is in this devastated country that the Mennonite Central Committee will begin its own relief program in early 1953. Plans for this ministry of aid were made by Dale Nebel, Far Eastern MCC director, and Dallas Voran, first MCC relief worker in Korea, the last two weeks in November.

These detailed plans are being made following a survey by J. N. Byler, MCC relief director, who inspected conditions in Korea during a 10-day period in May and June. Brother Byler discussed existing human needs with persons engaged in civilian relief service and visited many refugee camps, orphanages, children's homes, and hospitals.

Dale arrived in Pusan, Korea, Nov. 16. Together they looked for a suitable location and tried to determine the nature of relief projects MCC will be carrying on in that country.

Dallas has been working with the United Nations Civil Assistance Command in Korea.

This organization was set up to care for refugees and to aid in the prevention of disease and starvation.

Other plans for the inauguration of MCC relief in Korea include the appointment of two relief workers for three-year terms. The appointees are Dale Weaver of Harper, Kans., and Ernest Raber of Sugar Creek, Ohio. It is hoped they will be able to begin work in Korea in early January.

The Republic of Korea, south of the 38th parallel, is a country about the size of the state of Indiana. Population in this area is estimated to be about 20 million. This is in contrast to Indiana's population of approximately 4 million.

Half of South Korea's 20 million are in need of aid. This group includes 2½ million who are refugees, 3½ million who are war sufferers, and more than 4 million local destitutes.

In addition to these refugees, war sufferers, and local destitutes Korea had, as of March 15, nearly 300,000 war widows with 517,000 children under 13 years of age. A total of 25,600 children, mostly orphans, have been placed in 258 different children's homes. While it is evident that the cities and villages are crowded to the limit, most of the refugees and many of the orphans live in rural areas with local residents.

Much of the Korean countryside has been devastated. Fields have been laid waste. Ash heaps mark the sites of many homes and villages. In the cities many shops and factories are piles of rubble. Every move of armies has made refugees.

Half of Seoul's 300,000 homes are still debris and overgrown with weeds. "Poverty" is considered a trademark of the city. Each month at least 100 Koreans are found dead of starvation in the streets of Seoul.

Needs in Korea are especially critical at this time of the year. With the winter at its coldest and the ground covered by snow, many Koreans will be suffering intensely because of lack of clothing and shelter.

Clothing is the most urgently needed relief commodity in Korea. About 78 per cent of the clothing given to Koreans during past winters has been contributed by voluntary agencies such as MCC. A major portion of the food, blankets, and soap used in civilian relief have been purchased with the tax dollar.

It is thought MCC personnel can make their greatest contribution on the local level. Projects are being sought where work can be done with the end-recipients.

Considered as possible projects are establishment of medical and dental clinics and community and child welfare centers, and facilities for sewing, shoemaking, textile work, printing, education, and arts and crafts.

By establishing such projects MCC personnel will be able to work in a community of Korean people. This will give them an opportunity to render a spiritual testimony. They will have occasions to indicate just what has

(Continued on page 65)



Danforth Mennonite Church, Toronto, Canada, a city mission church.

Qualifications for the City Worker

By MIRIAM GINGERICH

There is a great need in our cities today for qualified workers who are willing to give their lives in service for the Master. If one would be a successful personal worker, there are a number of conditions he or she must meet.

Before anyone will have much of a concern for the salvation of others, he must first know Christ as his own personal Saviour. Unless he himself has experienced salvation, he cannot expect to lead others into a saving relationship with Christ. Before God can use us, we must be fully yielded and consecrated to Him.

A qualified city worker has a wholehearted concern and compassion for the lost. Other things may be lacking in his life, but if he has a consuming compassion for the unsaved, this will make up for many deficiencies.

The successful Gospel worker in the city will be a man or woman of prayer. From Jesus we can take the example of a life of prayer. If our Lord Jesus, who was without a taint of sin, found it necessary to rise up a great while before day and pray, if He found it necessary to spend whole nights in prayer,

how shall we poor weak mortals say we can get along with just a few snatches of time spent alone with God?

Another essential in the life of the city worker is that his heart must be filled daily with the Holy Spirit. Like Philip, he must go where the Spirit leads, say what the Spirit says, and do what the Spirit bids. The Spirit of God has a way of getting the willing worker in touch with the needy sinner.

He must know how to use his Bible in order to show the sinner how to make Jesus his own. He should have at tongue's end verses that will show a lost soul how to be saved.

One who works in the city must have a good supply of patience. If he fails in a first attempt to win a man to Christ, he must continue to pray and think of other ways of reaching his man. What if it should take ten or twenty years? It will be well worth the effort.

Tact is very essential in personal work. It is not merely a matter of speaking to some individual about spiritual things, but of speaking to him of his own needs, and giving him the Scripture he is needing.

In the city there are things which the personal worker must beware of. He must not allow himself to become so familiar with sin and vice that they lose their sinfulness and blackness. There is also a danger of becoming so familiar with holy things that they lose their attraction for you. Soul winning should never become commonplace.

A businessman once gave his salesmen the following rules: Study to know yourself, your strong points and your weaknesses with an aim to improve; study your prospect, his lines of interest, his needs, his disposition; and finally know your goods if you expect to make an impression on others. The city mission worker must know Christ and His power to save.

Baden, Ont.



"Happy Hour Club" in Detroit, Mich., Mission. Directors, Mary Ann Hoffman and Hilda Carper. Workers are needed for released-time Bible teaching in our cities.

KOREA (Continued)

motivated them to aid Korea's sufferers. These projects will also be the means of distributing material aid from MCC as well as other sources.

Conditions in Korea present an opportunity for Christians to put into action the words of Christ, "to give the hungry meat and to clothe the naked."—MCC Services Bulletin.

Paraguay Leper Project
Buildings Dedicated

Dedicatory services marking completion of the first buildings for the operation of the Mennonite Central Committee-sponsored leper project in Paraguay were held Jan. 16-18.

This project, envisioned in the early 1940's, is being built as a "thank you" to the Paraguayan government for admitting Mennonite refugees and giving them religious freedom. These dedication services come at a time when significant progress has been made in the construction.

Housing which will serve as staff quarters has been completed. A clinic is being constructed which will serve both lepers and other general medical patients. During the coming year construction will begin on quarters for leper patients. Plans also call for the operation of a mobile clinic.

Location of the project is at a favorable site where many persons can be served. It is southeast of Asuncion and on the road leading from that city to Villarrica. These are two of the largest cities in Paraguay in which 40 per cent of the country's population lives.

Dr. John R. Schmidt, director of the project, is planning the dedication services. A representative from the American Mission to Lepers will come from Uruguay to participate in the services. This mission is co-operating with MCC in the financing of this project which is situated on a 2,766-acre tract of land. It has considerable high land as well as rolling grassland. Some timber on the site is useful for building purposes.

As construction of this project was planned, it was felt that the Mennonites in Paraguay should have an important part in this work. In December, 1951, a conference of delegates from all the colonies met in Philadelphia, Fernheim, and indicated their willingness to support the work with their efforts, prayers, and funds as they were able.

The project will serve as a voluntary service experience for the Paraguay Mennonite young people. It is an opportunity to give a short-time missionary service to their heavenly Father as well as to give service to the country which has given them a home. It is also an opportunity to live and work with like-minded youth of different colonies. The workers come on a voluntary service basis for a period of three to six months with only travel and maintenance supplied.—Via MCC, Akron, Pa.

A Miraculous Case of Healing

A group of young people from my church visited a young man with third grade tuberculosis in the hospital. They told him about Jesus. They offered him a Bible and evangelical magazines and also gave him some food. He is 29 years old, and well educated. Now this young man is converted and perfectly happy. To the other sick ones, to those visiting the hospital, and even to the nuns, he is always a witness to the Gospel. Last Sunday I visited him and he introduced me to other patients, some of whom have been won by him to the Lord. I gave them evangelical literature and at once they hid it under their sweaters. Every day they meet in secret to read and meditate upon the Word of God. He has been five years in the hospital with t.b. The doctor said that he would die. Since he has believed in our Lord, he has suddenly been healed. The doctors think it is a miracle. We don't think it; we believe it. It is a new Bible miracle like those that Jesus did. We are seeing visions and so continue praying. It seems that God, who permits these terrible persecutions, is pleased to give us conversions and miracles of healing like this one.—A. Almudevar,—from Spangrams.

From Turkeys to Bibles

Thomas Yoder raises turkeys. He raises a lot of them. He recently sold 17,089 pounds of his big, rich, tender birds. Then he decided to give to the American Bible Society for its world-wide work a cent for every pound he sold. So a check came for \$170.89 with this note: "May God bless you and give you wisdom in your great work."—Bible Society Record.

In his new book, "God's Word in Man's Language," Dr. Eugene Nida, Secretary for Translations of the American Bible Society, says, "There are today more missionaries engaged in Bible translation and revision than at any other time in the history of the world."—Bible Society Record.

Message

By Enola Chamberlin

Last night I slept and dreaming stood

Within a peopled place,
Where hunger, pain, and poverty
Were stamped on every face.

In agony I strove to leave;

A hand was laid on mine.
"My children, these," a soft voice said,
"They must be also thine.

"And you may leave, but where you go
Your Lord will never be,
For if you walk no way with these,

You cannot walk with me."
Los Alamitos, Calif.

Missions Editorial

Summer Service Calling

With Christmas sharing and New Year's resolutions past, summer planning appears on our personal agenda. What will I do with my summer? Take a trip to visit relatives in a distant part of the United States or Canada? Continue working at my old job? Or, if a student, get a summer job at home, in California, or Alaska?

Don't fail to add summer service to this check list. An increasing number of young Christians should take six weeks of at least one summer in a service unit somewhere, either in a city or rural mission, in a children's home or children's camp, on a youth team, in an old people's home, in a builders' unit, or in one of our service headquarters.

A Korean missionary reports that several young people from his mission school came to him at the close of the school year saying, "We will take care of our own maintenance this summer while on deputation work for the Lord Jesus Christ if you will provide us with some transportation money."

The missionary found some travel money to share with these Christian students. At the end of the summer they returned to school with a glowing testimony of victories won for Christ. They had gone out without wages or promise of maintenance to work for their Lord.

Mission Sunday schools and local churches will need summer Bible school teachers. Don't overlook the service opportunities in your local congregation! Conference service programs will need Bible school teachers, builders, and short-term mission workers in their conference mission-service program. The MRC can use 150 summer service workers in the General Mission Board program. MCC will have openings for young people in an institutional service program.

These are your golden opportunities to serve Christ. You will not make a life commitment, but you will enjoy experiences which will lead you to a life commitment. You will not make money, but you will find something more enduring than money. You will need to leave home and friends, but you will find new friends and discover new horizons.

Don't think that your talents are too small, that you are too old, or that you are not trained. If you are under 18 and inexperienced, you can get experience in your congregation or local conference program. God has a job for every child of His. The church is helping you find that job through the serv-

The Holy Ghost does not flow through methods, but through men.

ice program: local, conference-wide, and church-wide.

Will you accept the challenge to summer service in 1953? Contact your pastor, your conference voluntary service director, or write to the Office for Service and Relief, Mennonite Board of Missions and Charities, Elkhart, Ind.—L. C. Hartzler.

Relief and Service News

MRC Weekly Notes

Voluntary Service

Voluntary Service assignments have been made as follows for the personnel of the January orientation school: Dr. and Mrs. Richard J. Yoder, Akron, Ohio, and Juanita Detwiler, R.N., Dakota, Ill., to La Plata Mennonite Project, Puerto Rico; Wilbur and Deloris (Weaver) Babcock, Goshen, Ind.; Richard and Lila (Kauffman) Bergey, Albany, Oreg.; Orval Brennenman, Wellman, Iowa; Orrin Eichelberger, Wayland, Iowa; Robert W. Fisher, Wellman, Iowa; Harold Zook, St. Johns, Mich., all to the Mennonite Hospital, La Junta, Colo.; David J. Bontrager, Vestaburg, Mich., to Froh Brothers Homestead, Sturgis, Mich.; Lee Steiner, Orrville, Ohio, to Eureka Home for the Aged, Eureka, Ill.; Glenn Holloper, Medina, Ohio, to Mathis, Texas, Mennonite Service Unit; and Thomas O. Lehman, Berne, Ind., Saginaw, Mich., Service Unit. Glen Nafziger, Archbold, Ohio, continues as Administrative Assistant in the Mission Board Office for Service and Relief.

Pauline Short, Archbold, Ohio, began a period of service at the Mennonite Gospel Mission, Saginaw, Mich., on Jan. 15.

Glen Rinkenberger, Bradford, Ill., entered Voluntary Service Jan. 12, for assignment to the Mathis, Texas, Service Unit.

Elvin Mast, Wooster, Ohio, entered Voluntary Service, Jan. 12, but with assignment pending.

John E. Lehman, formerly of Columbiana, Ohio, assumed directorship of the La Plata Mennonite Project, Puerto Rico on Jan. 1, after several months of intensive language study on the field. The Lehmans arrived in Puerto Rico last August.

The Braeside Home, Preston, Ont., reports the following VS personnel needs for March, 1953: a maintenance man (should not be subject to the U.S. draft); two women to help in the home (one a nurse aide). Applications should be sent to the Office for Service and Relief, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

I-W Services

Bro. Paul E. Yoder, Albany, Oreg., was appointed Area Administrator for I-W Services in Oregon by the Mennonite Relief Committee at its meeting on Jan. 5.

The First Mennonite Church of Denver, Colo., reports in their bulletin that they have already begun to feel the influence of the I-W men in their area. The "enlarged peace

testimony in Denver" is encouraging Christian people to "a closer walk with the Lord." This is extremely challenging. Whether we want it to be that way or not, our I-W men suddenly find themselves "outposts" of the Church. The Church will certainly have a witness in areas where we have had no organized witness before. We are grateful for the dedication of our young men to the way of peace. We have found in our work with many of them that they are generally sincere, willing, and consecrated to making a pure witness for Christ. Thank God for them. Pray with us that not only they, but the whole Church will be faithful in the present emergency.

MCC Weekly Notes

The annual Mennonite Central Committee meeting, held in Chicago, Jan. 2, 3, to review activities during 1952 and make plans for 1953, was highlighted by the retirement of P. C. Hiebert from the position of chairman—a post he has held since the Committee's organization in 1920.

C. N. Hostetter, Jr., a member of the Committee since 1947 and member of the Executive Committee since 1950, was selected as his successor. The new chairman is president of Messiah College at Grantham, Pa., a school operated by the Brethren in Christ Church. In accepting the chairmanship Bro. Hostetter said:

"I may not be able to hold the torch as high as Bro. Hiebert, but I hope it will shine as brightly. My concern is that the hand bearing it will not be seen."

The spirit of unanimity evidenced in the choice of Bro. Hostetter was indicative of the tone of the meeting. The sessions were characterized by an intense interest on the part of those attending.

In recognition of his services during the past 32 years members of the Committee elected Bro. Hiebert a life member of the MCC as well as its Executive Committee. Bro. Hiebert had requested release from the duties of the chairmanship last year, but the Committee did not see fit to grant his request until this session.

Most of the sessions were devoted to reports of MCC work during the past year and the planning of activities for 1953.

The following persons, in addition to Bro. Hostetter, were elected to the Executive Committee to serve during the coming year: H. A. Fast, vice-chairman; O. O. Miller, secretary-treasurer; H. S. Bender, assistant secretary; and J. J. Thiessen, C. F. Klassen, and William T. Snyder, additional members of the committee. The brethren Miller, Klassen, and Snyder were elected members at large. It was also voted to make the Executive Committee consist of five or more members and that the number of members at large in the Committee should not exceed four.

A new member of the Committee sat in the deliberations for the first time. He was George J. Rempel, an associate member appointed as a representative of the Emmanuel Mennonite Church of Meade, Kans., which is an independent congregation.

The Committee approved a budget of \$281,224 for the relief program during the coming year. Members of the Committee expressed a keen interest in the developing relief program in Korea. The need in that country is described as "appalling" by Dale Nebel, Far Eastern director, in a recent report of his visit in Korea.

Contributions from constituent groups during the past year totaled \$1,356,709.89. This includes cash and material aid. The constituency in the United States and Canada numbers more than 200,000 persons.

There was a great deal of interest in the developing I-W program. To operate the I-W program during the coming year the Committee adopted a monthly budget of \$2,500. This figure will cover costs of administering the program, special services to I-W men, and leadership training courses to provide leaders for concentrations of men in various parts of the country. The first such leadership school will be held at Akron headquarters beginning Monday, Feb. 2.

As a service to I-W men, the Akron office is publishing a bi-weekly paper known as The I-W Mirror. Its purpose is to encourage men in their witness and enable them to exchange ideas on common problems. The first issue appeared Wednesday, Jan. 15. Persons desiring to get The I-W Mirror may receive a year's subscription for \$1. It will be distributed without charge to I-W men.

The I-W office, which serves as a central clearing agency for constituent group projects, has accepted 172 men. Of the 142 assignments completed, 61 are in foreign service and 81 in domestic service.

During the Friday evening inspirational service Elmer Neufeld, who serves as assistant secretary of the National Service Board for Religious Objectors in Washington, D.C., spoke of experiences in helping men with draft problems. He mentioned several cases of conscientious objectors serving prison terms because they were denied classifications and urged his listeners to support these men through their prayers and visits.

Bro. H. S. Bender reported on the Fifth Mennonite World Conference held in Basel, Switzerland, in August and plans being made for the sixth such conference. The sponsorship of the next conference will be similar to the 1952 conference. It will again be planned by conference representatives.

The MCC exists only as a medium for organizing a planning commission. The Executive Committee proposed to the constituent conferences four alternate plans for the method of North American representation in the work of preparing the next conference. In view of responses from the conferences, a North American committee of reference and counsel will be created by the delegation of one member from each group's North American general conference. This committee in turn will determine the number of members on the preparatory commission and elect the members.

Released, January 9, 1953
MCC News Service
Akron, Pennsylvania

Women's Activities

Now is the time to prepare bundles for lepers in Formosa. Bro. Glen Graber, MCC director of our relief work in the Government Leper Hospital in the Taiwan area of Formosa, is making known the needs of the patients of this hospital. It has, therefore, been suggested that we prepare 560 leper patient bundles and also supply the Christian Colony of 40 patients. Such a bundle should be made up of things which would be useful as well as serve a Christian gesture, says Sister Arlene Sider. Our director, Brother Graber feels that such a bundle should include the following: one towel, one bar of soap, one toothbrush, one tube of tooth paste, one handkerchief, one sweater (jacket type long sleeves or cardigan, size 30-32), one cotton sweat shirt with long sleeves (they wear size 30-32 as undershirt, small and medium).

Please do not put any other articles in the bundles. The articles should be wrapped in the towel and pinned with a safety pin.

If you would like to make up such bundles, please fill out the blank form below and send it to the Akron office. You will then receive a similar amount of address labels to go on the outside of the package. This project can be handled individually or as a group. The bundles should reach the Mennonite Clothing Center, Ephrata, Pa., by March 1.

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Bundles for Lepers in Formosa

Name of Donor _____
Address of Donor _____
No. of Bundles to be supplied _____

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Our relief personnel say that while the winter weather is with us and the stores are stocked with warm winter things, it is a good time to buy winter clothing of all kinds. For January, we might purchase warm underwear for men, women, children, and babies.

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The Iowa women responded in a happy and generous way to the request to furnish supplies for the new Founding Home in Taichung, Formosa, to be opened early in January, with Mrs. Glen Graber, R.N., in charge. The home is to take care of orphan and unwanted babies less than a year old, and will have a capacity of 50 children.

The contribution from our Iowa sisters for the Formosa Founding Home consisted of 200 diapers, 75 nightgowns, 150 crib blankets, 100 crib sheets, 75 shirts, 50 romper suits, 50 dresses, 70 towels, 50 washcloths, 30 receiving blankets, and 2 bolts of unbleached muslin abdominal bands. A generous supply of homemade soap and rags were also contributed.

• • •

The Associated Sewing Circles of Lancaster Co., Pa., are now at work assembling this order from the Weiler Children's Home in France where Mary Byler Classen is director: for girls—100 cotton dresses, 75 pants, 75 anklets, 75 sweaters; for boys—winter suits or sweaters and trousers, 75 knee stockings, 25 shirts, 25 sweaters, 50 jackets; 25 girls'

winter coats, 30 raincoats, 3 cases of shoes (approximately 200 pairs).

The Ohio adult and girls' circles are also contributing 100 nightgowns for the Weiler Home.

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Each of the three children's homes in Europe received a box of 50 dolls for Christmas. The dolls were of the unbreakable type and the clothing and blankets for the dolls were largely made by the girls who contributed them. A number of the dolls were cozily tucked in handmade doll beds.

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Have you arranged for your Day of Prayer service? You will find suggestions for this service in the January Missionary Sewing Circle Monthly and in the January 6 GOSPEL HERALD—Mrs. C. L. Shank.

From our Churches

BENTON, INDIANA

(Benton Congregation)

Dear Christian friends: As we take a spiritual inventory of our lives at the end of the year we are again reminded of the many blessings we have received.

As we think back now to those busy summer days when we were holding our Bible school we realize that God directed in every detail to make those days an inspiration to the teachers and pupils. The school held in our church had a better attendance than ever before. We also conducted a school in Kendallville, Ind., and supplied teachers for the Bible school at Lake Wawasee. We praise God for the opportunities He opened to us this past summer and pray that we may have been worthy stewards in these responsibilities.

One of the many activities sponsored by our Christian Workers' Fellowship is the monthly cottage meeting. These visits in the various homes of the community are conducted by enthusiastic young people and are proving to be a blessing to all.

Our sewing circle is not large in number, but we are anxious to do what we can to help in this phase of the Lord's work.

The group at prayer meeting have been having inspiring lessons and discussions in personal work. As an outgrowth of this workshop, some of the men have gone to the large towns near here to teach English as well as distributed tracts, and have made some good contacts in personal work in the taverns. Pray with us that these men may be used of the Lord to bring the Gospel to these needy souls.

Mrs. Franklin Kaufman.

CULP, ARKANSAS

(Bethel Springs Congregation)

The summer service unit for the Culp community taught at four Bible schools—Pleasant Valley, Advance, Lone Rock, and Bethel Springs. These four schools are sponsored by the Bethel Springs congregation. Additional teachers were supplied from the congregation but we were grateful for the excellent service of the unit which was composed of Mr. and Mrs. Gideon Eberly, Lancaster, Pa.; Mary Yutzy and Verna Yoder, Yoder, Kans.; Lavonne Miller and Regina Frey, Rensselaer, Ind.; Bro. Elam Hollinger, Brewton, Ala., was the evangelist for the revivals held in conjunction with the Bethel Springs Bible School, July 20-Aug. 8. Several persons confessed Christ.

Our Christian Day School opened on Sept. 3 with Edwin Alderfer as principal, and Theodore Walter, Mae Strubhar, and Arletta Seizer as teachers. Ruth Cressman, a nurse from the Culp clinic, has been instructing the girls in a home nursing class.

Dr. and Mrs. Meryl Grace from Doylestown, Pa., have opened a medical practice in Calico Rock. His brother John and his wife have also come and John is assisting in the work

as a laboratory technician. The local citizens are grateful for the services of a Christian doctor in this area.

The guest speakers for our Bible conference, Thanksgiving week, were J. R. Shank, Versailles, Mo., and Oney Hathaway, Bircb Tree, Mo.

On Sunday night, Dec. 7, the Optimus and Advance congregations met with us for a hymn-sing.

Bro. Nelson Kaufman was here for our communion service in December. One person was also received into the church at this time.

A quartet from Goshen College had charge of the service on Dec. 23. We enjoyed their program and fellowship.

Mrs. Ted Walter.

ELIDA, OHIO

(Pike Congregation)

Dear HERALD Readers: Greetings in Jesus' name. During the past months we have received many blessings, for which we are thankful to God.

Summer Bible school was held, July 21-Aug. 1, with an average attendance of 137, the highest being 155, and 54 with perfect attendance. Bro. Kenneth Brunk served as superintendent.

In the evening of Sept. 23 the young people's chorus gave a program at the Pleasant View Church, North Lawrence, Ohio, and the evening of Nov. 19 the chorus and Bro. Paul Smith gave the program at the Hebrew Fellowship, Toledo, Ohio.

The following families have gone to Florida for the winter: Vernon Morris, Ira Shank, Ohio Shank, Moses Miller, Clarence Augsburg, Amanda Brubaker, and Bertha Hartman. Bro. Reuben Brunk has gone to South America to spend the winter with his son Lawrence and his family.

We have had a number of speakers whose messages we enjoyed hearing, including: Ed Frey, Clarence Ramer, Frank Sturpe, Mary Good from India, Lloy Knies, William Kurts, Menns Snyder, James Bucher, Clarence Augsburg, Fred Augsburg, Elmer Yoder, Joseph Heatwole, Moses Roth, Eno Zuercher, Enos Hartzler, and Francis Fred.

The Christian Day School gave their Christmas program the evening of Dec. 19.

On Dec. 21 we had reports given on our home mission activities. After these talks James Welty, of the Rescue Home, gave a brief history of the home and told about the work being done there.

Bro. James Bucher, Portland, Oreg., started our evangelistic meetings on Dec. 23. He is giving the Word in full fulfillment.

Pray with us that at this place may continue to go forth sowing the seed. Psalm 120:6.

Mrs. Merle Stemen.

SARASOTA, FLORIDA

(Tuttle Avenue Congregation)

We have been enjoying many blessings from our Lord and Saviour.

Bro. J. Frederick Erb, Detroit, Mich., held evangelistic services from Dec. 1 to 15. These were inspiring messages and souls responded, giving their hearts to the Lord.

Four persons were taken into church membership by letter on Dec. 21.

On Christmas Eve, Bro. Enos Kurts and Sister Nettie Shetler were united in holy matrimony by our pastor, Bro. Myron Augsburg.

Our Sunday-school attendance has increased with about 100 more than we had a year ago at this time. Our Sunday school is sponsoring "The Mennonite Hour" each Sunday afternoon at 1:30 on station WFLB.

We are sorry to lose the Newcomer family as they leave for Indiana very soon. We hope they will come back to Florida again.

On Dec. 11 our sewing circle had its first meeting for this winter at the home of Bro. Henry Brunk.

The work of the colored mission is growing under the able leadership of Bro. Ernest Yoder. A new building is now being built. The Bible school for the colored which was held at our church last summer was well attended.

We feel the Lord is blessing us and we ask you to remember us in prayer. We are also looking forward to another Brunk Bros. revival to be held here in February.

We will be glad to come and worship with us when you come to Florida.

Verna Kaufman.

DUCHESS, ALBERTA

(Duchess Congregation)

Dear HERALD Readers: Taking a glance over the past year we humbly bow our heads in adoration and gratefulness to God—for the beautiful weather we have enjoyed with practically no snow, for His guiding and keeping hand, for His loving and comforting power, and for His sustaining grace—a God for every circumstance of life.

Those bringing us inspiring messages in word and song were: Harry A. Diener, Hutchinson, Kans.; Frank Byler and family, South America; Linford Hackman, Carstairs, Alta.; Bro. and Sister Josef Herschko, and Sister Edward Diener; A Cappella Chorus of Heston, Kans.; Bro. and Sister Ivan Magal, Harrisonburg, Va.; Bro. and Sister Amos Martin, Shippenburg, Pa.; ordination of Bro. Loyal Roth, Culp, Alta.; and Bro. Milo Stutzman gave us an interesting account of his trip to the Holy Land.

Four of our young people are away attending school—Raymond Bruhaker, Virginia Ramer, Mabel Lauver, and Gwen Wenger. We wish them God's blessing in preparing for future service.

The past two weeks God has searched our hearts through the instrumentality of Bro. C. J. Ramer and Bro. Willis Yoder, Smith, Alta. As we enter this new year our desire as a church here is to praise God with our lips, to worship Him with our hearts, and to glorify Him with our lives. Mary Martin.

MINOT, NORTH DAKOTA

(Fairview Congregation)

Dear Readers: Early in November Bro. and Sister Mark Ross were in this community, and while here he had evangelistic meetings at the Rockway Chapel near Minot. There is now a class receiving instruction preparatory to baptism. We are expecting Bro. John Stoll and his family to move near the chapel soon to help in the work this winter.

The evening of Dec. 13 was the first session of our Bible conference with Bro. L. A. Kuffman, Glendive, Mont., and Bro. Noah Landis, Alpha, Minn., as speakers. The three sessions on Sunday were also very inspirational. We appreciate having these brethren come to teach us.

May we be faithful learners of Bro. John Stoll and his family to move near the chapel soon to help in the work this winter.

PARNELL, IOWA

(West Union Congregation)

For those who love the Lord the holiday season is one of spiritual feasting and refreshing. The sermon for Thanksgiving Day was brought by Bro. Robert Yoder from the Lower Deer Creek Church.

Bro. and Sister Eva Swartzendruber, Hydro, Okla., have been here visiting their daughter. He preached to an appreciative audience on Christmas.

New Year's Day forenoon was spent in a business meeting. Since the forenoon was a certain amount of planning to keep the wheels running smoothly, the group again voted on ones to perform certain duties. Some were re-elected to the posts they had been filling. Newly elected members are Paul E. and Sister Ruth Extension Committee for three years, and Herman Ropp to the Library Committee.

Although the number worshipping with us is smaller, we praise God that we are raising many of our members to teach His Word in near-by missions. Our Extension Committee is still actively engaged in seeking out needy fields. They say that God will reveal His will that many more will have opportunity to labor for Him.

Bro. and Sister Amos Gingerich have left for Wellesley, Ont., where Bro. Gingerich will again teach in Bible school. Ella Kinsinger.

PLAIN CITY, OHIO

(Sharon Congregation)

DEAR HERALD Readers: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

We were glad to have Bro. Josef Herschko with us on the evening of Dec. 8. Nov. 23-30 was the date of our annual Bible Conference. The Lord faithfully used Bro. Frank Byler in bringing the Word to us and the Holy Spirit worked in us. There were a number of dedications to the Lord's service.

We can pray that the Holy Spirit will use the Word sown to bring yet others to a saving knowledge of Christ.

Our new mission outpost near Waverly, Ohio, is being blessed by the Lord. The Sunday-school

attendance is about 55. The Sunday evening services every other Sunday evening are attended by more adults. Forty were present one evening. This work is in charge of Bro. and Sister Nell Beachy from this congregation, and Bro. and Sister Paul Kuffman from the Central Church, Elida, Ohio.

Our officers for this year are: Supt., Erwin Kuffman and Orrin Smucker; Primary Supt., Phil Troyer; Treas., Edwin Martin and Menno Yoder; Church Chor., Roman Miller and Mrs. Henry Miller; S.S. Chor., Ruth Kuffman and Anna Miller; Ushers, Edgar Kuffman, Bill Miller, and Wendell Miller; Cor., Mrs. Roman Miller; Ext. Comm., Noah Frey and Lee Miller; Ohio Mission board member, Henry Troyer. Mrs. Roman Miller.

FIELD NOTES (Continued)

water baptism, and two by confession, on Dec. 31.

Sister Lydia Lehman spoke concerning European relief needs to the Oak Grove sewing circle, Smithville, Ohio, on Jan. 12.

Speakers at a Christian Life Conference at the Tuttle Avenue Church, Sarasota, Fla., Jan. 9-11, were Truman Brunk, Denbigh, Va., and J. R. Mumaw, Harrisonburg, Va. Five persons were received into church membership there on Jan. 6, and about 100 participated in the communion service, with Bro. Brunk officiating in both services.

The Brunk Bros. evangelistic party will begin a campaign in Sarasota, Fla., beginning Feb. 22 running into March. The tent will be erected on the Sarasota fairground.

Bro. and Sister James H. Lark, Chicago, Ill., will be engaged in evangelistic meetings at the Mennonite Gospel Chapel for colored in Sarasota, Fla., Jan. 18-25. This work is conducted by the Tuttle Avenue congregation.

The Hopedale, Ill., congregation gave the evening program at Metamora, Jan. 11.

Bro. S. F. Coffman and daughters attended the Old Folks Singing at Harrisonburg, Va., on New Year's Day. After visiting old friends they plan to spend a short time in Florida.

Thirty-five people from Scottdale helped to clean up a building which is being converted for mission purposes by the Harbor of Hope Rescue Mission on Pittsburgh's Northside.

Bro. Lowell Mumaw, R. 5, Goshen, Ind., again announces that Brunk Bros. evangelistic tape recordings are available at the Gospel Book Store, Goshen, Ind.

The Orrville, Ohio, congregation has announced that Beams of Light and Words of Cheer will be mailed to the homes of children in the kindergarten, primary, junior, and intermediate departments. Fewer copies will be required and distribution will be easier this way.

The Rocky Ridge Church, Sellersville, Pa., sent a busload of workers to the Lighthouse Mission in New York to give a program there.

The South Union congregation, West Liberty, Ohio, has voted to send a small monthly gift as a token to its young people who are in voluntary service.

Members of the Kitchener, Ont., congregation have given a new car to their associate pastor, Bro. J. H. Hess.

The Heston College congregation has

adopted a budget plan of giving. The offering of the fourth Sunday will be used for the building fund. On the other Sundays forty-four per cent of the offering will go to the general fund, thirty-three per cent to the mission fund and twenty-three to the relief fund. The total budget for the year is almost \$8,000. Money above this budget will go to the General Mission Board.

Five persons were received into church fellowship at Kokomo, Ind., on Jan. 18, three by baptism and two by letter.

Announcements

B. Charles Hostetter and the Mennonite Hour chorus at Frazer, Pa., Jan. 25.

"The local congregation and other organizations," will be the theme at Hess YPM at Lititz, Pa., Jan. 25, with Bro. Jacob Rittenhouse, Lansdale, Pa., speaking.

Indiana I-O men at Prairie Street, Elkhart, Ind., 1:30 p.m. Jan. 20.

Christian Life Conference, all day Feb. 8, at Tenth and Harrison, Wilmington, Del., with C. F. Derstine, Kitchener, Ont., as speaker.

Annual Christian Day School meeting at Gingrichs, southeast of Lebanon, Pa., Feb. 14, with Daniel Wert, Harvey E. Shank, Mark Peachey, and Simon G. Bucher, as speakers.

Visiting Speakers

Dec. 14: Lloyd Conrad, Wakarusa, Ind., at Pleasant Hill, E. Peoria, Ill.; Sherman Maust and men's quartet, Upland, Calif., at Relief Rescue Mission, Los Angeles, Calif.

Dec. 21: Gideon G. Yoder, Doylestown, Pa., at Locust Grove, Elkhart, Ind.; George F. Brunk, Sarasota, Fla., at Huntington Avenue, Newport News, Va.; Leonard Garber, Winton, Calif., at Nampa, Idaho.

Dec. 28: William G. Detweiler family, Orrville, Ohio, at Pinto, Md.; D. A. Yoder, Elkhart, Ind., at Locust Grove, Elkhart; Ralph Stahly, Wakarusa, Ind., at Nappanee, Ind.

Jan. 4: S. F. Coffman, Vineland, Ont., at Pinecraft, Sarasota, Fla.; R. P. Dayton, Ridgeley, W. Va., at Cumberland, Md.; Lester Wyse, Hartsville, Ohio, at Canton, Ohio; Daniel Kuffman, Leonard, Mo., at Yoder, Kans.; Josef Herschko, Harrisonburg, Va., at Albany, Oreg.; Sanford E. King, Hutchinson, Kans., and George R. Zook, Graceton, Minn., at West Liberty, Windom, Kans.

Jan. 11: Alvin F. Detweiler, Allentown, Pa., and Souderton men's chorus at Rocky Ridge, Sellersville, Pa.; Paul Swart, St. Jacobs, Ont., and ladies' quartet at Selkirk, Ont.; R. S. Koch and wife, St. Jacobs, Ont., at Hawkesville, Ont.; A. C. Good, Sterling, Ill., at West Sterling; Eli Miller, Elton, Pa., at First Mennonite, Johnstown, Pa.; Laura Metzler, North Lima, Ohio, at Leetonia, Ohio; C. M. Helmick, Pinto, Md., at Cumberland, Md.; Aaron M. Shank, Myerstown, Pa., at East Petersburg, Pa.; D. A. Yoder, Elkhart, Ind., at Tedrow, Waucon, Ohio.

Jan. 18: John Lehman, Sanford, Ala., at Congregational Mennonite, Marietta, Pa.

Evangelistic Meetings

E. S. Garber, Nampa, Idaho, at Winton, Calif., beginning Feb. 4.

GRACE AND BEAUTY (Continued)

that which is morally beautiful, and to abhor that which is foreign to godliness. The desire to be like Christ seeks those things that make men so, and shuns the things that are unlike Him. Bodily decoration, make-up, jewelry, nakedness, and immodesty are not included in this person's wardrobe. "For ye died, and your life has been hid with Christ in God" (Col. 3:3, Gr.). After this experience, desire for self-glorification has also died. Christ, His cause, and His glory are now everything. This person now lives for the purpose of adding luster to the divine glory (1 Cor. 3:18; Eph. 1:6, 12), and demonstrating this to men for their enlightenment and salvation.

Since the whole life of a saint of God is a total witness for God, to the world, lived for Christ, by the power of Christ, to save souls for Him, we call upon every soul that has named the name of Christ for a one hundred per cent dedication to live such a life.

Certainly a "saint" seeks to have all of his thoughts, words, and acts, including the clothes he wears, not only conformed to, but to be an expression of the principles and truth of the Word of God.

The saint of God (and don't try to get to heaven by being anything less) not only determines that his total life shall be a witness for God, but he labors and prays that this witness shall be effective in saving men. "The love of Christ constraineth" this man. This is a first and a must with him. Everything else is secondary. "He that loveth . . . more than he is not worthy of me."

The Christian's life runs counter to the life of the worldling at every point. He is a citizen of another country, the subject of another kingdom, the son of another Father, living in another realm, indwelt by another Spirit, obeying another law, having another objective, going to another place, reaping another destiny and reward. His life is, therefore, as different from the world as the Bible is different, and for the same reason. His life is an expression of the truth and righteousness of God.

Quarryville, Pa.

FAMILY CIRCLE (Continued)

from the place of worship on the Lord's day. As early as our young minds could grasp it, we were taught reverence in the house of God. Now and again I remember Mother slipping away to her quiet place when the cares of motherhood seemed to press heavily upon her. In later years, coming home late at night, I would see Mother kneeling by her bedside praying for her wandering child. That pierced my heart, sending an arrow of conviction right through. Those scenes seemed to haunt me day and night and many times saved me from falling into greater evil. The Bible was not a book

stored away. It was daily read and strictly adhered to by our parents. What was it that tugged at our heartstrings? Was it not their faith and example? No need to ask why we could resist no longer in embracing the Christ who was indeed the Head of our home. Oh, the joy of our parents when one by one we accepted their Saviour. Their lives taught us to remember our Creator in the days of our youth.

I owe a great debt to Christ, the church, and my fellow men. Love only has made possible such a heritage. Almighty God loved me to the extent of giving His Son. Christ loved me enough to die in my stead. My forefathers for generations back possessed some of that love in order to present to me a heritage undefiled, which fades not away. Such love and such a heritage prompts me to say with the poet,

"Love so amazing, so divine,
Demands my soul, my life, my all."

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Alderfer.—To Edwin and Helen (Wade) Alderfer, Culp, Ark., a fourth child, a daughter, Mary Wade, Jan. 3, 1953.

Bare.—To Ivan and Ardis (Roth) Bare, Cheshire, Conn., a first child, a daughter, Rosella Faye, Oct. 7, 1952.

Beck.—To Gaylord and Esther (Liechty) Beck, West Unity, Ohio, a daughter, Anna Marie, Dec. 22, 1952.

Bergey.—To Horace S. and Ruth (Clemens) Bergey, Hatfield, Pa., a son, Kenneth, Dec. 23, 1952.

Birky.—To Harlan and Ruby (Oyer) Birky, Foodland, Ill., a second child, a son, Joe Allen, Oct. 24, 1952.

Breneman.—To Charles and Mabel (Bear) Breneman, Cloverdale, Ohio, a daughter, Miriam Rose, Dec. 22, 1952.

Breneman.—To Floyd and Louise (Miller) Breneman, Kalona, Iowa, a daughter, Kristen Louise, Dec. 23, 1952.

Denlinger.—To J. Irvin and Miriam (Landis) Denlinger, Lancaster, Pa., a third child, Deborah Kay, Dec. 23, 1952.

Detweiler.—To Solomon and Alta Mae (Beachy) Detweiler, Pottstown, Pa., a son, LeRoy David, Dec. 14, 1952.

Driver.—To Fred and Ethel (May) Driver, Waynesboro, Va., a third child, a son, James Leslie, Dec. 14, 1952.

Driver.—To Ruel W. and Clara (Burkholder) Driver, Waynesboro, Va., a daughter, Velma Kathryn, Jan. 1, 1953.

Ebersole.—To Ernest C. and Grace (Breneman) Ebersole, Landisville, Pa., a third son, Jay Rollin, Dec. 27, 1952.

Eisenberger.—To George D. and Esther (Thomas) Eisenberger, Ronks, Pa., a daughter, Janice Marie, Dec. 11, 1952.

Fisher.—To Earl and Helen (Holdeman) Fisher, Ephrata, Pa., a second child, a daughter, Donna Marie, Dec. 23, 1952.

Good.—To Cloyd G. and Esther (Herr) Good, New Holland, Pa., a son, Kenneth, Dec. 29, 1952.

Graher.—To Clarence and Saloma (Bare) Graher, Mt. Pleasant, Iowa, a sixth child, a daughter, Barbara Rebecca, Dec. 31, 1952.

Graber.—To Dwight and Mary Frances (Keith) Graber, Crawfordville, Iowa, a son, Douglas Wayne, Nov. 28, 1952.

Groff.—To John and Verna (Herr) Groff, Pequpa, Pa., a first child, a son, John Frederick, Dec. 11, 1952.

Harnish.—To John L. Jr., and Bernice (Klingensmith) Harnish, Elkhart, Ind., a first child, a daughter, Ann Louise, Dec. 28, 1952.

Hege.—To Albert E. and Mary Elizabeth (Eby) Hege, Hagerstown, Md., a second child, a daughter, Louise Darlene, Dec. 26, 1952.

Heiser.—To Harold and Mary Ann (Springer) Heiser, Fisher, Ill., a third child, a daughter, Kathy Ann, Jan. 2, 1953.

Hilty.—To Marvin S. and Mary (Richard) Hilty, Archambault, Ohio, a first child, a son, Dale Marvin, Dec. 19, 1952.

Hooley.—To Max and Patricia (Rohrer) Hooley, Ligonier, Ind., a second child, a daughter, Louise May, Dec. 29, 1952.

Huber.—To Oran L. and Naomi (Driver) Huber, Waynesboro, Va., a second child, a son, Virgil Joseph, Dec. 19, 1952.

Krabill.—To Maurice and Verdella (Widmer) Krabill, Louisville, Ohio, a daughter, Phyllis Dianne, Nov. 20, 1952.

Kreider.—To J. Richard and Pauline (Miller) Kreider, Manheim, Pa., a second child, a son, John Richard, Jr., Dec. 18, 1952.

Kurtz.—To Lester and Frances (Zimmerman) Kurtz, Morantown, Pa., a first child, a daughter, Patty Diane, Dec. 30, 1952.

Landis.—To Paul M. and Mary (Kurtz) Landis, Crockett, Ky., a third child, a son, John Stephen, Dec. 13, 1952.

Martin.—To Enos G. and Ruth (Leaman) Martin, Hummelstown, Pa., a third child, a son, Jay Leslie, Dec. 25, 1952.

Martin.—To James H. and Clara (Horst) Martin, New Holland, Pa., a daughter, Norma Jane, Dec. 24, 1952.

Martin.—To Mervin and Catherine (Eshleman) Martin, Smithsburg, Md., a fourth child, a son, Daniel Jay, Dec. 16, 1952.

Miller.—To Daniel E. and Sarah (Bender) Miller, Lancaster, Pa., a fifth child, a daughter, Mary Ellen, Dec. 16, 1952.

Mininger.—To James L. and Emma (Good) Mininger, Hatfield, Pa., a third child, a son, David Noel, Dec. 24, 1952.

Nitzsche.—To William and Luella (Stutzman) Nitzsche, Bismarck, Neb., a third child, a son, Floyd LeRoy, Dec. 15, 1952.

Ross.—To Richard F. and Elizabeth G. (Breneman) Ross, Elida, Ohio, a fifth son, David Michael, Jan. 5, 1953.

Saltzman.—To Delmar and Lois (Kuhns) Saltzman, Strang, Neb., a son, Terry Allen, Nov. 29, 1952.

Schlenger.—To Ward and Katharine (Saffell) Schlenger, Orrville, Ohio, a son, Stanley Ward, Dec. 12, 1952.

Schrock.—To John and Edna (Canen) Schrock, Goshen, Ind., a third child, a son, Kerry Lee, Jan. 1, 1953.

Schrock.—To William and Dorothy (Slauhaug) Schrock, Mylo, N. Dak., a second child, a daughter, Wanda Mae, Dec. 23, 1952.

Sieber.—To Paul and Martha (Meek) Sieber, West Liberty, Ohio, a son, Martin Floyd, Dec. 21, 1952.

Slauhaug.—To Fred and Barbara (Hostetter) Slauhaug, Denhigh, Va., a third child, a son, Samuel Frederick, Dec. 25, 1952.

Smith.—To Winston L. and Dorothy (Heathwole) Smith, Dale Enterprise, Va., a third daughter, Nancy Carol, Dec. 19, 1952.

Smucker.—To Mark and Kathryn (Hertzel) Smucker, Elverson, Pa., a fourth daughter, Charle Sue, Dec. 19, 1952.

Swartzendruber.—To Titus and Lucille (Stelder) Swartzendruber, Shickley, Neb., a daughter, Nancy Louise, Nov. 29, 1952.

Troyer.—To Jerry L. and Elizabeth (Miller) Troyer, Ligonier, Ind., a fourth child, a son, Jerry Stephen, Dec. 31, 1952.

Widrick.—To Loyd and Leona (Jurtz) Widrick, Lovellville, N.Y., a seventh child, a daughter, Cynthia Susan, Dec. 19, 1952.

Wissler.—To Roy H. and Martha (Byer) Wissler, Litzitz, Pa., a son, Roy Darwin, Jan. 4, 1953.

Yoder.—To John and Dorothy (Embleton) Yoder, Greenwood, Del., a second daughter, Judith Lynn, Dec. 21, 1952.

Yoder.—To Russell and Miriam (Whitless) Yoder, Heaton, Kans., a third child, a son, Sheldon Earl, Oct. 7, 1952.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Basinger—Detweiler.—Ralph Basinger, North Lima, Ohio, congregation, and Carolyn Detweiler, Leotosa, Ohio, congregation, by S. A. Thor at the home of the officiating minister Dec. 27, 1952.

ley Plank, Kalona, Iowa; Clarence, Engadine, Mich. Also surviving are one foster daughter (Edna—Mrs. George Dintamin), 59 grandchildren, 39 great-grandchildren, and a large number of other relatives and friends. Two sons (Amos and Jay) preceded him in death. He accepted Christ in his youth and became a member of the Mennonite Church. He was active in the work of the church and a regular attendant as long as health permitted. Funeral services were held at the Shore Mennonite Church, Shipshewana, Ind., in charge of Josiah J. Miller, Percy J. Miller, and Oscar S. Hostetter.

Wagman, Ross Edward, son of the late Alexander and Mary Wagman, was born Aug. 11, 1885; passed away suddenly as the result of a heart attack at his home in Pond Bank, Pa., Dec. 14, 1952. He is survived by his wife (Mae), 2 sons (Rennis and Gilson, both of Pond Bank), one brother (Bruce), and one sister (Mrs. Viola Bumbaugh). Funeral services were held at the Grove Funeral Home, Waynesboro, Pa., Dec. 17, in charge of Harvey E. Shank and Edward Clark. Burial was made in the Mount Zion Cemetery, Mount Alto, Pa.

Wiley, Danny Ray, infant son of David and Laura (Shetler) Wiley, Springs, Pa., was born at the Memorial Hospital, Johnstown, Pa., Dec. 20, 1952, and passed away the same day. Surviving are his parents, one brother (Larry Jay), 4 grandparents, and 6 great-grandparents. Graveside services were held at the Kaufman Cemetery, Davisville, Pa., in charge of Irvin Holsopple.

Witmer, Ellen S., daughter of the late Peter and Elizabeth (Strickler) Witmer, was born June 25, 1877; passed away at the Myers Rest Home, Landsville, Pa., Sept. 17, 1952; aged 75 y. 3 m. 8 d. Four brothers and sisters survive (Elizabeth S., with whom she resided at Salunga, Pa.; Jacob S., Elizabethtown, Pa.; Peter S., Florin, Pa.; and Fannie S.—Mrs. Martin Ehlersole, Mannheim, Pa.). She united with the Mennonite Church in her youth and was a faithful member until death. Funeral services were held Sept. 20, at the Salunga Mennonite Church where she attended regularly, in charge of Henry E. Lutz, Christian Frank, and Barton Gehman. Burial was in the Kraybill Cemetery, Mount Joy, Pa.

ITEMS and COMMENTS

The Kentucky Council of Churches has initiated a program to curtail divorces by observing the following rules: Make a determined effort to counsel every couple before agreeing to marry them; keep in contact with each couple after their marriage; ask each couple to promise to contact the minister who married them or some other minister in the event of family discord.—D. Carl Yoder.

A new Dutch translation of the Bible, the first since 1637, was published in 1952 by the Netherlands Bible Society.

Worldover Press reports that Prince Adalbert of Bavaria, West German ambassador to Spain, is helping the German firm of Krupp to establish under Spanish names a number of arms factories. A leading Paris daily paper has charged that these armament factories are being financed by the United States.

The union of the three largest Presbyterian churches—U.S.A., U.S., and United—is a live prospect. All three took favorable action this year and a plan of union is being prepared for submission to the three general assemblies in 1953.

"Almost every page of the Gospel contains good news to the poor, compassion for

helpfulness for people in need," said Dr. Frank Laubach, literacy expert and missionary educator recently. "We missionaries who go out to the hungry masses are usually very harmless people," he said. "But we carry a Bible with us which contains social dynamite. It arouses tremendous longings and hopes ... it sets ... minds free...."

A recent decision of the United States Supreme Court made it clear that separation of church and state in this country does not mean that the state is to show callous indifference or hostility toward religion. "We are a religious people whose institutions presuppose a supreme being," says the majority opinion.

A revival in the Greek Orthodox Church in Greece has been influential in raising the standards of training for the priesthood. Twenty years ago 70 out of 7,000 Orthodox parish priests had a university education. Today that number has been raised to 700. Youth work has been started and lay organizations have been formed. The number of Sunday schools has risen to 3,000. The religious press is more widely read in Greece than the secular press, according to Theology Today.

Churchmen involved in a lawsuit over control of the Bible Protestant Church at Koonsville, Pa., were advised by the County Court to seek the solution of their differences in prayerful meditation and in the Bible. "We feel that it is incongruous that such a matter should be in a court of law," said the judge. "We urgently suggest to the litigants that a much better solution may well be found if they should all convene in prayerful meditation in the temple of Him who is omnipotent and omniscient, in whose worship they are all in unity. Perhaps in such a background the darkness of the dispute which now besets them may fade into a mere shadow in the piercing light of His majestic power." Thus was it necessary for this representative of government to remind this Protestant church that it is a Bible church.

Clergymen of Cleveland, Ohio, working in close co-operation with the Department of Domestic Relations of Common Pleas Court, went to the aid of 450 distressed couples in the past year. This was in addition to thousands of cases handled before divorce petitions were filed. Some clergymen report that they were able to effect reconciliations in approximately 60 per cent of the cases. The clergymen report that there is a good chance for reconciliation if they are called into the situation before a deep-seated hate has developed between couples. They said the majority of cases that have come to their attention may be traced to the following causes: excessive drinking, in-law interference, infidelity, "quickie" marriages, immaturity of one or both of the people involved, and an unwillingness to share responsibility.

The World Health Organization reports from Geneva that since the end of the war

Why use . . .



Mennonite Church Bulletins

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there have been not only more marriages and more births but a falling of the death rate over most of the globe.

Bible and Scripture sales by the Italy agency of the British and Foreign Bible Society were greater this year than in any twelve-month period since the war. A total of 12,000 volumes were sold, of which 10,757 were complete Bibles.

Religious News Service reports that Mr. and Mrs. Eisenhower have selected National Presbyterian Church as their place of worship in Washington. The pastor of this church will conduct a pre-inaugural service for members of the Eisenhower family on the morning of January 20, just before the general becomes president of the United States.

Juvenile crime authorities, as quoted by Between the Lines, report that there is a 20 per cent increase in juvenile crime since 1948. The type of crime formerly committed by boys of sixteen is now being committed by boys of ten.

Start a Mission Study Course NOW!

A MISSION study course provides a way to get acquainted with the mission outreach of our church. Such a course includes information about the people, the land, the political situation, religious and economic conditions, and the Mennonite mission program of evangelism.

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MENNONITE PUBLISHING HOUSE, SCOTTDALE, PENNSYLVANIA

A release of the National Council of Churches shows that 47 Protestant and Eastern Orthodox communions reported a total of more than 1¼ billion dollars contributions in 1952, an increase of over 10 per cent over the previous year. The average contribution was \$34.32 per member. Seventh-Day Adventists rank first in per capita giving with \$131.00. Our own Mennonite Church ranks seventh with per capita giving of \$28.07. We feel quite certain that this figure does not include all the giving of the Mennonite Church. For purpose of statistics, certainly we could improve our method of giving through recognized channels, so that all giving would count. Let us trust it all counts with the Lord.

Frank Gannett in a letter to Dwight D. Eisenhower urged the president-designate to include in plans for reorganization of the executive branch of the government the establishment of a Department of Peace, "where the cabinet officer as its head would be on a par with all other cabinet members" in authority. He declared that "Unification for peace is just as essential for our national security as unification of our armed forces." We do not believe that a department of peace in the government could in itself achieve peace, but we welcome any direction made to the end of pushing back in men's minds the frontier of war.

Corporations have become important sources of gifts in this country, according to the Russell Sage Foundation. Corporation profits may be distributed in gifts up to 5 per cent and

many corporations are using the opportunity. In 1949, the latest year for which government figures are available, corporate gifts were reported at \$223,000,000. This figure has probably passed \$300,000,000 in 1952.

Because its missionaries have been driven out of Communist China, the United Church of Canada is launching a large-scale mission program in Africa this year. A contingent of missionaries including some of those expelled from China are being sent to Northern Rhodesia as the vanguard of what will eventually be a large force ministering to natives in the populous copper mining fields. This is the first new mission field entered by the United Church since its formation in 1925.

The Sunday School Times reports that the Danish government had forbidden the sale of alcoholic liquor to the Eskimos of Greenland. But when the American army came into Greenland they had to have their drink, and a great deal of alcohol has been shipped to Greenland. Now the Danish government, not wishing to conflict with the Americans, has done away with its restrictions.

The Red invasion of Tibet has had the effect of swelling the Tibetan population cen-

ters to the south of the Himalayas fourfold, thus bringing in range of the Gospel a very considerable number of these remote people.—Sunday School Times.

On December 6, Cardinal Segura of Seville, Spain, attacked freedom of the press as "the most universal, the most pernicious, and most seductive" of modern evils. At the same time a handbill circulated in the city urged direct action by Catholics against Protestants.—Christian Century.

Twenty-four persons met on the athletic field of the University of Chicago to celebrate the tenth anniversary of the first atomic chain reaction, which took place on that spot on December 2, 1942. The Chancellor of the University, speaking on the occasion, said that "what was done here has staggered and troubled the minds of men ever since." What a commentary on human endeavor! We struggle to achieve what, when achieved, staggers and troubles our minds.

A resolution asking the committee on the Revised Standard Version of the Bible to consider certain changes in its translation was adopted by the National Council of Churches General Assembly in Denver.

JUN-55

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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NUMBER 4

The Fear of God

By William G. Detweiler

And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear.—1 Pet. 1:17.

Here God is spoken of as both Father and Judge. Let me say at once, however, that God is not the Father of all men. All men are spiritually not brothers. God is not the spiritual Father of all, but only of those who are believers in the Lord Jesus Christ. As believers we can and do call on Him as Father: recall that Jesus taught His disciples to pray, addressing God as "Our Father, which art in heaven." Thank God that we have the privilege of calling on Him as Father. What a blessing we have to come unto Him with our needs and our joys as a child to its earthly parent!

But note that He is also the Judge. How does He judge? Is He One who can be bribed? Is He a respecter of persons? Will He show leniency to the powerful, the rich, the great? He will not. He judges without respect of persons. Your wealth will not aid you in securing mercy with God. Neither will your family prominence. Neither will your rank in life. Race does not influence Him. The color of your skin, the size of your bank account, the position you hold, the number of friends you have, your social standing—all these will not influence God as your judge. He judges according to every man's work.

Is faith then not important? Are we saved by works? Faith is very important, or should I say all-important? We are saved by faith. We are being kept by faith. In a sense all is by faith. But a saving faith is one that shows itself in obedience. It is manifested in works. A man who lives in sin and does wicked works shows that he has not faith. Our works are the fruit of our belief or unbelief. So God judges according to our work. Because of this we should pass the time of our sojourning here in fear.

We are living in a time when the emotion of fear is not given its rightful and Scriptural place. The time was when people feared God, saved and unsaved. The time was when people were afraid to do sin, when they feared the judgment of God, and the results of that judgment. Of Noah we read that he was

moved with fear, and therefore built the ark as the Lord had commanded him. I believe that it is altogether proper to appeal on the basis of fear to the unsaved who reject the Lord Jesus Christ. Paul preached judgment, even to those in great authority. John the Baptist preached judgment, even to the king. Jesus Himself preached judgment. The prophets of the Old Testament preached judgment. But today when a preacher dares to open his mouth against sin and preach judgment and eternal damnation many will raise their voices against him.

Too long have we preachers lulled the people to sleep. We preached to them of how loving, kind, gracious, forgiving, and long-suffering God is, and failed to tell them that God is also just, stern, and holy. To those who are repentant and tired of their sin we need to preach the love of God, the grace of God, and the mercy of God. But to those who are hardened, willful, stiffnecked, and stubborn we need to preach the wrath of God, the justice of God, the judgment of God.

Mary Slessor and Dr. Talmage, two great servants of the Lord in the past, testified that they were saved through fear of hell.

Dr. Timothy Dwight, the founder of Yale University, said, "Few, very few, are ever awakened or convinced by the encouragements and promises of the Gospel, but almost all by the denunciation of the law. The blessings of immortality and the glories of heaven are usually, to say the least, preached with little efficacy to an assembly of sinners."

In his fine book, *Crowded to Christ*, L. E. Maxwell quotes from *The London Times* as follows: "Among the causes of the drift away from churchgoing and of the relaxation of moral standards which have come about within living memory, there can be little doubt that one of the chief has been the disappearance of the belief in eternal punishment. Rightly or wrongly, men are not afraid of God as they used to be, and have cast off the restraints which fear imposed." If we preachers preach that there is no eternal punishment and that there is no judgment to come, men will lose their fear of God, their fear to sin, and will go on in all kinds of wickedness.

Even we believers, while we love the Lord, and are conscious of Him as our Father in heaven, need to walk in fear. Peter speaks of this a number of times in this epistle. In 2:17 he says, "Fear God." In 2:18—"Servants, be subject to your masters with all fear." In 3:2—"While they behold your chaste conversation coupled with fear." In 3:15—"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Paul likewise speaks of believers having the fear of God. "Submitting yourselves one to another in the fear of God" (Eph. 5:21). "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1). "Work out your own salvation with fear and trembling" (Phil. 2:12). "Knowing therefore the terror of the Lord, we persuade men" (II Cor. 5:11). Jesus Himself said, "And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell." And then, as if to emphasize this truth, He added, "Yea, I say unto you, Fear him" (Luke 12:4, 5). To me it is interesting to note to whom Jesus spoke these words. They were not spoken to the hardened, self-righteous, Christ-rejecting

Sinners' Choice

By Bertha L. King

What wails of anguish and bleak despair
Pervade the awful blackness there;
Place of the damned, in hell's own bed,
Eternally dying, yet never dead!

Fiends and devils for company,
Sorrow, remorse, and misery;
No friend, no God to help you there,
When you call—none to hear.

No welcome in the land of gloom,
No ease from the pains of fiery doom.
Bound with fierce chains that none can sever;
Hopelessly lost—forever and ever!

Jesus died once, long ago;
And giveth light, that all may know
The way of escape from God's great wrath;
Come, follow His shining blood-bright path—
And Live!
West Liberty, Ohio.

Pharisees, but to His friends, for He addresses them as "my friends."

I believe that we need to appeal to men's and women's emotion of fear. Too long have we tickled their ears and spoken to them those things that did not arouse them of their sin and their lost condition. Too long have we lulled them to sleep even though they are on the very brink of hell and eternal damnation. Too long have we allowed the devil to use us to give them a spiritual hypodermic to put them to sleep in their sins. We need more men who will go up and down our country and preach the message of judgment and repentance. We need men like John the Baptist who will dare to tell even those in high places of authority of their sin. We need men like the prophet Nathan who will dare to say to rulers, "Thou art the man." We need men like Jonah who will dare to go up and down the streets of our cities warning of the coming judgment of God that will surely fall unless men and women repent of their sins. We need men like the prophet Jeremiah who will expose sin and hypocrisy and godlessness even though they, like him, will be cast into the dungeon. We need men like Ezekiel who will dare to tell the professed people of God their spiritual harlotry of which they are guilty in forsaking God and going after the world. We need men like Paul who will dare to speak of righteousness, temperance, and judgment to come to those in high places.

Please note that when Paul thus spoke to Felix, Felix trembled. Acts 24:25. Is it because we are not willing to preach judgment to come that people no longer fear and tremble? Is it because we are afraid to preach against sin that people are no longer under a sense of guilt and condemnation? Is it because we have ceased to preach the wrath of God that people are no longer afraid to play with sin? The unbelief of our day is appalling. People are frank to say that they are not afraid to die in their sins. They freely confess that they do not believe in eternal punishment. They are not conscious of the terror of the Lord. Rom. 3:18 applies here—"There is no fear of God before their eyes."

Were these things true only of those who do not bear the name of Christ, then there would be far less need for alarm. But many today, yes, I say many, who call themselves Christians have lost the fear of God. Many in the churches no longer believe in judgment to come, in life after death, and in eternal punishment. Many in the churches no

longer are conscious of the terror of the Lord, and are therefore under no great restraint to commit sin. They take light of sin. They play with sin. They love sin. They fear not the judgment of God against sin. Sin to them has lost its sinfulness. Sin to them is a relative thing. Sin to them is not something for which they must give an account to a holy God. They never expect to have to answer for their sins.

Not for one moment am I preaching that we are saved by works. We are saved by grace through faith without works. But I do want to say that we will be judged by our works. A man sins because he does not believe. A Christian lives a holy life because he believes in Christ. Men cannot see our faith, but they can see our deeds. In the sight of men we are justified by our works, but in the eyes of God, who knows our hearts, we are justified by faith.

But bear this in mind that "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (1 Cor. 5:10). And then immediately Paul adds, "Knowing therefore the terror of the Lord, we persuade men." Bear in mind also that at the great white throne judgment, when the dead, small and great, shall stand before God, when the books shall be opened, the dead shall be judged according to their works. Rev. 20:21.

"Pass the time of your sojourning here in fear."

I would appeal to those of you who are saved to remember this exhortation which Peter made to the believers then, that you pass the time of your sojourning here in fear. Your life is a mere sojourn. This world is not your home. You are on a pilgrimage. Heaven is your home. You are strangers and pilgrims here. While you sojourn here, do it in fear. You are trusting the Lord for salvation. You have accepted Christ. Now live wholly for Him. Be afraid lest you grieve Him. Be afraid lest you disobey Him. Have the fear of God in your hearts. He will not tolerate sin. Sin must be reckoned with. Sin must be judged. It was judged in our own lives. Sin is nothing to be trifled with. God's Word cannot be dealt with lightly. He expects implicit obedience to all His commands.

I appeal to you who are not saved. You love sin. Yes, you do. That is why you are not saved. If you did not love sin,

(Continued on page 93)

Our Readers Say—

... I'm writing about Robert J. Baker's recent YCC article, "The Senior Play." ... for some time I've been thinking in the same channel as Baker and was delighted to see the whole concept so appealingly put. I hope everybody that reads it catches on that it applies almost as well to viewers of plays as it does to participants. Just about as well, I would say, as the argument that if we won't use tobacco because of religious convictions, then we shouldn't raise it either. I trust too that readers of this article will include those seniors and others sorely tempted in the same direction in our institutions of higher learning. There's a fancy name these days for so-called legitimate theater in Christian schools that calls their plays "educational drama," but it seems to me that a rose or a thorn bush is the same regardless of what we may call it. ...
Gerald C. Studer, Smithville, Ohio.

... I hope that someday we can translate the Sunday-school materials for use here. They are so good and are what is needed to combat Catholicism with its emphasis on good works. ...
Ethel Cosco, Campobasso, Italy.

Over a year ago I sold you two groups of poems. One of them was a poem, "The After Glow," which was published shortly afterward in the GOSPEL HERALD. In November of this year I received such a lovely letter from a lady who had enjoyed my poem. ... I have been deluged for requests for the poem.—Cora M. Nicodemus, Newton, Kans.

When the HERALD of Jan. 6 came I carefully read the Preliminary Report of our Special Committee on the R.S.V. Bible. I want to publicly express my agreement with the entire report. Unfortunately, the portion of a sentence quoted from my pen on the back cover of the current quarterly does not indicate that I am aware of any limitations at all in the R.S.V., which is misleading. The first printings of all versions need improvement; critics point these out and changes are made accordingly. I must be honest and say, however, that some of the literature now afloat is simply a smear on the R.S.V., and a portion of it gives evidence of incompetence, to say the least. Let us hope that the capable evaluation of a committee of our own brethren will help us to a sane and balanced view of the R.S.V. Let us not follow men, some of whom would write about nonresistance and nonconformity in about the same way as they describe the R.S.V. We need critics, but we want both sides, and always only the truth.—John C. Wenger, Goshen, Ind.

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right; stand with him while he is right and part with him when he goes wrong.—Lincoln.

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EDITORIAL

Cultivating Our Church Music

God's people have used music in their worship from times immemorial. On the banks of the Red Sea the answering companies sang their chant of victory. When Joshua and Moses came down from the mountain before they got in sight of the camp Joshua said he heard the noise of war. Moses must have had a better ear for music, because he said, "No, it is the voice of them that sing."

The golden age of music in Israel was the period of Samuel, David, and Solomon. The cultivation of music began in the schools of the prophets. There developed a group of professional musicians who gave their time and talent to the musical worship service. The temple became a great school of music. But since there was a body of trained singers in the procession which took the ark up to the temple, it is probable that the tribe of Levi had already cultivated music for the use of the tabernacle services. Of 38,000 Levites, 4,000 were appointed to praise in song. The sons of Heman, Asaph, and Jeduthun, 24 in number, were over the musicians. These musicians were arranged in groups of twelve courses, each of which took its turn in carrying forward the service in the tabernacle of the temple. The singers also included women. And we read in II Chron. 5:12 that the Levitical singers were costumed in fine linen.

The silver age of Israel's music was the period of the captivity and restoration. In Psalm 137 we read of the hesitancy of the people of Israel when they were called upon to sing the Lord's song in a strange land. They could not prostitute their worship in song to mere entertainment. But they did keep up their music during those years in Babylonia, for we read in both Ezra and Nehemiah of the singing men and singing women who returned when Jerusalem was rebuilt. There they restored in the second temple the musical liturgy that was used in the first temple. Ecclesiasticus tells us that on one occasion "The singers also sang praises with their voices; with great variety of sounds was there made sweet

melody." The Talmud describes the music of Herod's temple, which would be the music of Jesus' time. The orchestra stood on the steps with the chorus boys standing below.

Music was used in Old Testament times for the praise of Jehovah. As their ultimate sovereign they recognized His theocratic royalty by chanting songs which glorified Him. Sacred worship, that is, was the chief use of music. It is thought that Psalm 134 was chanted by Levite sentries as they guarded the temple area at night. But music also had its private uses. The luxury lovers were condemned by Amos for their chanting to the sound of viols. Among the legitimate uses, Jeremiah suggests that music was used in the bridal processions. There were labor songs. As one authority says, "The land of the Hebrews during their national prosperity was a land of music and melody."

Little is known of the character of this Hebrew music. They left behind, for posterity, no system of notation. And so, although we know from the Book of Psalms what words they sang, we do not know what the tunes were. We can be quite certain that, after the fashion of most oriental music, all sang the same part. They knew melody but probably did not use harmony.

Music has been used in worship by all nations but probably by the Hebrews more than others. Christians took over the content and the method of Hebrew worship. Jesus sang with His disciples in the upper room. Paul and Silas sang in the Philippian prison. Singing is enjoined in Colossians, Ephesians, and James. The church fathers give us many testimonies to the use of music during the first centuries. Eusebius said that the Christians rose before dawn to sing praises to Christ as God. Finally, because heresy was using music as a means of teaching error to the people, singing was taken over by the priesthood. And so, for a thousand years the laity did not sing. One of the great accomplishments of the Reformation was the restoration of congregational singing. This was in line with the recognition of the priestly function of every layman. It is one of our precious legacies of faith that every

Christian worships for himself, which means that he sings his own praises to God.

In the Mennonite Church today we give a large place to singing as worship. We have always had congregational singing, unaccompanied by instruments. Within the last century we have developed four part singing to add harmony to the beauty of melody. In some sections our people have the reputation of being a musical people. A little study of our history, however, reveals that whatever musical ability we have is the result of someone's interest and cultivation of church music. Joseph Funk, the "father of song in Virginia," started a tradition of music education and publication whose influence is still strong today. J. D. Brunk, the outstanding musical composer of the church, gave his life to teaching music and producing a musical literature. Singing schools, a generation ago, made very common among our people the ability to read music.

We have a fairly satisfactory musical literature. We have hymnbooks and songbooks which serve our people well and we are producing new ones as they are needed. There has been a good deal of promotion of a program of church music. But in spite of this we are far from being one hundred per cent musically literate. There are many, especially men, who cannot carry a tune. There are others who sing by rote but cannot read music. What alarms some who are interested in church music, is the fact that in some communities the younger people are inferior to their parents in their ability to read. It seems that we are suffering from a supposition that church music will take care of itself.

Nothing could be farther from the truth. People are born with musical ability. But this ability must be cultivated. There are very few people who cannot be taught to sing. Wherever there is a man who cannot sing there has been a failure in music education. Monotones are very rare. Nonsingers are common. Practically all of our people could be taught to sing and to read music if they were taught when they were young. We need, therefore, in our church, people who care enough about this to do something about our music education.

We need musical homes. A baby does not come into the world equipped with a major diatonic scale. But he can learn

that scale and he will if he hears it sung. When a mother sings to her baby she is giving him his first music lesson. Our children should hear music in the home, the singing of the family group, the rich variety which recordings make possible these days.

We need music education. People need to be taught to read music just as they are taught to read words. This requires instruction and drill. Parents can do something in teaching the rudiments of music in the home circle. They can demand music education in the schools. They can co-operate with other parents in seeing that there is classwork for the youth in our churches. We need training also in voice production. Every song leader who works with children should know how to handle a child voice. Music is an art and it must be developed with an ear to beauty.

We need music organization. Too long we have had only song leaders whose responsibility ended with the leading of a few songs in a church service. We need directors of music, by whatever name we call them, who care enough about our music service to assume responsibility for its development. We need the discipline and training which musical groups get as they prepare special song numbers together.

We need people who will promote music on a district-wide or church-wide basis. We have a secretary of music serving under the Commission for Christian Education. We should have similar secretaries in all our district organizations, as we already have in some of them. We need music conferences such as are being held each summer in our camps and which are beginning to appear in our various conference districts. We need special meetings in our various congregations devoted to hymn study and the problems of our congregational singing. We need to learn new hymns and to make them more meaningful. We need to think of our singing as a spiritual exercise in which our voices are the expression of worshiping hearts.

When David and Solomon and Ezra wanted good religious music, they set about to get it. So did Gregory the Great, and Luther, and Calvin, and Joseph Funk, and J. D. Brunk. And so must we. Music is an art and it must be cultivated. Good music does not happen. If our singing remains the vital part of our worship that it ought to be, it will be be-

cause somebody cares enough to pay the price of its cultivation.

From Our Refugee Work in Europe

By C. F. KLASSEN

(Translated from the German by Lois Yake)

On December 21 the Mennonites in and around Bremen held their Christmas celebration, combined with a farewell for the refugees who on the next day, Monday, December 22, were to sail for Canada on the "Beaverbrae." The celebration took place in the YMCA hall and was led by Bro. Albert Bartel. Bro. Boldt, also a refugee from Prussia, whose two sons were among the emigrating refugees, gave a sincere farewell message to this group. I was also at hand, to speak about Christmas with the text John 10:10: "I am come that ye might have life, and that ye might have life more abundantly." And then also to turn with a warm word to the parting refugees.

That the Heinrich Marten family was there, and that Sister Helene Derksen now also finally dare be on her way, made us particularly thankful. Again it is a direct answer to much prayer. I can see yet the sad face of Mrs. Derksen, when I visited her in our hospital in Gronau, and she asked me so quietly: "Now really, is there still hope?" And I could say to her then on the basis of real experience that she should further believe and trust, for God can do all things. When she reads this, she will be, the Lord willing, already with her daughter Helene, Mrs. Peter Klassen, in Coaldale, Alta.

Bro. Heinrich Martens wrote me from Bremen that my New Year's wish of the previous year, "God can do all things," now also is fulfilled for him and his family. The Lord speaks to us so often through His goodness.

I send warmest greetings to all those who have been refugees. Let us hear from you.

We are so happy that we can report that 17 young men, whose relatives here and there have longingly waited for their emigration, now may be presented before the Canadian Commission. This will probably happen in January. If everything else is in order, they will be permitted to emigrate. The number of those who are rejected and deferred becomes smaller. God can!

The housing problem in Bremen is finally solved, and Tuesday, December 30, will be moving day. Thank God also for this! After January 1 the former Gronau MCC office will have the following address: Mennonite Central Committee, Schwarzer Weg 100, Bremen, Germany. The telegram address will be: Menncom, Bremen.

It Happened —

FIFTY YEARS AGO

(From HERALD OF TRUTH, Jan. 15, 1903)

At our annual business meeting . . . it was decided by this congregation, which was formerly known as C. Eby's, that the new meeting house shall be known as the Berlin Mennonite M. H. [now Kitchener].

(From HERALD OF TRUTH, Jan. 22, 1903)

The meetings at Berlin, Ont., closed . . . with ten confessions. Bro. D. D. Miller, who conducted them, went to Breslau, Ont., on the 15th.

Bro. J. M. R. Weaver of Hesston, Kans., was in Lancaster Co. a few weeks and held many meetings, all of which were largely attended. . . . On the 8th inst. Bro. M. S. Steiner . . . held three meetings here.

Bro. Noah Mack and wife came into our neighborhood [Versailles, Mo.] preaching four instructive and edifying sermons . . . then went on to General Conference.

The name of the street (literally—Black Street) does not sound so good, but I have told our refugees it is a way into light.

I will report later about the deposition of the remainder of the camp in Gronau. Our patience was really tested from several angles. God, however, watches over all.

It is our prayer that the Lord will bless not only the transfer to Bremen and the adjustment in the new place, but also the working relations with the new officials. He will stand by us, so that the work which is done there will be a witness for Him.

Frankfurt, Germany.

A mother was saying that she was sorry she was too busy at home to do much church work. Sadly, she added, "I shall have only a life of housework to show at last." Her little daughter heard this remark, and said, "Why, Mother, all we children will stand up and tell all you've done for us—everything we'll tell. I shouldn't think God would want anything better than good mothers in heaven." It did the mother's heart good to hear this, and a friend added, "The child is right. Earth will send no better saints to heaven than true Christian mothers who are doing their best for God, home, and native land."—Selected.

Bibles for Russia

There are plenty of Russian Bibles in the United States. There is evidence the Bibles would be used in Russia. There is no way to send these Bibles into the U.S.S.R. in quantity. We have no evidence that Scriptures mailed in are delivered.

These are the plain facts in a situation which is much discussed and about which a considerable amount of misinformation is being put out.

Stocks of Russian Bibles

The American Bible Society has on hand ready for shipment to Russia 84,891 Russian Bibles, 193,714 Russian New Testaments with Psalms, and 522,946 Russian Gospels. These are all in the Holy Synod version and in the new Russian orthography. These are from the first editions of Russian Scriptures in the new Russian orthography printed on American soil. They were published by the American Bible Society from 1943 to 1948.

These Scriptures can be purchased for \$1.00 for a Bible, 35¢ for the New Testament with Psalms, and 2¢ for a Russian Gospel. They are given without charge to those who can demonstrate real ability to place Scriptures in the hands of Russian-speaking people who will read them.

The American Bible Society has published 1,695,200 volumes of Scripture in the new Russian orthography. Of this number, on December 1, 1952, it had in stock 84,891 Bibles, 193,714 New Testaments with Psalms, and 522,946 Gospels. This means that the Society has distributed 896,649 volumes in the new Russian orthography. Of this number, 220,000 were shipped into Russia through official channels.

The Desire for Russian Scriptures

But do the Russians really want Bibles? Through the years they have always been eager to receive the Holy Scriptures when the way was open. In 1945 the Society shipped 5,000 Russian New Testaments with Psalms and 100,000 Gospels in the new Russian orthography to the Patriarch of Moscow.

When Metropolitan Gregory of Leningrad and Novgorod was in New York in 1947 he stated his willingness to accept 200,000 Bibles, 500,000 Russian New Testaments with Psalms, and 1,000,000 Russian Gospels on behalf of the Russian Orthodox Church. The American Bible Society at once shipped through the Amtorg Trading Corporation all of the Russian Scriptures the Society had in stock: 10,000 Russian Bibles, 5,000 Russian New Testaments with Psalms, 100,000 Russian Gospels, and 1,000 Ancient Greek New Testaments, to the Patriarch Alexei of Moscow for distribution to seminaries and to the Russian people.

Letters have been received telling of the delivery of these Scriptures and de-

scribing the joy with which they were welcomed.

So far it has not been possible to complete the shipment of Scriptures. In the meanwhile, the American Bible Society has distributed outside the U.S.S.R. 676,649 copies of the Russian Scriptures in the Holy Synod version and in the new orthography. There is, of course, no way of knowing how many of these may have gone into Russia. We do know Russian people have received the Scriptures with eagerness when they are able to get copies.

Why Not Smuggle Bibles to Russia

If it were possible to smuggle Scriptures into the U.S.S.R., such activity should not be publicized. There is seldom much smuggling done by a noisy smuggler. Published claims and bungling attempts by uninformed or ambitious groups can result in serious reprisals on Russian Christians and can destroy Scripture distribution to Christians in border countries.

Russia Will Have the Bible

The whole history of God's Word in the world demonstrates that the people will have the Bible. The ultimate victory is always God's and the Bible always breaks through to the people.

The struggle of the Russian people for the Bible has been long and hard.

The ancient Slav language "Slavonic" was the language in which Scriptures for the inhabitants of the Slavic countries were produced for several centuries. The Bible was first printed in 1581. This language is still in ecclesiastical use.

Bible Work by Russians

The translation into modern Russian currently in widest use is that made under the auspices of the Holy Synod between 1819 and 1872.

Under the stimulation and assistance of the British and Foreign Bible Society, a St. Petersburg Bible Society was founded in 1813 and in 1814 became the Russian Bible Society with Imperial approval. It was disbanded by the Tsar in 1826 but in its twelve-year life it had produced translations of the Scriptures into 17 languages, printed in 30, and circulated over 600,000 Scriptures. Such was the life of Russia's only Bible Society. There has never been another national Bible Society of Russia.

Until 1923 the British and Foreign Bible Society continued work through its own staff. When it was forced to cease it had produced in Russian 344,000 Bibles, 7,132,000 New Testaments, and 10,972,000 Gospels and other portions.

From 1922 until the large printing of Russian Scriptures by the American Bible Society 1943-48, there were a number of relatively small editions printed. These included the first Bibles in the

new Russian orthography, an edition of 25,000 printed in Leningrad in 1926 with type set and plates made possible by a subsidy from the American Bible Society.

Pray for the Way

So it is that today the Russian Scriptures are printed and ready for shipment. The Russian people have ever shown a desire for the Scriptures. But the way is not now open. These are days when American Christians must pray and wait upon the Lord. Our horror of atheism must not be allowed to stampede us into rash actions which are not of the Lord. We must guard against false prophets, Church leaders and the American Bible Society are alert and ready. Our prayers can hasten the opening of the way.—Robert T. Taylor, General Secretary, American Bible Society.

A Modern Miracle

By ANNA D. SMITH

Anyone passing through Kansas City and wishing to receive a very special blessing might well call at 1918 E. 71st Terrace where William McPherson and his housekeeper live. Many people who have visited in that home when they entered have been filled with pity for Mr. McPherson who for so many years has been handless and eyeless. But upon leaving the home they have carried away a definite blessing, for Mr. McPherson's daily life radiates a deep, settled joy and peace because of his love for his Saviour.

It was in 1883 that William McPherson left Scotland and came to the United States to seek his fortune. He did not find material riches, but he did find the riches which are found in Christ Jesus. While he was working at his trade as quarryman at Rawlins, Wyo., Mr. Fisher, a devout Christian, showed a special interest in him and finally told him that though he had some knowledge of the Bible he was utterly lost. From that day on he had no peace of mind, because he knew that though from childhood he had attended the Free Church in Scotland, he was not a saved man. One day in June, 1887, he meditated on John 3:16, and by faith accepted the Lord Jesus Christ, and said that he surely received that which he had never known before—salvation.

On June 21, 1906, while Mr. McPherson was working in the stone quarry, a premature blast blew him about twenty feet into space, and from that day he has been without hands and eyes. An evangelist in an address told of a woman who was blind but read her Bible with her fingers, and later with her lips, because her hands became crippled with rheumatism. From that day on Mr. McPherson prayed that he too might learn to read the Bible. He at that time was in an institution at Highland Park, Ill.

A blind woman came there regularly to teach other blind people to read with their fingers.

Mr. McPherson related his deep longings to Miss Johnson, who showed real sympathy. Slowly but surely he learned the alphabet, often with bleeding tongue and lips. Finally, on a Sunday morning, after much prayer on his knees, he read the Lord's Prayer without a mistake.

How our dear friend, William McPherson, loves to tell about his conversion and his joy in the Lord Jesus Christ. He loves to talk about his favorite Scriptures, such as John 10, John 14, and John 17:2—"that they may behold my glory." Then too he is especially fond of Ephesians, Philippians, and Colossians. When I visited him some years ago he said that he had "just been looking into the Book of Colossians."

His bookcase containing the Bible for the blind in Moon Type, which consists of 57 volumes, is close to his bed. When he cannot sleep at night he gets up and lets the Father speak to him. With William McPherson there is no day or night, no sun, moon, or stars. But he knows the worth of the Apostle Paul's message to the Thessalonians—"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" If our Lord Jesus delays His coming, and if William McPherson is not called to his Eternal Home before Feb. 5, 1953, he will have lived 87 years.

Were it not for the marvelous way in which his nurse and housekeeper has cared for this blind and handless man for so many years, truly life for him might have been very different. But Mrs. Little also is a devout Christian, and in a very conscientious way has cheerfully given her years for the glory of God, in humbly doing her utmost to make the days and years comfortable for Mr. McPherson.

And not only can the friends who live in Kansas City bring cheer to Mr. McPherson, both by their presence and also in a material way, but the many friends in distant states who wish to remember him on his birthday can in a very real way bring joy that comes through the gracious giving of prayer in behalf of one whose life is so vastly different, but who loves the Lord. In a material way they can bring cheer to hearts that need to be lifted up not only by a "God bless you," but with the substance with which God has prospered His followers.

Kansas City, Kans.

Jehovah's Witnesses

By BARNEY OVENSEN

Who are the Lord's witnesses? Not the sect that boasts of being Jehovah's Witnesses, but all Christians. We are the ones of whom the Lord spoke by the prophet Isaiah, saying, "You are my wit-

nesses," says the LORD (Jehovah), "and my servant whom I have chosen."

Some Christians follow interpretations of prophecy, more Jewish than Christian, which refers this and other passages to the carnal Jews. But the Christian interpretation has always been that we are Jehovah's witnesses.

Are Christians, then, to bear witness to the name Jehovah? That is what the followers of "Judge" Rutherford think.

One Jehovah's Witness, falsely so called, said that the apostles did not translate the name *Jehovah*. And if they did, he said, we should follow the word of God and not the apostles. He pointed out that God said by the Old Testament prophets that Jehovah is His name. And he said that the devil is the one who has gotten us to translate the name *Jehovah* by the English *Lord*. He quoted many passages of Scripture, both from the Old and New Testaments, to prove that all God's people have borne witness to the name *Jehovah*.

This notion fits in with the liberal idea that the Jews worshiped a tribal god, *Yahweh*. But it contradicts the truth which we have in Christ.

We do not deny that Jehovah is the name of our God. But we hold that it is a Hebrew name which is properly translated by the Greek *Kurios* or by the English *Lord*. This is what the apostles of Jesus did. They translated the name, just as Christians do today.

In the Gospel we find different passages quoted by our Lord from the Hebrew Scriptures. Jesus quoted them in the Hebrew or Aramaic language. But the apostles reported what He said and wrote it down in the Greek language, translating our Lord's words.

When the apostles quoted Jesus as saying, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," why did they use the Greek name *Kurios* instead of the Hebrew *Yahweh* or *Jehovah*? Did not the apostles have the help of the Holy Spirit when they wrote the Gospel?

Peace of Mind

By IDA M. YODER

*"Thou wilt keep him in perfect peace
Whose mind is stayed on thee":
The method sounds so simple
But sometimes is hard for me.*

*"Because he trusteth in thee";
My anxious heart must learn
"Trust in the Lord forever,"
Will banish vain concern.*

*"For in the Lord Jehovah
Is everlasting strength"—
The key to perfect peace of mind
My pilgrim journey's length.
Walton, Kans.*

In every passage where the apostles quoted from the Hebrew Scriptures, they translated the Hebrew *Jehovah* by the Greek *Kurios*. Why?

The simple truth is that the Father of all men, the Lord of this great universe, does not have a Jewish or Greek or Roman or English name. Jehovah is His name. *Kurios* is His name. *Dominus* is His name. *Lord* is His name. And every one who calls on the name of the Lord (*Kurios* in the Greek, *Yahweh* in the Hebrew) shall be saved.

Moses showed us that the name *Jehovah* was unknown before his time. Abraham did not use it, nor did Isaac, or Jacob. For the Lord said to Moses, "By my name Jehovah I did not make myself known to them." Yet Moses, in writing the history of the patriarchs, used the name *Jehovah* again and again. He even put it into the mouths of these men who did not know the name *Jehovah*. What are we to think? That Moses contradicted himself? We do not have the records that Moses apparently used in compiling the Book of Genesis. But we know that the name *Jehovah* is Moses' translation of a still older name used by Abraham, Isaac, and Jacob.

Modern so-called Jehovah's Witnesses are not followers of God's true prophets in their teaching concerning His name. They follow a modern false prophet who began to preach their superstition less than a century ago.

Possibly there were some in the early days of Christianity, either among the Jews or the unorthodox Christians, who imagined the name *Jehovah* to be more sacred than the name *Lord*. But that is not a Christian idea. Justin Martyr, writing for all orthodox Christians in his *First Apology* addressed to the Roman Emperor (A.D. 150), says: "There is pronounced over him who chooses to be born again and has repented of his sins, the name of God the Father and Lord of the universe. The one who leads anyone to the laver to be washed, calls God by this name alone. For no one can utter the name of the ineffable God. And if anyone dares to say that there is a name, he is raving with a hopeless insanity."

Staten Island, N.Y.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

New World Translation of the Christian Greek Scriptures, by the New World Bible Translation Committee; Watch Tower Bible and Tract Society, Inc., Brooklyn, N.Y.; 792 pp.

The publishers hold that the original writings of the Christian Greek Scriptures were inspired. They recognize the dangers which may befall one who copies the Scriptures, the

A Prayer for This Week

Our heavenly Father, we thank Thee for the riches of Thy grace, grace which has brought us out of the horrible pit of sin, and placed our feet on the solid rock, Christ Jesus.

We thank Thee, dear Father, for every member of the body of Christ, for the fellowship of the saints, and for the spiritual contribution we can make to each other, because we are members one of another, having been joined to Christ in a vital and living union.

Lord, we ask Thee to bless all Thy children who are deprived of many of the blessings of life; undergird them with Thy strong arm, and may the light of Thy countenance be upon them, and enable them to keep looking unto Jesus, the originator and perfecter of our faith.

We yield ourselves anew to Thee, to have Thy great purposes wrought in and through us, for Jesus' sake. In His name we pray, Amen. *John S. Hiestand*

problems involved in ascertaining the true text of Scripture, and the problems of giving an accurate translation into any language from the original language. They have in many instances used critical canons in an effort to ascertain the true text and have also in many instances given a literal translation of Greek words, and have endeavored to show the force of the Greek tenses.

The Greek word "idou" translated in the Authorized Version "behold" is in this translation "look" (Matt. 2:1; 13:3, and many others). To the reviewer the word "look" is not an adequate translation of "idou" and not as fitting as "behold."

In their effort to be literal the translators, it seems, have gone dangerously near to slang. When Christ cleansed the temple they translate, "and Jesus . . . threw out all those selling . . ." (Matt. 21:12). "And he entered into the temple and started to throw out . . ." (Luke 19:45). "And they threw him out . . ." (John 9:34). "Jesus heard that they had thrown him out . . ." (John 9:35). Paul is reported to have said, "they flogged us" (Acts 16:37).

The translators have decided the question of Acts 8:26, "which is desert," where they translate, "This is a desert road." However, the original does not decide the matter, and the question is, What was desert, the way or Gaza? It seems to the reviewer that where questions are not decided in the original they should not be decided by translators unless there are good reasons for so doing. The translators have decided in favor of a subjective genitive in II Cor. 5:14 which they translate, "The love the Christ has forces us." But the question still remains, Is it Christ's love for us, or our love for Christ which forces us?

It seems to the reviewer that the translators have missed the point of I Cor. 15:29, where they translate, "what will they do who are being baptized for the purpose of being dead ones."

The translators object to the terms, "crucifixion" and "cross," and they translate them "impaled" and "torture stake." In the appendix they argue that Christ was impaled on a stake or pole consisting of one piece of wood and not on a cross of two pieces of wood. I do not know that any point of doctrine is involved, or that it makes any difference whether Christ was impaled on a single stake or crucified on a cross. The fact remains that He was put to death. However, the desire to have His legs broken in order to hasten His death, argues for a cross where the arms would be extended.

Since the New World Translation is published by the Watch Tower Bible and Tract Society, another name for Jehovah's Witnesses, one is not surprised to find the frequent use of "Jehovah" when translating divine names. The name "Jehovah" is used 237 times in the main text plus 72 times in the lower margin.

The doctrines of Jehovah's Witnesses show themselves on several occasions. Jesus answers the thief on the cross, "Truly I tell you today, you will be with me in paradise" (note the punctuation). As the publishers believe in soul sleep, the penitent thief is not represented as being with Jesus in paradise "today." While it must be frankly admitted that punctuation was not a part of the original text, and is the work of men, punctuation is to help bring out the sense of the writing. From other Scriptures we gather that a Christian at death goes to be with the Lord, as was the case of Lazarus in Luke 16:26, and Paul desired to depart and to be with Christ (Phil. 1:23).

The doctrine of annihilation shows itself in II Thess. 2:8, where the lawless one is to be annihilated.

While translating the passages on eternal punishment fairly accurately, in the appendix eternal punishment is denied.

John 10:30 is translated, "I and the Father are one"; a footnote gives, "are at unity." One is grieved to have the deity of Christ denied. John 1:1 is translated, "originally the Word was, and the Word was with God, and the Word was a god" (note, a god). In a lengthy note in the appendix the deity of Christ is denied.

The New World Translation of the Christian Greek Scriptures is to be emphatically rejected. Our readers should be thoroughly warned against its purchase or use.—M. J. Brunk.

The Revised Standard Version, An Appraisal, by J. A. Huffman; Standard Press, Winona Lake; 1953; 80 pp.; paper 75¢.

The author, who is a well-known conservative theologian, and president of Winona Lake School of Theology, adds his word to the argument concerning the R.S.V. He is in a better position to speak than most of the debaters, for he served through two decades on the Advisory Board appointed to give counsel to the Revising Committee. His chief

Prayer Requests —

Pray for the blessing of God upon the relief work we are beginning in needy Korea.

Pray for our Mennonite broadcasts, as they herald the Gospel over all the world.

Pray for necessary funds for the Jewish Center to be established in Washington, D.C., where Bro. and Sister Isaac Baer and Bro. and Sister John Sensenig are to take up full-time Jewish evangelism.

Pray for the Lord's leading in the location and development of a Center in London, England.

Pray for a class of thirty converts at the Harrisburg, Pa., Mission, two of whom were converted in jail; pray that the workers may truly feed the lambs.

(Requests for this column must be signed.)

accomplishment on that Board was in spearheading a protest against the use of "consecrate" instead of "sanctify" in the New Testament when it appeared in 1946. This protest produced 18 of the 80 changes made in the new edition of 1952. Dr. Huffman gives us these facts, not as a boast, but as evidence of the willingness of the translators to listen to argument.

Huffman is displeased with the return to the use of "LORD" instead of the "Jehovah" of the American Revision of 1901. He dislikes the use of "you" instead of "thee" and "thou," and advised against this change. He thinks supplied words should be italicized. He favored the use of quotation marks but doesn't agree with the placing of some of them. He is opposed to the translation of Isa. 7:14. He considers unfortunate the high-pressure publicity employed, although he admits the great excitement which also attended the publication of the versions of 1881 and 1901.

On the favorable side he cites the translation of the great inspiration passage in II Tim. 3:16, 17, as against the rendering of the American Version. He recognizes the literary merit of the R.S.V. as against the literal awkwardness of the A.S.V.

But on the whole he is unenthusiastic. He feels that the case for the R.S.V. has been greatly overstated, as most of its merits were already found in the American Revision of fifty years ago, which remains his favorite translation.

There is here no Bible-burning rabidness. Reading this appraisal should help anyone to understand what is important and what is not in the shower of charges and defenses.—Paul Erb.

Alberta-Saskatchewan Conference Report

Report of the Annual Meeting of the Alberta-Saskatchewan
Mennonite Conference held at Guernsey, Sask.,
June 28 to July 1, 1952
Ministerial Session, June 28

Morning Session

C. J. Ramer reported on the ordination of Bro. Loyal Roth to the ministry at Culp, Alta., May 25, 1952. Ordination took place at Duchess. Upon motion Bro. Loyal Roth was received as a permanent member of conference.

The visiting brethren, H. A. Diener, Hutchinson, Kans.; D. Edward Diener, Clarence, N.Y.; John Mosemann, Goshen, Ind.; Levi C. Hartzler, Elkhart, Ind.; Josef Hirschowitz, Harrisonburg, Va.; Elmer Borntrager, Bloomfield, Mont.; and Warren Shaum, Wakarusa, Ind., were received as temporary members of conference.

The following committees were appointed.
Resolutions: Howard Snyder, Harry Diener, Dan Brenneman.
Nominating: M. D. Stutzman, Willis Yoder, John Hofer.
Report of Ezra Stauffer relative to the printing of a history book on fifty years of the activities of the Alberta-Saskatchewan Conference. After some discussion the report was tabled until a later session when the following actions were taken. Moved that a committee of two be appointed to work with Ezra Stauffer in gathering and compiling material for a history book with further action to be taken as soon as it is deemed advisable. Passed. Howard Snyder and Paul Voegtlin were appointed to this committee.

Afternoon Session

The question of lay delegates was discussed at length.
Moved that we consider a temporary amendment of Article II in our constitution to permit congregations to appoint lay delegates to conference. Motion defeated.

Moved that we favor lay representation and membership at our annual conference sessions for a trial period of two years. Motion passed.

Moved that one lay member for every one hundred members or fraction thereof be appointed as conference members annually by each congregation in the conference. Motion passed.

Bro. Harry Diener spoke briefly on mental health and the establishment of the Newton hospital.

Moved and passed that the secretary of conference investigate the possibilities of sending mental patients to our Mennonite mental homes in the United States.

Moved that we order two thousand membership certificates through the Golden Rule Book Store. Passed.

Moved that we favor the securing of a competent music teacher to serve in our Winter Bible School in lieu of sending a delegate to Church Music Week. Passed.

The following minutes of a special session held at Carstairs, Alta., November, 1951, were adopted.

Report of the Deacon Committee appointed by conference to attend to question re the future of the Mount View Mennonite congregation. On Oct. 22, we, the deacons, met in the home of Harold Boettger to discuss with members of Mount View problems concerning the future of the congregation.

Findings: With a declining membership over the years and apparent disinterest of our presentation of the Gospel on the part of the people in the community, also the economy of the community making it almost impossible to obtain land holdings for even the few remaining members, which condition is making necessary the relocation of at least another of our families of the congregation, we feel the continuation of congregational life under these circumstances almost impossible and therefore inadvisable.

Therefore we recommend that conference:

1. Encourage the members to relocate in some other Mennonite community.
2. That the Howard Stauffer and Harold Boettger families be permitted to relocate as the Lord may lead.
3. That conference continue to provide spiritual services at intervals for the remaining members until such services would be no longer required.

Report with recommendations adopted.

Bro. Stauffer requested his conference letter. Moved that we grant Bro. Stauffer his letter upon receipt of his congregational letter. Passed.

Church Conference Proper

Morning Session

Song Director Levi C. Hartzler
Throughout the day we were favored with messages in song by the Ambassador Quartet from Goshen College.
Devotion (Eph. 1. The Mystery of the Gospel), Elmer Borntrager, Bloomfield, Mont.

Church records showing a total membership of 726 were read.
Conference Sermon H. A. Diener

Afternoon Session

Song Director Dale Weldy
Devotion (Eph. 3) Warren Shaum, Wakarusa, Ind.

Stimulating Conviction in, and Maintaining the Practice of the
Devotional Covering C. J. Ramer
Effectual Spiritual Knowledge, the Basis for Constancy in Faith

John Mosemann
Bro. C. J. Ramer reported on a letter from B. Charles Hostetter relative to the sponsoring of a Mennonite Hour in our conference district. Moved that we investigate the possibilities of a radio program and present a report at the fall of conference. Carried.

A letter of greeting from the Ontario Conference read by D. Edward Diener was gratefully acknowledged.

Election of Officers

Church Conference

Moderator—C. J. Ramer.

Assistant Moderator—Stanley Shantz.

Delegate to Pacific Coast Conference—Paul Burkholder.

Delegate to Ontario Conference—Howard Snyder.

Delegates to General Conference, 1953—Linford Hackman, Ezra Stauffer.

Delegate to General Mission Board—Harold Boettger.

General Peace Problems Committee—M. D. Stutzman.

District Mission Board

President—M. D. Stutzman.

Vice-President—D. D. Brenneman.

Secretary—Stanley Shantz.

Treasurer—Boyd Stauffer.

Auditor—Joseph Voegtlin, Jr.

S.S. Secretary and Field Worker—Harold Boettger.

Golden Rule Messengers—Raymond Brubaker.

Member to sit in Sisters' Sewing Circle Meeting—Rollin Yoder.

Mission Field Superintendent—Linford Hackman.

District School Board

President—C. J. Ramer.

Vice-President—Paul Voegtlin.

Secretary—Gordon Buschert.

Treasurer—John Wideman.

Report of the Resolutions Committee

1. Inasmuch as the doctrine of the prayer head veiling (I Cor. 11:1-14) is a Scriptural teaching and requirement, and a positive command of the Lord (1 Cor. 14:37); and since we believe that the neglecting of the prayer head veiling indicates a disregard for God's established order of authority, and since we believe it is not a protective covering but rather a sign of: (a) power with the angels; (b) submission to God's order of authority; (c) woman's proper relationship to man and Christ, be it

Resolved. That we urge and admonish all Christian women to a renewed study of this matter for the deepening of conviction and intelligent submissive practice of the ordinance in view of its spiritual significance. And that we urge our ministers to continue teaching the significance of this ordinance. And that we suggest a hair arrangement of such a manner as becometh a woman professing godliness and consistent with the form of veiling. Resolution adopted.
2. Inasmuch as the church is facing the danger of unsound doctrine because of: (a) a lack of knowledge of the all things of the Scriptures; (b) a danger of following teaching of a spectacular type; (c) an over-emphasized teaching of a doctrine which we may have underemphasized, be it

Resolved. That we seek to give unbiased expository and sound teaching and preaching of the "all things" in our homes, schools, and churches (1 Tim. 4:13-16; 1 Tim. 4:1-3) and that we as a ministry do more pastoral work. Resolution adopted.

Resolution re delegate to World Conference. Inasmuch as Bro. M. D. Stutzman has been elected as delegate to the Mennonite World Conference to be held at Basel, Switzerland, Aug. 10-15, 1952, be it

Resolved. That we, the members of the Alberta-Saskatchewan Conference in session at Guernsey, Sask., on July 1, 1952, send the following message of greeting to the churches of like precious faith in Europe:

Dear Brethren in Christ of the Church in Europe:

Greetings in Jesus' name.

We send to you our Bro. M. D. Stutzman, minister of the Salem congregation, Tofield, Alta., and a member of the Alberta-Saskatchewan Mennonite Conference as our delegate and personal representative. We desire to convey through him our Christian greetings to you the churches of Europe. May your fellowship with our brother strengthen our mutual faith and serve to increase the bond of fellowship between the churches of Europe and America.

May the Lord bless you in your worship of Him and in your efforts to make Him known in Europe.

Expression of condolence.

As it has pleased God in His all-wise providence to call to her reward the late sister, Barbara Stutzman, we express our sincere sympathy to Bro. Stutzman and his family in their great loss and pray that the consolation of God through Jesus Christ may be continuously theirs in the anticipation of the reunion which shall be without end. We acknowledge her great contribution to the work of the Lord in steadfastly supporting her husband by patient and sacrificial care of home interests while he for many years served our

conference as president of the Mission Board, secretary of conference, Bible school instructor, and in many additional fields of service.

Expressions of appreciation.

1. We, the Alberta-Saskatchewan Conference in session at Guernsey, Sask., July 1, 1952, in remembrance of the invaluable services rendered in the organization and development of our conference, desire to express to Bro. Eli S. Hallman our appreciation for his evident continued interest in, and concern for, the prosperity of the church for God's glory as expressed in his letter read in conference session. We wish the continued blessing of God upon Bro. and Sister Hallman in their home life and in their service while waiting.

2. We wish to express our thanks and appreciation to the brethren, John Mosemann, D. Edward Diener, H. A. Diener, Levi Hartzler, Josef Herschkwitz, Elmer Borntrager, and Warren Schaum, for their kind counsel and help during these days of spiritual refreshment. We ask our brethren to convey Christian greetings to their respective congregations and conferences.

3. We, the Alberta-Saskatchewan Conference in session at Guernsey, July 1, 1952, wish to express our appreciation to Bro. J. C. Fretz for his untiring efforts to supply Christian literature and summer

Bible school material to our churches and particularly for the bookstore extension on the conference grounds.

4. We desire to express our appreciation and offer thanksgiving to God for the effect of His providential overruling in the preserving of our country in peace and relative calm, so that we have been allowed to live and worship in peace without fear.

5. We wish to express our thanks and appreciation to the brotherhood of the Sharon congregation near Guernsey, Sask., for their generous hospitality, labor, and fellowship during these days of spiritual refreshment.

Evening Session

The main service of this session was the ordination of Bro. Stanley Shantz, Guernsey, to the office of bishop.

Bro. M. D. Stutzman preached the ordination sermon using II Tim. 2:2 as a basis for his remarks.

The final message of the day was given by Josef Herschkwitz on Mark 10:17.

The invitation of the Duchess congregation for our next annual conference was accepted.

Moderator—J. B. Stauffer
Secretary—Paul Voegtlin

CHURCH HISTORY

Christopher Dock as a Teacher

BY GENEVA COMER

Christopher Dock, an unusually successful teacher, prayed much for God's guidance so that he could teach the children as he should.

Dock, a German Mennonite, immigrated to America between 1710 and 1714, having been attracted to America by the religious freedom enjoyed here by his fellow brethren of the Mennonite Church. Although he came intending to farm, he was greatly interested in the education of children. Having been encouraged to teach by Christopher Saur and others of his friends, in 1718 Dock opened his first school among the Mennonites on the Skippack, in what is now Montgomery County. He felt that this was the occupation to which he was divinely called and continued for ten years, giving no regard to the limited compensation which he received. After teaching in this school he went to farming. In 1735, he bought one hundred acres of land in Salford Township for fifteen pounds and ten shillings. For ten years he was a husbandman, but he taught school for four summers in sessions of three months each year. However, while Dock was away from the school he was continually impressed with a consciousness of duties unfulfilled, and in 1738 he gave up his farm and returned to teaching. He opened two schools, one in Skippack and one in Salford, where he taught three days alternately.

In 1750, the Dunkard publisher, Christopher Saur, decided to ask Dock to write a treatise. This, Saur thought, would "instruct other teachers . . . shame those who taught for money only and that parents could know how a well arranged school was kept and how they themselves should treat children." Dock, however, was an exceedingly conscientious man and thought it was sinful to

do anything for his own praise and honor. This did not hinder Saur's wanting him to write the treatise. Saur wrote to Dielman Kolb, a friend of Dock's, and asked him to approach Dock on the matter. After Kolb had urged Dock to write the treatise, he finally consented, although he did not want it published until after his death. On Aug. 8, 1880, the treatise was finished, not to be published until after his death. The name of this treatise is, *The Schul-Ordnung*, meaning *School Management*.

Dock managed his school very well. He was much interested in his pupils and advocated winning both the love and respect of his pupils. Although he did not overlook misconduct, he seemed to understand human nature well and realized the limitations of the rod as a correction for all the sins of the children under his care. He says: "A slap of the hand and the birch rod may keep wickedness from manifesting itself, but it cannot change the heart." When speaking of the prevailing bad habits among the children and the methods of dealing with them, he says:

Concerning the means to prevent these evil growths from getting the upper hand, I see clearly that it is not in the power of man to destroy the root in the ground. God alone through the strength of His Holy Spirit must give us His blessing. Still it is the duty of the preacher and elders, and parents and school masters, first to themselves and neighbors and fellow men and to the young to work as much as they are able through God's mercy, not only to make this stained coat hateful, but that it may be taken off.

If he found a child cursing or swearing, before he would punish, he would ask him if he knew what he was saying. Quite often he didn't; so he would teach the meaning of the words just said. If a second offense of this kind came to a child, he was seated on the "bench of punishment." When using these various methods of curing offenses he tried to

lead all his pupils to "... a love of learning." This statement was made by Dock:

When all who stand with me in this calling consider rightly how dear such young souls are in the eyes of God, and that we must give an account of our housekeeping, although they may have the power to punish, they will much rather work with me to bring the young into such a state that they would be willingly out of love what before they had to be driven to with the rod . . .

Dock kept silence in the schoolroom by this means—the studying was done in a whisper. He would walk up and down the room and when he thought they knew their lessons he ordered them to be quiet. As soon as a child had reached the stage that he could say his ABC's, Dock sent a note home for his father to give him a penny and for his mother to boil for him two eggs. He felt that when a child had accomplished this, he was entitled to a gift. Dock himself would give them gifts of pictures and verses called "Fractur-Schriften." The children would be given an hour at lunch time, but Dock would read to them from the Old Testament because he was afraid they might misuse the time. Also in school he taught the Bible. Having pupils from other denominations did not hinder his teaching of the Bible. He always opened his school each morning with a song and the Lord's Prayer. He knew that if he was going to do something for his pupils he must pray much. Among the rules of conduct he lists in *One Hundred Rules for Children* are these: *Rule 52:* During prayers and at the mention of God's word, remember that God speaks with you and be reverent and attentive. *Rule 61:* Toward your fellows act lovingly and peacefully; do not quarrel with them, hit them, dirty their clothes with your shoes or with ink, nor give them nicknames. *Rule 62:* Avoid all improper, vulgar habits or actions at school, such as (1) Stretching with laziness the hands or the whole body. (2) Eating fruit or other things in school. (3) Leaning one's hand or arm on a neighbor's shoulder, leaning the head on the hand or laying it on the desk. (4) Putting one's feet on the bench or letting them dangle or scrape. (5)

(Continued on page 93)

FAMILY CIRCLE

He Doeth All Things Well

By Lorie C. Gooding

Unto us a child was born.

Unto us a son was given.

Before the little hands had toiled,

Before the little feet were soiled,

He went from earth to heaven.

We miss him, though we are resigned.

We know that God is good.

Such blows as this are not unkind,

But oft misunderstood.

Who knows what woes were spared him
here

Of angry tempest's roar,

Of grief and pain and deep distress,

Of toil and tears and bitterness,

Of suffering, or of war?

And though our sorrow we must tell,

This, too, we must confess—

That He who doeth all things well

Has e'en done well in this.

Holmesville, Ohio.

Happy Homes

By DORIS SELL SHENK

(Message delivered during "Farmers' Week" at Little Eden Camp, submitted by request.)

It is difficult to give a talk on a subject such as this because in so many ways my home has not reached the ideals that I will be setting forth in this talk. All I can say is that we are striving toward the same ideals that I am suggesting for you. I would like to read a poem written by a rather unknown poet, Karl Spitta, entitled "O Happy Home."

"O happy home, where Thou art loved the dearest,
Thou loving Friend, and Saviour of our race,
And where among the guests there never cometh
One who can hold such high and honored place

"O happy home, where two in heart united
In holy faith and blessed hope are one,
Whom death a little while alone divideth,
And cannot end the union here begun!

"O happy home, where Thou art not forgotten
When joy is overflowing, full, and free;
O happy home, where every wounded spirit
Is brought, Physician, Comforter, to Thee—

"Until at last, when earth's day's work is ended
All meet Thee in the blessed home above,
From whence Thou camest, where Thou hast ascend-
ed,
Thy everlasting home of peace and love!"

I am sure that we all realize the difference in the measure of happiness found in a Christian home as contrasted with that of the unchristian home. There are ways of providing material happiness

in an unchristian home with toys, clothing, a sense of security, and such like, but I am convinced that such happiness cannot be compared with the true happiness found only in the home where Christ is the head. I feel the contrast is as great as that between a house and a home. Victor Hugo says this graphically in his poem, "House and Home."

"A house is built of logs and stone,
Of tiles and posts and piers;
A home is built of loving deeds
That stand a thousand years."

I sincerely believe that happiness in home life is found basically through revealing Christ in the home relationship. I will present three ways in which our home life can and should reveal Christ. First, love in the husband-wife relationship is to parallel the love Christ has for His church. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:25). The last part of verse 33 says, "and the wife see that she reverence her husband." With this parallel example of love portrayed by our Master, surely the love of husband and wife for each other should be holy and beautiful. My husband often recalls the incident which happened over ten years ago when he had the privilege of driving the J. D. Mininger car from Harrisonburg, Va., to Cleveland, Ohio. Bro. Mininger was constantly concerned about his wife's comfort, well-being, and enjoyment of the trip. He tenderly called her "mother" as he pointed out interesting sights along the way. Bro. and Sister Mininger were not newlyweds, but grandparents for many years. This beautiful expression of love had matured through the years and continued to bloom in the declining years of life. I'm sure all of you who knew Bro. Mininger and his wife realize that theirs was a most beautiful marriage relationship. If we show this kind of love in our homes, the end result will be happiness.

There is a second passage in Ephesians which shows another way in which Christ can be revealed in our home relationship: "For the husband is the head of the wife, even as Christ is the head of the church." When the man takes his place as head of the home, and the wife takes her rightful place, the home is automatically exemplifying the order of Christ and the church in His headship. In this modern day such a recognition is seldom thought of. Women feel equal to men in so many ways that to recognize the man's headship in the home is a Christian grasp probably found only in a Christian home and one often neglected even there.

The third way to reveal Christ is in

the parent-child relationship. It is so much easier to teach a child about the love of God, His care for His children, His desire for His children to walk uprightly, and His desire for obedience when that child has lived in a Christian home where love, care, training, and obedience have been experienced in a firsthand way. It should be easy for us as Christian parents to teach children that God loves them. Little ones should experience this love long before they can say the word. In an opposite sense one can often find the love of God in the innocence of a child. Mary Thacker has experienced such a finding.

"Sophisticated, worldly-wise,
I searched for God and found Him not,
Until one day, the world forgot,
I found Him in my baby's eyes."

Matt. 7:9-11 brings out a spiritual truth in relation to the care of a parent for a child: "Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Just as we, as Christian parents, care for our children, so God, our heavenly Father, cares for us. This should not be a difficult truth for our children to understand. A third similarity in the parent-child relationship is in the matter of training or discipline. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" (Heb. 12:6, 7)? If we use constructive discipline in our child training rather than using it as a release for our own anger, we are helping the child to become a better and more useful adult. Teaching obedience is a fourth requirement for a Christian parent. If a child is disobedient in the home, it may be difficult to teach him to be obedient to Christ and the church. Let me repeat that statement: If a child is disobedient in the home, it may be

(Continued on page 93)

EXPRESSIONS OF APPRECIATION

I wish to thank my friends for their thoughtfulness in remembering me in their prayers and with flowers, gifts, cards, and visits during my illness. It is my prayer that the Lord may richly bless you.—Lizzie Grove, R. 1, Elizabethtown, Pa. * * *

I wish to express my sincere thanks to each one of you kind friends who remembered me by your prayers and cards during my stay in the hospital and since I am at home, May God richly bless each one of you. "The Lord hath done great things for us; whereof we are glad."—P. A. Friesen, Greensburg, Kans. * * *

We wish to express our appreciation and thanks to friends and relatives for remembering our Judy with prayers, gifts, and greetings while she was in the hospital and since her return home. May the Lord richly bless you all.—Mr. and Mrs. Morris Sauder, R. 1, Bareville, Pa.

TO BE NEAR TO GOD

Sunday, February 1

"But godliness with contentment is great gain" (I Tim. 6:6). Read I Tim. 6:6-12.

All that the world wants is more—more everything. The mad whirl of secularism tends to sweep all men with it. But the child of God has a foundation. His gain is not that which is amassed in the material realm. In the world, but not of it, he permits the deluge to roll on around him, happy in the true gain of godly contentment. Not measuring life by the abundance of the things which he possesseth, he is at rest, whether living in a twentieth-century American house or in a mud brick hut in the Belgian Congo.

Monday, February 2

"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matt. 19:28). Read Matt. 19:27-30.

Obedience to Christ is not easy on the flesh. It is a matter of the spirit. It springs from a vital, personal, Saviour-saved relationship. Any sacrifice He asks is our reasonable service. And obedience has its rewards. Surrender to Him brings release from self. Forsaking all we gain everything!

Tuesday, February 3

"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" (Ps. 27:1). Read Ps. 27:1-4.

Confidence! David had it. Not in himself, to be sure, for he had at times miserably failed. His confidence was in the Lord, who gave him light and strength. The Eternal stands by us as He stood by David. He enlightens us as to our enemy's position, our personal insufficiency, and His wonderful salvation. Thus enlightened we are strengthened in doing His will, unafraid!

Wednesday, February 4

"Then Hezekiah turned his face toward the wall, and prayed unto the Lord" (Isa. 38:3). Read Isa. 38:1-8, 20.

In one degree or another we have all been like to Hezekiah. Face to the wall, future uncertain, past painful, completely alone, we have "prayed unto the Lord." Long enough to accomplish His will, but not too long for our endurance, He has withheld the answer. Then, in infinite mercy His grace was extended. With Hezekiah we say, "The Lord was ready to save me: therefore we will sing . . . songs . . . all the days of our life in the house of the Lord."

Thursday, February 5

"My grace is sufficient for thee: for my strength is made perfect in weakness" (II Cor. 12:9). Read II Cor. 12:1-10.

Great men have seldom been without great handicaps. We often say they became great in spite of them. Maybe they became great because of them. Paul, that spiritual giant among men, had a "thorn in the flesh" lest he "should be exalted above measure." We are not told what that thorn was. Perhaps

that is God's wise way of bringing us consolation for any thorn. Paul besought its removal. God saw the end. He answered, "My grace is sufficient." Paul with his thorn was stronger than Paul without it.

Friday, February 6

"But unto every one of us is given grace according to the measure of the gift of Christ" (Eph. 4:7). Read Eph. 4:7-18.

What a wonderful measure! The measure of the gift of Christ! No short weight here—no skimping the amount. In the body of Christ, the church, each member has received exactly what he needs. The divine measure assures fullness, fairness, fitness. Christ having measured, I am satisfied. I will not fret. I will not be jealous. I will work according to His measure.

Saturday, February 7

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18). Read II Pet. 3:14-18.

This is positive Christianity! We do not thrive on the negative charge alone. It takes the positive charge to complete the circuit and produce power. Beset by error, wickedness, false teaching, we strive for the full circuit of spiritual power by denying the lusts of the world and by growing positively in the likeness of Christ. This positive offensive is our greatest defense.

—Raymond L. Kramer.

Hamlet, on Church Finances

Apologies to Shakespeare

To pledge or not to pledge: That is the question,

Whether it is nobler in a man to take the Gospel free

And let another foot the bill,
Or to sign a pledge and help to pay the church expenses.

To give, to pay—aye, there's the rub—to pay.

When on the free pew plan a man may have a sitting free,

And take the Gospel, too, as tho' he paid
And none the wiser be,

Save the church trustees, who—most honorable men—

Can keep it secret.
To err is human; human too, to buy at cheapest rate.

And so with me the Gospel's free, you see.

I'm wise; I'll wait, not work.
I'll pray, not pay, and let the others foot the bill.

—Selected.

The thirty-eight chapters of Job alone contain more scientific hints than all uninspired literature up to the fifteenth century.—Arthur T. Pierson

JESUS TEACHES GOD'S GRACE

Sunday School Lesson for February 8

(Matt. 20:1-16)

Remember Jesus' demand of the rich young ruler? What was it? What was his reward to be? That incident must have set Peter to thinking. "Now, we have forsaken all to follow Thee. What shall we have, Lord? Treasure in heaven?" Yes, indeed. And Jesus gave the disciple a most generous promise. Read it. It is ours too. How would Peter's reward compare with what he had left? Should Peter have been thinking about rewards? Wasn't he enjoying his present fellowship with Christ? I am sure he was. On that side of the cross we must not be too critical. They had to learn the rules of the kingdom. We dare search our hearts. Are you or your pupils working for merit with God?

Two of the disciples were greatly entertained by the thrones on which they might someday sit. They and their mother coveted seats near the King when He sat to rule. Matt. 20:20-28. Of course they didn't understand even when Jesus explained. How much in need of a new spirit man is! What great difference did Jesus point out between the Gentiles and His followers?

The time of giving and receiving is always a time for searching one's heart on this point. Why do I give? To whom do I give? How much am I attracted to my daily job just for the wage? How much is my mind on the bonus I may get? Is the A on the test more important than the satisfaction of learning? Am I wondering too much as to whether my pupils think I am a good teacher? To labor for love's sake and to yearn for another's good above one's own is Christian service. What will I get out of this service?—this is not a Christian attitude.

Verse 30 of chapter 19 and the same words of verse 16 of chapter 20 enclose a parable. Read it and find out what Jesus meant to tell the disciples about rewards in His kingdom. What is the danger of comparing ourselves among ourselves in the service of our King? Can it be done honestly? Who knows the heart of man better than God? How we should appreciate every gift of God! We really don't deserve one gift. They are all of God's grace. Salvation cannot be earned. When I truly appreciate what I have been saved from I will joy to see others come into God's favor and I will not think they must come in the exact way I came. "Judge not that ye be not judged." Grace is free to all men. This I will appreciate and enjoy inasmuch as I rejoice in my own deliverance by grace. We need the mind of Christ to understand the free grace of God extended to all men.

Grace, grace, God's grace!

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

Relationships are often marred by words spoken out of due time.—Walter Otto.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Sister Martha Duerksen, whose appointment to missionary service in South America could not be realized because of visa difficulties, has been appointed director of a newly organized home department at Hesston, Kans. This department has been provided for by the church council.

The Ambassadors for Christ, lay evangelistic group of northern Indiana, are contacting taverns and theaters in their tract distribution work. They have also been visiting Skid Row in South Bend.

A group from the Ontario Mennonite Bible Institute gave a program at Alma, Ont., the evening of Jan. 11. On Jan. 18 the young people from Berea gave a program at the Bethel Church, Elora, Ont.

The Willamette Valley men's chorus from Oregon gave a series of programs in California to raise funds for the rescue mission in Sacramento.

Bro. Josef Herschkowitz, Harrisonburg, Va., told his life story in the Calvary Church, Los Angeles, Calif., Jan. 16.

The Voice of Youth chorus, directed by Bro. Hiram Hershey, gave a Christmas music program at Perkasie, Pa., on Dec. 21.

A large number of books have been donated for the Sunday school library at Paradise, Pa., by the youth group called Ambassadors for Christ.

In the annual watch-night service at Perkasie, Pa., groups participating were the Franciscan boys' and girls' prayer groups, the Finland girls' quartet, and the Souderton men's chorus.

Bro. Ivan Magal has begun to publish a small Gospel paper in the Russian language for distribution among displaced persons and refugees in the United States and Canada. The paper is called "The New Way."

The Ministerial and Christian Workers' course held at Souderton, Pa., the first two weeks of January, was attended by more than 150 persons.

"The Challenge of Young Ireland for Christ" was the subject of Eva Stuart Watt of Dublin, Ireland, at the Warwick River Church, Denbigh, Va., on Dec. 21.

The Ambassador quartet from E.M.C., consisting of Earl Maust, Nevil Miller, Daniel Suter, and Harold Lehman, gave a program at the Warwick River Church, Denbigh, Va., Dec. 27. Also participating in the program were Richard Weaver and John Drescher.

Bro. Lester Miller was ordained to serve as deacon at the Mt. Vernon Chapel near Oxford, Pa., on Jan. 11.

The Herald-Aires, a male chorus under the direction of Warren Leathersman, gave a program at Blooming Glen, Pa., on Sunday afternoon, Jan. 10. Many of the men singing in this chorus work at the MCC headquarters at Akron. Bro. Glenn Esh accompanied the chorus and brought a short message.

A Christian youth rally was held at the Elmira, Ont., high school on Jan. 17. The chairman was Roy S. Koch, speaker, Wilfred Ulrich, and special music was supplied by a girls' quartet from Steinman's Church.

Bro. George R. Brunk conducted a service concerning false statements and ideas about the atonement of Christ, Jan. 11, at the Warwick River Church, Denbigh, Va.

The annual series of week-end Bible studies was held at Lancaster Mennonite School, Jan. 9, 10, and Jan. 23, 24. Speakers on the first week end were D. Stoner Krady, J. Irvin Lehman, Henry F. Garber, Sanford G. Shetler, Noah K. Mack, Daniel E. Miller, J. Clyde Shenk, and David N. Thomas. The second week end the speakers were Paul Histan, Lloy A. Kniss, Paul M. Miller, Henry F. Garber, Isaac M. Baer, Harold H. Brennerman, Elam W. Stauffer, Leroy Stoltzfus, and Noah G. Good.

Bro. J. G. Hochstetler, Creston, Mont., is assisting in winter Bible school work at Loma, Minn.

The administration of Hesston College and Bible School announces the appointment, by the Executive Committee of the Mennonite Board of Education, of Bro. Justus G. Holsinger as acting dean of Hesston College and Bible School beginning with the 1953-54 school year.

The office of church steward has been provided for in the constitution of the North

Lima, Ohio, congregation. If plans carried the office has been filled by an election.

The two congregations near Harper, Kans., canned 2,657 cans of beef and beef broth for relief the second week of January.

A Sunday school meeting for the Olive, Prairie Street, Belmont, and Roselawn congregations of Elkhart, Ind., was held at Prairie Street on Jan. 25.

Concluding the mission study on Japan at the West Liberty Church, Windom, Kans., Jack Kough, who had spent some time training Christian leaders in that country, spoke concerning the people of Japan.

Bro. Harry Diener, Hutchinson, Kans., gave an illustrated talk concerning his trip to the world conference, at the West Liberty Church, Windom, Kans., on Jan. 18.

The Mennonite Hour, beginning Feb. 1, can be heard over station WOR, York, Pa., 1350 on the dial, 2:30-3:00 p.m., each Sunday. Being a 5000-watt station WOR reaches a large sector of eastern Pennsylvania.

The enrollment of the Ontario Mennonite Bible School is 120. The term continues for 12 weeks, ending March 27.

The second semester registration at Ontario Mennonite Bible Institute was 48.

Instructors for the annual ministers' week at Canton, Ohio, were Milton G. Brackbill and Nelson Litwiller. Additional speakers for the Christian Life Conference, Jan. 23-25, were I. W. Royer and O. N. Johns.

(Continued on page 92)

Calendar

Special school for ministers, Goshen College, Goshen, Ind., Jan. 26-Feb. 13.
Winter Bible Term, Goshen College, Goshen, Ind., Jan. 26-March 6.
Conrad Grebel Lectures on Christian Education, Hesston, Kans., Jan. 28, 30.
Rural Life Program, Hesston College, Jan. 30-Feb. 1.
Christian Day School meeting, Gingerich's Mennonite Church, Lebanon, Pa., Feb. 1-4, 1953.
Christian Life Conference, Ontario Mennonite Bible School, Feb. 17-18, 1953.
Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953.
Christian Life Conference, EMC, Harrisonburg, Va., Feb. 21-22.
Southwestern Pennsylvania Ministers' Meeting, Bellefonte, Pa., March 13, 14.
Conrad Grebel Lectures on Christian Stewardship, Kidron, Ohio, March 18-22.
Conference on Christian Community Relations, Martins Church, Orrville, Ohio, March 20, 21.
General Council of General Conference, Chicago, Ill., April 5, 10.
Annual meeting of the Illinois Mennonite Mission Board, Morton, Ill., Church, April 17, 18, 1953.
Annual Meeting Ohio Mennonite and Eastern A.M. Joint Conference of Pike, Elda, Ohio, May 26-28.
Annual meeting Mennonite Youth Fellowship, EMC, Harrisonburg, Va., June 12, 13, 1953.
Annual meeting Mennonite Board of Missions and Charities, EMC, Harrisonburg, Va., June 13-16.
Lebanonville Mennonite Camp, Lebanon, Pa., June 21-23.
American S. S. Union, June 22-26.
Boys Camp (ages 8-13), June 27-July 3.
Girls Camp (ages 8-13), July 4-10.
Junior High Camp (boys and girls 13-15), July 11-17.
Junior High Camp (boys and girls 13-15), July 18-24.
First Family Week, July 24-31.
Writers' Conference, July 27-31.
Missionary Bible Conference, July 31-Aug. 3.
Music Week, Aug. 4-7.
First Young People's Institute, Aug. 8-14.
Second Young People's Institute, Aug. 15-21.
Second Family Week, Aug. 22-27.
Annual meeting Southwestern Pennsylvania Conference, at Stahl's, Johnstown, Pa., Aug. 2-5.
Annual Indiana-Michigan Christian Workers' Conference, Fairview congregation, Fairview, Mich., Aug. 18-20, 1953.
Mennonite General Conference, Kitchener, Ont., Aug. 26-30, 1953.

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Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Between thirty and forty converts have recently found Christ at the Harrisburg, Pa., Mission.

Dr. Paul L. Conrad, physician at the Dhamtari, India, hospital is spending the month of January as a resident in an eye clinic in Bihar, India. This should better qualify him to carry on the considerable eye surgery required in the mission hospital in Dhamtari.

Tentative sailing for March 12 from Seattle, Wash., to Madras, India, has been arranged for Bro. and Sister Jacob Flisher, missionaries under appointment to the Central Provinces, India.

The Lancaster Conference Bishop and Mission Boards at a meeting on Jan. 5 authorized the following actions for the Tanganyika mission: (1) the development of a Leper Colony establishment located along the lake near Shirati. The buildings will be built with government funds and the mission will supply personnel. (2) the extension of Sister Ruth Bauman's term from three to five years. Sister Bauman is teaching at the Mara Hills school for missionary children.

Bro. and Sister Daniel Sensenig and son, missionaries to Ethiopia, were scheduled to leave Djibouti, French Somaliland, on Jan. 4 for a furlough in the United States.

Bro. and Sister Nathan Hege took over the work of Bro. and Sister Daniel Sensenig at Dire Dawa, Ethiopia, until Bro. and Sister Robert Garber can arrive to take over the work.

Bro. Chester Wenger is serving as mission director in Ethiopia in Bro. Daniel Sensenig's absence. The terms of Sisters Lois Landis and Lois Garber in Ethiopia have been lengthened from three to five years.

Our missionaries in Hokkaido, Japan, were together for fellowship on New Year's Day at the Ralph Buckwater home in Kushiro. In addition to the Carl Becks from Obihiro, Bro. and Sister Don Reber and family, and Sisters Mary Ann Hosteler and Ruth Bean were up from Tokyo for their first visit to the field. The group enjoyed rice and curry Indian style and whale steak Japanese style.

Bro. Myron Ebersole, administrator of the Prairie View Hospital, Newton, Kans., indicates that the new hospital building can go up only as fast as contributions are received. This is the third Mennonite mental hospital sponsored by the MCC. May we contribute to this worthy cause even though we may not live in the immediate area served by the hospital. Send your contributions through your district conference treasurer or direct to the Treasurer, Mennonite Board of Missions and Charities, Elkhart, Ind.

The brethren Henry Garber and Ira Buckwater plan to visit the Honduras mission field in February.

Sister Dora Taylor, missionary to Honduras, is improving from her recent illness, but will need a long time to recuperate. May we continue to pray for her.

Bro. and Sister Don McCammon have found an apartment in Tokyo where they have gone for language study in preparation for mission service in Japan. Their new address is 2 Nichome, Shimouma-cho, Setagaya-ku, Tokyo, Japan. They lived with Bro. and Sister Carl Kreider while searching for an apartment.

Sister Hedwig Nacht, Swiss Mennonite nurse under appointment by the Eastern Board for mission work in Tanganyika, spent a profitable month with the missionaries in Luxembourg during the latter part of November and early December.

Bro. and Sister Clarence Fretz from Luxembourg attended the farewell and consecration service for Sister Nacht in the Langnau Mennonite Church in Switzerland on Dec. 28.

The local board for the Detroit Mennonite Mission met at the home of Bro. J. Kore Zook, St. Johns, Mich., on Jan. 12. Members present included Bro. Zook, Bro. Clarence Yoder, Midland, Mich., and Bro. J. Frederick Erb, pastor of the Mission.

Bro. Howard Charles, Goshen, Ind., spoke at the Detroit Mennonite Mission on Jan. 25, if previous plans carried.

Sisters Caroline Plank and Fannie Miller plan to leave New York on Feb. 19 for Mogadiscio, Italian Somaliland, where the Eastern Mennonite Board of Missions and Charities is opening a new work.

Housing has been secured for Bro. and Sister Wilbert Lind who were due to arrive in Italian Somaliland on Jan. 15. Bro. Clayton Keener, director of the mission in Ethiopia, expected to visit the new missionaries shortly after their arrival.

Bro. Samuel E. Miller, missionary on furlough from the Argentine Chaco served as instructor during Ministers' Study Week at the Canton, Ohio, Bible School, Jan. 19-25.

Bro. O. O. Miller, Akron, Pa., left for South America and Europe on Jan. 8, in the interests of the MCC and the Eastern Mennonite Board of Missions and Charities. While in Europe he expects to visit the Luxembourg mission and return to the United States on Feb. 28.

A Bible and Missionary Conference was held at the Salem Church, Foraker, Ind., Jan. 13-18. Speakers were Early C. Bontrager, Shipshewana, Ind., J. D. Graber, Elkhart, Ind., and Howard M. Snyder, Guernsey, Saska., a student at Goshen College Biblical Seminary.

Bro. and Sister Mahlon Stoltzfus write from Fortuna Lodge, Alaska, about a successful Christmas program conducted at their school. They have recently moved into a

Your Treasurer Reports

We are glad to report that substantial progress is being made on the development of the Froh Brothers Homestead. This Homestead is the new home for aged which is being sponsored by the General Board and is located in southern Michigan near Sturgis. When completed, this institution will care for about thirty to thirty-five guests. Major remodeling which has been necessary to meet present-day requirements for homes for aged in Michigan has been almost completed and the next step will be to redecorate and equip the building. It is planned that by late spring or early summer this home can be ready for use. Quite a few applications have already been received from those who wish to consider the home as a residence.

Considerable financial outlay has been necessary to do the above remodeling. So far, contributions have not been sufficient to cover this but we trust that many will yet respond to this need.

Part of the additional cost will be in supplying equipment for the individual rooms. No doubt there will be some who would like to supply the equipment. The exact cost for this has not yet been determined but anyone wishing to supply the funds to equip one of the rooms in this new home can contact this office and we will send the information as soon as it is available. In addition to the above, other large equipment items will need to be purchased which will make suitable projects for any individual or group who would be in a position to sponsor a larger specific project.

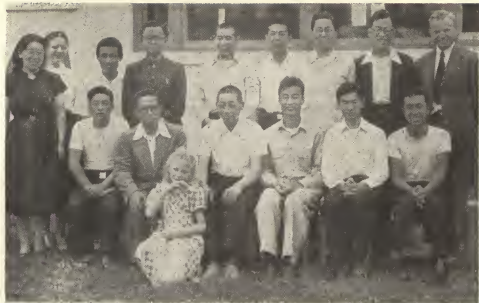
When completed, this home will offer a very fine institution for aged folks. This is a growing need nationally and in our church. Your financial assistance will help us complete this project without delay.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

four-room house they purchased and hauled across the snow and ice for ten miles on a sled of logs with a caterpillar tractor.

The witness of lay missionaries is underscored by the following statement in a recent letter from our self-supporting missionaries, the Mahlon Stoltzfuses, in Alaska: "We know native people wonder, since we are just teachers to them and not classified as missionaries, why we live so differently from the other white people in the village. May they see Christ in us is our prayer."

Bro. and Sister Allen Shirk write from Bihar, India, "We had the dedication of a small mud church in [Naresrahar]. It is about 15 x 20 feet with mud walls and floors



Obihiro Mennonite Church group, July 27, 1952.

The Anabaptist Contribution to the Tokachi Area of Japan in the Next Five Years

BY CARL AND ESTHER BECK

[The Japan missionaries, in attempting to plan for the future, recently analyzed their mission situation, putting their analysis and future planning into writing. We share with our readers items of interest from these studies.—Ed.]

This may be rather an ambitious title for so small a paper. It stems partly from certain pressures felt especially in the past months. The Tokachi area has six organized church groups, three church buildings, and three pastors. Why should we work independently? There can be only one reason. The Anabaptist vision has a contribution to make to Japanese church life. The Japanese church is strong in many ways. She is strong in a highly trained ministry. She is strong in educational institutions, including seminaries of a high caliber. But she is also weak in some respects. It is to this weakness that it would seem we can make our best contribution.

The Japanese church lacks what I should like to call here "open-eyed obedience to God"—the open-eyed obedience of a Stephen looking beyond hurled stones into the very heart of the eternal, of a Peter and John who could see beyond human threats and to see that when all the accountings will have been brought in it will have been "better to obey God," of the hosts who have marched proudly into the breaches from that day to this and have unhesitatingly spilled their blood that the church of Jesus Christ might be cleansed

and nourished. This vision of expendability the church in Japan needs.

We are uniquely challenged to this other aspect of complete obedience to God to the Japanese Christian church. History has shown that this vision is often most easily bred in minority groups and then later diffused. Though we feel a great debt to the older churches who have spent many years of sowing and nurturing in this area, though we pray that the present spirit of splendid co-operation may continue and even be strengthened, though we want to learn from them and to contribute to them whenever opportunity affords, yet we wish to reaffirm that we feel it is the leading of the Spirit that we should remain organizationally independent. And so this paper will speak largely from that viewpoint.

To Obihiro

There is now a small nucleus of believers in Obihiro. They are yet young in Christian experience, growth, and understanding. A major task of the next five years must be the nurture of these believers. Strong "base" churches are a must before they are ready for the envisioned outreach. This calls for a tremendous working of the Spirit in individual hearts. Our task must be the presentation of the Word in such a way that the Spirit can use it as He applies it to hearts and lives. We as missionary personnel must be careful not to immunize ourselves to this same working of the Spirit.

Our present schedule of 17 regular meetings each week should be reduced if possible in order that we not only cover the surface

but that we also may have spiritual depths.

Within the succeeding five years, branch work should be started in the sections of Midoriga Oka, Kino, and Saito Gaisha, in the city of Obihiro.

A Japanese pastor for the church here at Obihiro within the next year would seem highly recommendable.

To Neighboring Towns

The present weekly contacts in Ikeda should be continued with a view to enlarging them to three meetings a week this coming April when the seniors of the present Bible class will be graduating from school.

One of the members of the Obihiro church will be marrying and moving to Yamawakka (35 minutes by train). His fiancée is now under instruction, and they give promise of being a very strong couple. Since he studied for the Buddhist priesthood, he has a good basis for comparison between his present and former beliefs. We hope they will become a working nucleus in their new town. They have expressed themselves as wanting to be that.

There should be a selection of at least four additional points during this five-year period with a view to getting pastors in them as quickly as the Spirit seems to indicate. Perhaps a schedule of semimonthly services at first and bimonthly visits after they are ready to support a pastor. These pastors can well be lay pastors; certainly in the early phases of development this would seem almost imperative. Especially in rural Tokachi, lay evangelism and leadership would seem to be indicated.

Missionary couples are needed for (1) Bi-roo, (2) Hombetsu, (3) Shintoku, (4) Taiki, and (5) Ikeda, in that order as they become available. This of course can conceivably be extended over a longer period than five years, though an early occupation would seem wise at present.

To Tokyo

It would not seem wise with our limited supply of man power and unlimited tasks to be done in this Hokkaido area to place a



Leaving Hombetsu by train, Carol and Esther Beck bid farewell to a friend. Hombetsu is a town north of Obihiro where the Becks are located. It is a possible location for a future missionary couple.

permanent missionary in Tokyo during the immediate future. It seems likely that there will be folks in language study for some time to continue the present work with slight expansion. Credit should be given to both Lee Kanagy and Ralph Buckwalter for the many splendid contacts they have made during their stay there. We know Lee and Adella Kanagy will do a splendid job of heading up the additional workers that will be available for Bible classes, etc.

The purchase of a house to serve as living quarters for missionaries now in language school would seem wise.

To the Physical Needs

Perhaps our regular "relief" activities should remain at a minimum. However, each missionary should have a good supply of relief goods on hand which MRC can make available through its emergency relief fund. In time of emergency, this relief should be prompt and liberal. One does not pauperize a person by giving him a helping hand in time of emergency. Our local groups should be organized to help in the distribution of emergency goods and in lending a helping hand wherever indicated.

To Ourselves

Certainly within the next five years, preferably within two years, some sort of training school on a mission-wide basis should be inaugurated. Perhaps at first this would be only a two-week winter course including Bible, Sunday-school work, evangelism, and church history. This could later be lengthened to a two-month course. For advanced training we should perhaps investigate seminaries a bit further.

In the field of literature, we should become increasingly active. We are happy for Ralph Buckwalter's printed tract. Individual treatises and tracts can well be published inexpensively in local shops. Perhaps a yearly sheet should be started this coming January. And we should go ahead with plans for printing John C. Wenger's, "Who Are the Mennonites."

The above suggestions and hopes for the ensuing five years are humbly submitted as that which the Spirit has laid on our hearts for the particular area for which we are now responsible. We thank God for those who will share this responsibility within this five-year period.

Obihiro, Japan.

Developing a London Gospel Center

By QUINTUS LEATHERMAN

Our first four months in London have been largely a period of adjustment to English ways of living and getting acquainted with the field to which the Lord has called us. We should also add that it has been a period of waiting, heart-searching, and drawing near to God, so that we might understand His will in the opening of a Gospel Center.

In living here in England, we acknowledge our debt to this country for her great evan-

gelical leaders, Whitefield, Wesley, Spurgeon, and Morgan. We are grateful for her hymn writers who have inspired us with praise and adoration. The pioneering missionary of England, William Carey, blazed the trail for our American missionaries. Our mother tongue and its literature has served as a model and inspiration for our American prose and poetry. We owe much of our American religious heritage to England. On Christmas Day we were much impressed with the religious tone of Queen Elizabeth's "wireless" message to her people when she requested the prayers of her people as she assumes her duties at her Coronation.

What then are the reasons for opening a Gospel Center in London? Despite England's rich religious background, we must remember that each generation must be evangelized. Prior to the two world wars, English thought was saturated with the ideas of humanism and secularism. At least two generations are reaping a harvest of skepticism and complete indifference to the Christian Church. Furthermore, the church itself has lost her hold upon many people because of the bombing of thousands of churches and the tremendous shifts of population to the outer rim of London. Church attendance has been variously estimated from 3 to 5 per cent of the total membership.

On the other hand, there are some signs of resurgence in the life of the church. Evangelicals in both the Free Churches and in the Church of England are emphasizing the need of prayer groups and personal lay evangelism to bring the people back to the church. There are also plans for bringing Billy Graham to England in 1954. Under the blessing of God, our Gospel Center should serve to strengthen this evangelical witness in England. We solicit the prayers of our church to this end.

We are facing some difficulties in locating a suitable building for our Center. While we would be eager to start with all the activities of a Center at once, there are preliminary steps necessary. A Gospel Center should be located in a center of population with good transportation, and in a student area. The minimum requirements as set up by our Mission Board are to include rooms for a family residence, several guest rooms, and a large common room that may serve for Fellowship meetings and as a Reading Room. When we have found a building meeting all these requirements, we still need to face zoning and residential restrictions which in some areas would not permit the change of use of the building.

At present we are able to carry on in a limited way some of the activities of a Gospel Center. Our living room has become a Fellowship Room for the four Mennonite families living here in London. At each meeting we enjoyed the fellowship of relief workers and missionaries traveling through London on the way to the States. Some use has already been made of our personal library by a student doing some research on evangelical groups of Russia. Orders have been placed for books and periodicals for our proposed Reading Room. Through the use of

tracts we have been able to make some contacts with students and others in our travels into the city.

While we have not been able to carry on the full-scale activities of a Center, we have had opportunities to visit and witness among other religious groups. Among these are the Finsbury Mission in East London where John Coffmans are workers, and the Mildmay Mission to the Jews. We want you to share with us in praying for two recent converts whom we have worked with personally: Joseph Rodriguez, a Spanish refugee from Gibraltar, and Irene Lederemann, an Austrian Jewess refugee, as well as her husband, who is not a Christian. We also have in London two Polish Mennonite refugees who have gone through the bitter experiences of war. They are much in need of pastoral care and stand in need of your prayers.

It was our privilege to spend a day, Dec. 4, in visitation work with a London City Mission missionary. The London City Mission is an old institution with 200 missions throughout the city. They are interdenominational and yet quite evangelical. It was also our happy privilege to assist Bro. John Coffman in the distribution of Christmas bundles. Both of these experiences were quite revealing of spiritual needs in homes of the North London area. It was an opportunity to witness to Christ's saving grace.

Among London's greatest needs that have come close to our hearts are the spiritual needs of students. We have had personal talks with Indians, Burmese, Ugandans, Nigerians, as well as British and American students, some of whom were non-Christian. Through the efforts of Bro. James Shank, who is a student at London University, we had two Bermudan young woman students as Christmas dinner guests. We hope that we can extend Christian hospitality to more of these overseas students in the future. It means so much to them to receive the hospitality of a British home.

A conference called by the British Council in 1950 reported 23,000 students in the University of London of which 5,000 were overseas students. While not all of them were students in London, the greater majority of these are registered in one of the 39 colleges and schools in this city. There are, of course, also a number of colonial students in Polytechnic and Technical colleges in the city for which there are no halls of residence. Some of the University colleges have halls of residence, and there are numerous private hostels, but all of these accommodations are totally inadequate. Many private homes do not welcome these overseas students because of racial prejudice. The result is that many students are forced into undesirable living quarters. These people, when denied the hospitality of the English home, frequently become embittered and fall prey to the Communist line. Quite often it is these very students who become a thorn in the flesh to the ruling officials in the colonies. It is a general consensus of opinion among those who are close to this problem that the churches have a

real responsibility to provide more hostels for overseas students.

Shall the Mennonite Church enter this new field of evangelism? Our church can certainly do much more effective work with a student if he is provided with a warm and homey place to live and study. The hostel approach would give the personal worker an immediate and personal contact with the student which he would not have in meeting him casually on the bus or in the subway. In a Christian hostel a Reading Room would offer quiet and warmth for study, as well as serve as a source of reading on the Christian faith and Mennonite witness. A large Fellowship Room could be made available for student groups and for our own Fellowship meetings. The original outlay for housing and equipment would be large, but a forty-student hostel is generally considered as self-maintaining. The staff includes a warden (superintendent), matron-nurse, cook, housekeeper, and assistants. Students pay at the rate of three to three and one-half guineas

per week for food and lodging. These are figures on operation as received from a hostel operated by the World Evangelical Alliance.

London has many centers for false cults such as Christian Science, Spiritualism, and Theosophy. Even some of the churches open their facilities for the teachings of the so-called universal religions of Hinduism and Theosophy. Buddhism and Mohammedanism have their shrines here. Will our church be prepared to meet the teaching of the false cults and false religions with the truth of Christian doctrine? A Christian Reading Room in a hostel would serve as one agency of evangelism.

We appreciate the prayers of all who have remembered the work of the Mennonite Gospel Center. May you continue to hold us forth to the throne of grace that His Spirit may direct in establishing a Gospel witness in London. May the Lord bless our church and her leaders as they launch forth into new fields of evangelism.

London, England.

not go. How glad I am now that I didn't accept this invitation which would have probably led me to serve the world.

It was during this same year, 1947, that I met Jesus as my personal Saviour and since then the great desire of my heart has been to be a missionary. Before long the door was opened for me to attend a Christian high school from which I was graduated in 1949. From 1949 to 1952 I was able to attend both Hesston College and Goshen College. This spring I came back to Puerto Rico prepared to teach and with plans for teaching in the public schools. But the Lord evidently had another plan for my life. The door to school-teaching closed. The reasons for being refused employment were vague. The Department of Education evidently felt that I was lacking certain credits yet or that the college where I had received my training was not on their list of accredited schools. So many excuses were presented.

The Lord had no sooner closed one door than He opened another for me. I was called to serve as a missionary in my own church. I accepted this call and I tell you that there is no other work that can offer so much satisfaction as the work of the Master. It is not an easy task. But Jesus once said, "Lo, I am with you always." This is a great promise for which we should all be more thankful.

Pray for me as I serve Him and pray also for all of my family who are not Christians yet, that they might find the true religion in Christ.

La Plata, P.R.

First Puerto Rican National Missionary Gives Testimony

BY PAULA SANTOS

[Sister Bonita Driver, La Plata, P.R., writes, "An impressive consecration service for Sister Paula Santos, first national missionary of the Calvary Church, La Plata, P.R., and of the Mennonite Church of Puerto Rico, took place on Sept. 2, 1952. Bro. T. H. Brenneman, Sarasota, Fla., bishop of the Mennonite Church of Puerto Rico, was present and preached the missionary sermon. Bro. Lester Hershey, Pulguillas, P.R., who was the first pastor of the Calvary Church, read the charge."—Ed.]

As I look back in my own life to the year 1945, I realize that the Lord has a purpose for each human being. Thinking back to this year makes me even more sure that Christ is the guide of my life and I like to think of Him as such.

As a child the only religion I knew was Catholicism, but I was never satisfied with what it offered me. I never knew that there was such a thing as the Gospel of Christ. Today, however, I have found the true happiness and satisfaction, for which I had searched so long, in the true Gospel of Christ.

When I graduated from the ninth grade my own family as well as my teacher encouraged me to attend a Catholic high school for orphan girls with the hope that someday I might become a Catholic nun. One day my public school teacher took me to visit the school so that I could see it for myself. There must have been more than one hundred girls enrolled in the school. But when I saw them and the nuns who were their teachers, I

firmly resolved that I would not join their group. I certainly was not a religious girl and could not picture myself becoming like one of those nuns.

Two weeks later when the letter came telling me that I had been accepted in the school I was even more decided that I would not go.

I enrolled in the local public high school. It was there that my teachers noted my interest in popular music. There were very few popular songs that I did not know. The teachers tried to interest me in singing over the radio. On one occasion my teacher offered to take me to the radio station for an interview with the station director. For some reason, although I loved popular music, I did



Paula Santos speaking at the Youth Session of the first Mennonite Conference in Puerto Rico at La Plata in 1949.

A Communist Professor and the Bible

On Sept. 2, 1952, Mr. Miyakoda, General Secretary of the Japan Bible Society, was entertaining some friends in the Bible House. In the course of conversation one of the men mentioned that the well-known communist, Prof. Iida of Tokyo University, had testified that two months ago, when his house went up in flames, the only book he managed to save was the one he regarded as his most precious possession, his New Testament.

Mr. Miyakoda topped this testimony to the reading habits of the professor by the information that he, too, had heard from the professor recently. When the first tentative parts of the new colloquial Bible appeared in August, the professor had written to the Bible House expressing his great interest in this venture, and asked for specimens. They were gladly sent and gratefully acknowledged. Prof. Iida says how much he looks forward to the eventual publication of the whole Bible in the everyday speech of the people of Japan and he regards what has been done so far as meeting his highest expectations.—Bible Society Record.

The facts of the death and resurrection of Christ have an urgency that they be mediated to the society in which we move.—J. H. Mosemann.

They Brought Forth the Sick

By ELVA B. LANDIS

In Paul's days they brought forth the sick and today they still bring them forth. In this land of sin and suffering we see many pitiful sights. When native means have been tried and all have failed, the last resort is to go to the mission to see what the white man can do for them.

They come to us in the morning, in the afternoon, and during the night. Not only at these periods of the day but also at these periods of illness and life. Some are ill, others are very ill, and some at the point of departure from friends and earthly treasures. They are carried in on beds, on stretchers made of tree limbs and burlap bags, in arms, and by car, should there be one near by at the moment.

One Sunday morning a mother sat on the hospital veranda and showed me her baby. It had fallen into the fire face down. Fortunately the face only was burned, but it was a sorry sight. I cut a dressing, mask-like, with small openings for eyes, nose, and mouth and dressed it. It is surprising how well the child is doing. Another one was brought in a few days earlier that apparently fell in the fire in a seated position. Here small fires are built in their small one-room huts, often at the foot of the bed to keep them warm at night. Should a child play on the bed and fall off, it is likely as not will fall into the fire.

This morning a meningitis case was carried in and we explained three times that the child must not be carried around. However, when we go near the hut again, we see the mother carrying her or trying to walk her

around. Teaching African helps the importance of giving specific kinds of medicines in proper doses is one phase of our work. Another is trying to get the family to co-operate. The latter is usually the most difficult of the two.

Patients come in such large numbers and ill conditions that we are often at a loss to know how and where to take care of them. We pray this prayer, "Lord, what wilt Thou have me to do?" and the answer is, "Rest in me." Quite frequently it is necessary for our patients to lie on the floor. Usually they are so anxious to get medicine and be helped that they readily accept, but occasionally there are words before the matter is settled. Our conscience often hurts us when we see the conditions in which we must care for them. It is very similar to the early days of nursing history. We are then reminded that this is a dispensary and not a hospital and that a doctor is no longer here. Our work is to decrease, although numbers continue to increase. It is hard to work on a smaller scale. In spite of many adverse conditions the Lord is directing and thus many of the sick get well.

Each one of these ill bodies has a soul. And nearly every soul is black and ill with sin. The sores of these souls are of various degrees and kinds and need to be dealt with in various ways with spiritual medicine, the Word of God. We and our helpers are responsible to divide this medicine. Pray that we ourselves may be fully yielded and molded into vessels that He can use to bring these lost sheep into the fold. They come to us for healing. Oh, that they may be completely healed, soul and body!

Tanganyika, Africa.

Missions Editorial

Supporting Drafted Missionaries

Several weeks ago we wrote about the opportunities for witness afforded our young people serving in voluntary service or working in jobs approved for conscientious objectors by Selective Service. We believe that our commitment to Christ prompts us to take advantage of every witnessing opportunity, even if it comes to us through service required by government.

But most of us will not be serving under the draft law. We will continue in our regular jobs undisturbed by Selective Service, unless some close relative is drafted. However, have we no responsibility toward those who are being called to serve by the government?

Our service agencies, MRC and MCC, are serving our young men in every way possible, MRC for the (Old) Mennonite Church and MCC for all Mennonite groups. MCC at its recent annual meeting requested support from the constituent Mennonite groups for its part in the I-W program. MRC has agreed to send \$1,000 per month to MCC during the present budget period to support this program and will increase the amount as agreed during the months ahead.

In addition, MRC is providing services to groups of I-W boys securing jobs in various institutions throughout the Midwest and will extend this program as required. These services include providing board and room and certain other facilities which the boys pay for out of their wages.

The services rendered to our young men, including government contacts, assistance in finding jobs, recreational, educational, and spiritual services on the job, will not begin to cost the church the 50¢ per month per member required by CPS. But we all can give encouragement to our young men by contributing to the monthly relief and service offerings in our churches from which support for the I-W program including also voluntary services and Pax services is taken.

Congregations located near concentration points for drafted men can make them feel at home in their services and can assist the service agencies by helping to equip residences for the men when residences are required.

We can also support our representatives under Selective Service by living exemplary lives in our communities—keeping ourselves free from controversy among ourselves or with our neighbors—and by lifting holy hands in prayer in their behalf.—L. C. Hartzler.

CITY MISSION WORKERS' ROUND TABLE

First Mennonite Church, 1213 St. Mary's Ave., Ft. Wayne, Ind.

March 26, 27, 1953

Thursday, March 26

9:30 a.m.	Devotions—The Resources of a Mission Worker: I. The Power of the Word of God	Henry F. Garber
	Practical Possibilities for an Urban Publicity Program	Levi C. Hartzler
	Discussion Period	
	The Type of Plant Needed in the City	H. Ernest Bennett
	Discussion Period	
1:00 p.m.	Devotions—The Resources of a Mission Worker: II. The Working of the Spirit of God	Henry F. Garber
	Solving and Avoiding Personality Clashes Among Workers	S. C. Yoder
	Prayer Period	
	Maintaining the Parish Approach in Our City Missions	Harold Eshleman
	Discussion Period	
7:00 p.m.	Devotions—The Resources of a Mission Worker: III. The Practice of Prayer	John H. Mosemann
	Evaluating Our Techniques of Outreach in the City	J. D. Graber
	Discussion Period	
	The Causes of Our Losses in City Churches as Revealed by Our Mennonite Outreach Study	John A. Hostetler
	Discussion Period	

Friday, March 27

9:00 a.m.	Devotions—The Resources of a Mission Worker: IV. The Impact of an Exemplary Life	John H. Mosemann
	Should the Board "Appoint" Self-sustaining Families to Assist at Our City Missions	Paul M. Miller
	Discussion Period	
	Guiding Principles for City Missions to Become Indigenous	E. C. Bender
	Discussion Period	
1:00 p.m.	Devotions—The Resources of a Mission Worker: V. The Co-operation of Consecrated Co-workers	John H. Mosemann
	The Place of Christian Education in Our City Mission Program	Paul Mininger
	Discussion Period	
	Summary and Consecration Service	J. D. Graber

For further information write to Paul M. Miller, Chairman, Urban Evangelism Committee, 1119 S. Eighth St., Goshen, Ind. Sponsored by the Mennonite Board of Missions and Charities, Elkhart, Ind.

Relief and Service News

MRC Weekly Notes

Voluntary Service

The Mennonite Hospital and Sanitarium, La Junta, Colo., annually has a special training course for nurse aides in June. This course is co-ordinated with the voluntary service unit at La Junta. A new class will begin about June 1, 1953. Sisters interested in training for nurse aide work should present their applications soon in order that proper arrangements can be made. Applications may be made by letter to the Office for Service and Relief, Mennonite Board of Missions and Charities, Elkhart, Ind. The voluntary service group at La Junta has grown rapidly to a total of 32 workers. Of these, 18 are men serving for their I-W credit.

There are now 102 men and women serving in Mennonite Relief Committee Voluntary Service in all locations, including a few folks who will enter the February orientation school.

Bro. Dorsa Mishler, Personnel Director for the Relief and Service Office, announces the next orientation school for Feb. 4 to 13, along the lines developed for the previous schools. Participants and faculty will be announced later.

A request for a voluntary service couple has come from the Geneva, Nebr., Sunset Home for the Aged. Interested couples should apply to the Office for Service and Relief, Mennonite Board of Missions and Charities, Elkhart, Ind. Request has been made for Selective Service approval so that a young man assigned there will be able to get his I-W credit.

As our service as a church to older folks continues to expand, more and more young people are coming to see the challenge such work presents with its full measure of joys and blessings and with the need for consecrated Christian workers who can accept this "Inasmuch . . ." as their personal call.

I-W Services

On Jan. 16 Bro. Brevin Swartzendruber, Middlebury, Ind., was installed as I-W leader in charge of the Mennonite Service Center at 416 North Main St., Plymouth, Mich. The group living in Plymouth are working at the Northville State Hospital, a mental institution.

Bro. Swartzendruber will attend the I-W Leadership Training School operated by the Mennonite Central Committee, Akron, Pa., Feb. 2-27. Other MRC I-W leaders attending will be Karl Lehman, Harrisonburg, Va., and Joe Freyberger, Wayland, Iowa, leader of the East Lansing, Mich., unit.

Bro. and Sister Mark Lehman, Harrisonburg, Va., will be moving to Elkhart, Ind., in the near future where Bro. Lehman will serve in the Office for Service and Relief as an Administrative Assistant for I-W Services and Summer Service.

MCC Weekly Notes

Asuncion Center Serves 1,111 Colonists During 1952

During the past year the MCC center in Asuncion, Paraguay, aided 1,111 persons from the Mennonite colonies. The center serves as sort of a hostel for the colonists.

The Asuncion home is the center for the Mennonites when they come to the city for medical help, business, or visits. The 1,111 persons spent a total of 8,482 days at the center.

This period of time represents a significant service to the colonists. Peter and Helen Epp of Wheatley, Ont., are in charge of this work. They discuss with the colonists their needs and problems. They accompany the sick to the doctor and regularly visit those spending some time in Asuncion hospitals. Persons from the following colonies received help at the center: Fernheim, Neuland, Menno, Volendam, Friesland, and Caaguazu.

On Sunday evening a program is presented at the center for the benefit of these people. They also attend the services of the Asuncion congregation held on Sunday afternoon. Thursday evening is Bible study and prayer meeting night. Mennonite girls working in Asuncion get Thursday afternoon off and spend that time at the center.

Currently construction is under way to provide additional and more adequate facilities to serve persons coming to the center.

Selective Service Approves 12 More Mennonite Projects

The eighth supplemental list of agencies employing I-O men was issued by Selective Service on Jan. 14. Included in the list are 12 Mennonite domestic projects.

These 12 projects are those approved by Selective Service as alternative service projects since Oct. 23, 1952. This new listing indicates that more agencies are continually becoming interested in employing I-O men.

The list includes the following institutions: Grace Children's Home, Henderson, Nebr.; Mount Carmel Home, Coleta, Ill.; Meadows Mennonite Home, Meadows, Ill.; Agricultural Relief and Public Service Center, Tucumcari, N. Mex.; Culp Clinic and School, Calico Rock, Ark.; Goshen College, Goshen, Ind.; Mennonite Service Center, Elkhart, Ind.; Mennonite Home for Aged, Eureka, Ill.; Kings View Homes, Reedley, Calif.; Wiltyck School for Boys, Esopus, N.Y.; Messiah College, Grantham, Pa.; and Boys' Village, Smithville, Ohio.

I-O men desiring employment in the above projects can secure information through the Mennonite Central Committee at Akron, Pa., or through their conference headquarters.

Worker on Way to Frankfurt Center

Donald Hooley of Hubbard, Oreg., is on his way to Frankfurt, Germany, center where he will serve as a bookkeeper. Donald is returning to Frankfurt for a second term, having served there in the same capacity before.

Two Men to Join Waterloo Office Staff

Beginning Feb. 2, two men will begin work in administrative capacities at the

Waterloo, Ont., office. Both will be working on a part-time basis.

Edward G. Snyder of Preston, Ont., will assume the directorship of the Waterloo office. He is a potato chip manufacturer and has been active in the Canadian material aid program.

Harvey Toews of Steinbach, Man., will be an administrative assistant. He is a graduate of Goshen College. Harvey is the son of J. G. Toews, a member of the Canadian Mennonite relief committee and former relief worker.

Service Opportunities Await Secretaries

Several openings exist for young women and men who are interested in a term of service as secretaries. These openings include such positions as secretaries at Akron headquarters and other MCC centers. One-year or two-year terms of service are preferable. The ability to type is a necessity, and a knowledge of shorthand is desirable. Those having served in secretarial capacities have not only performed valuable service, but have also enriched their lives.

Released, January 16, 1953

MCC News Service
Akron, Pennsylvania

Women's Activities

When Sister Dorcas S. Miller of Greenwood, Del., was asked to give the devotional service for her sewing circle, she paraphrased I Cor. 13 as a part of her meditation in this manner:

1. Though I speak well of the sewing circle, and even attend regularly, but have not love, I am become a hypocrite and a pretender.
2. And though I have the gift of sewing and understand all technicalities of dress-making and have not love, I am nothing.
3. And though I sew much to clothe the poor and though I give of my own clothes to relief, but have not love, it profits me nothing.
4. Charity sacrifices much to come to sewing, yet counts it nothing. Charity does not envy the best machine, does not boast about the amount of work she does, is not puffed up even if her sewing is best.
5. Does not gossip, does not seek the easy jobs, is not provoked when someone needs to correct her sewing.
6. Does not rejoice if an inferior makes a mistake, but patiently helps, trying to save embarrassment. She overlooks faults.
7. Does quilting if necessary, knots comforters if necessary, mends used clothing if necessary, sweeps the floor if necessary.
8. Charity never fails. But if there be accomplishments, they shall fail, if there be prompt arrivals, they shall cease, if there be superior knowledge, it shall vanish.
9. For we sew and mend and we pack and send.
10. But when the day is over, those who worked hardest and those who sewed with greatest love may go away without recognition.
11. When I come to sewing circle, I come

to sew; I come to help; I come for fellowship. But if I come for honor or prestige, my work is in vain.

12. For now we have to work harder to-morrow "to catch up" at home, and the children may have missed us; but when love motivates our life and work, we care not if our sacrifices are unknown, our work unpraised, or if we are accused for another's mistakes.

13. Now abideth perfect attendance, efficient sewing, and love for the needy, but the greatest of these is love.

With 80,000,000 refugees in the world it will take many faithful, loving women to sew and mend if we would show these unfortunate ones that we love them even as we love ourselves. Do we? Or are we satisfied when we have helped a little?

Our sisters at the Bethel Mission, Chicago, are getting their sewing equipment so that they can help in this great work.



See the new sewing machine which they purchased. They are paying for the machine by making aprons. This was a very good project just before Christmas. Some of their time is used in sewing for needy families.—Mrs. C. L. Shank.

From Our Churches

PEA RIDGE, MISSOURI (Pea Ridge Congregation)

Dear HERALD Readers: Greetings in Jesus' name.

We are thankful to God for the many blessings that were bestowed upon us during the past year. As we start out on another new year may we continue to seek God's help and guidance in our lives.

Sept. 28 we reorganized our Sunday school with the following officers in charge: S.S. Supt., Oliver Hathaway; Asst. Supt., Lewis Fenton; Sec., Joyce Fenton; Treas., Florence Hathaway; S.S. Chor., Ruby Hathaway; Church Chor., Nora Hathaway.

Our full communion service was held on Nov. 9, with our bishop, Bro. Daniel Kaufman, in charge. The Palmyra congregation worshipped with us and we observed the communion service together. Nearly all members were present to partake of the sacred emblems in remembrance of our Saviour's suffering, death, and coming again.

We have been having a joint YPM with the Palmyra congregation, which is encouraging, as both congregations are few in number.

Our revival meetings were held from Sept. 30 to Oct. 12 with Bro. Protus Reubaker in charge. The messages were inspiring and he encouraged us to go on in the work of the Lord. Will you pray with us that those who are not willing to surrender might yet turn to Christ and have the opportunity? We know that Satan is always busy trying to turn us away and we continually need God's help.

Bro. Walter Fenton is attending school at Hesston. We love him here but are glad that he can better prepare himself for the work to which God calls him.

We ask an interest in your prayers for the work at this place. Nellie Hathaway.

PHOENIX, ARIZONA

(Sunny Slope Congregation)

Greetings from Christian friends in the southwest:

We were privileged to enjoy a number of meetings from which we received great blessings. During the Thanksgiving season Bro. and Sister J. D. Graber from Elkhart, Ind., and Bro. A. J. Metzler, Scottsdale, Pa., were here for a conference with the church. During the Advent season Bro. and Sister visiting speakers have been Paul Hoover, Goshen, Ind.; Darrel Ott, Springs, Pa.; Joe Brunk, Goshen, Ind.; John W. Hess, Akron, Pa.; and Frank Horst, Coln, Ark.

Bro. and Sister Stanley Weaver, Esther Hoover, and Bertha Alderfer have been working with the Navajo Indians here in the winter time and at New Mexico in the summer. On Dec. 28 thirty-one Navajos came here to worship with us. It was a very colorful group with the bright blouses, skirts, and shawls. They also wore a lot of jewelry which they make themselves. One baby was strapped on a cradle board and carried on the mother's back. We are thankful that these folks are following the leading of the Lord in so great a service in working with these Indians.

Bro. JohnWilliam Boyer and Bro. and Sister Dennis Short have been elected as workers for the Negro migrant camp at Buckeye. May the Lord bless them in their labors.

Bro. Melvin Ruth gave a very inspiring pastoral report to the congregation. These were some of his chief concerns. Does Christ have first place in the life of each member? Is He exalted above all else in our fellowship? Does His love constrain all of us to live for Him rather than for self? Does anyone have priority among us? Are there any individuals slighted among us? Are we growing together in unity? Do our prayers reflect a burden for values that really endure? He prays that we might be mindful of our first responsibility to Christ and His great work. We as a congregation expressed our appreciation to Bro. Melvin and Sister Sarah by giving them a check which they could use to buy a new refrigerator as a Christmas gift.

A fund has been started to purchase a tape recorder to be used in recording church services which will later be played to members who are unable to attend. We feel sure this will result in great blessings.

Remember this congregation in your prayers. We welcome visitors to this great "Valley of the Sun." Goldie M. Sala.

SOUTH BOSTON, VIRGINIA

(Elenweir Congregation)

Dear HERALD Readers: Greetings through Him who gives us every good and perfect gift. Our deacon and his wife, Bro. and Sister Henry Good, are very much interested in visitation work. This is encouraging because we feel that this important work is one that is often neglected.

We are always glad for visitors. In November Bro. and Sister Perry Shank, Bro. and Sister Amos Heatwole, and Bro. Irvin Showalter spent the week end here.

Bro. and Sister Earl Grove and Bro. and Sister Richard Weaver were here and showed pictures of places they visited in the Bible Lands. We learned many things of interest from them. Bro. Weaver also brought us a wonderful message from the Word of God.

On Dec. 21 the Sunday school sang as a message in song. We appreciated this program. On Dec. 31 we had the Ambassador Quartet and two speakers from E.M.C. Bro. Richard Weaver's message was "Witnessing for Christ" and Bro. John Drescher's "Life in the Spirit." Bro. Weaver made Colossians 3

clear to us. He impressed upon us how we should seek those things above and how we should set our affection on things above. We know the happiest people in the world are the ones who seek to please the Lord; seeking to win souls for Him.

We thank each one of you that have come to visit us. We believe your efforts will be blessed. We hope that you will continue to pray for us here as you have in the past, that we may do more for the Lord than we have ever done before. Pray that we may see the need of giving the Lord more time and show Satan that he is not the ruler of our lives.

Hattie Koger.

WAYNESBORO, VIRGINIA

(Springdale Congregation)

Last March we had a very interesting visitor in the person of Mrs. Elza Grunin from Latvia's only Mennonite congregation. She came to Springdale as a seeking fellowship after eight years of wanderings. During World War II when Russia, then Germany took over her country, she was forced to a labor camp in Southern Germany. After liberation at the end of the war she and her husband came to Christ in N.C. through the assistance of the Church World Service. Her husband's mother and brother soon followed, but of her own mother and family she has heard nothing since that terrible separation in Latvia. She had Springfield on her heart for two years before making her first visit. Last summer she was welcomed into the community again and by invitation, gave a talk at the young mothers' class meeting. Here we became better acquainted, and our hearts were touched as we entered with her into the struggles of the heart-rending times she and the Mennonites in Latvia had gone through. Seeing the mistake of isolation in the Latvian church, she is concerned that the Mennonite Church in America will launch out in giving the Gospel to others. She and her husband and family are moving to Cleveland, Ohio, but we hope we may be privileged with another visit.

Another interesting visitor last August was Bro. Carl Harvey. An ex-circus man, he was converted in 1949 in a tent meeting near Wilmington, Del., where Bro. Otis Yoder was holding evangelistic meetings. As a "homeless man" he is going among the churches giving his testimony for Christ.

We appreciated the visits of others, too, during the past few months. Bro. Warren Metzler, Harrisonburg, Va.; Mrs. J. W. Shank, Harrisonburg, Va., gave a talk to the children followed by a sermon by Bro. Shank; Bro. Mennio Dener, MCC, Akron, Pa.; Bro. R. B. King preached on Nov. 23; Bro. Zeck of New York; and Bro. Omar Troyer, Millersburg, Ohio.

Sunday evening, Dec. 7, Bro. J. R. Driver, our bishop, gave an interesting account of his trip to the Mennonite World Conference and to Palestine.

Bro. and Sister Carl Bauman, who came to America from Germany over a year ago, were gladly received into church fellowship. They plan to make this their home and at present are living with Bro. Galen Heatwoles.

The Augusta Mennonite School opened this year with four teachers: E. Mark Lehn, Harrisonburg, Va., Principal; Bro. Lester Weber, Ephrata, Pa.; Sister Alice Martin, Rittman, Ohio, and Sister Miriam Buckwalter, Lancaster, Pa. They arranged an interesting Christmas program which the children gave before a large audience on Dec. 21.

We enjoyed a program by the Ambassadors Quartet from E.M.C. on Dec. 25 with Bro. Richard Weaver speaking on "Witnessing for Christ."

The Fourteenth Annual Christian Workers' Conference was held at Springdale on Nov. 19, 20, 21. The sessions were devoted to Christian Congregational, Youth, Revival, Evangelism, and Testimony.

Bro. F. E. Weaver was ordained bishop on Dec. 14. Bro. Amos Brunk preached and Bro. Stauffer gave the charge.

May God bless you all through the coming year.

Rachel Heatwole.

ALPHA, MINNESOTA

(Alpha Congregation)

Dear HERALD Readers: In September we reorganized our Sunday school with the following personnel: Bro. John Yoder, Sec. Butte and Joe Birkey; Chor. John Yoder; Sec. Treas., Verneida Garber.

On Oct. 5 Bro. and Sister Ed Garber and Bro. and Sister Ernest Garber spoken concerning their trip to Europe and the World Conference. Other visiting speakers have been Bro. and Sister William Lauver, Davenport, Iowa; Bro. and Sister Irwin Schantz, Loman, Minn.; and Bro. Jess Kauffman, Colorado Springs, Colo., who was here in the interest of the Rocky Mountain Camp.

We had our communion service on Dec. 7. We were glad to have our young folks, who are attending school at Hesston, home for the holidays. Dorothy Hartler.

FIELD NOTES (Continued)

A group of foreign students and an American Negro boy gave a program at Crystal Springs, Kans., Jan. 25.

A chorus has been organized at Mellinger's Church, Lancaster, Pa., and will meet every two weeks.

A fellowship meeting for the ministers of the Illinois Conference was held at Flanagan on Jan. 23.

Change of Address: Bro. H. Frank Leaman from R. 7, to 1531 Whiteford Road, York, Pa.

A new member on the Hesston College faculty the second semester is Mrs. Mahlon G. Eigsti, Deer Creek, Ill. Sister Eigsti will teach high school English and supervise the study hall.

Afternoon sessions of the ministers' week at Hesston College, Jan. 27-Feb. 1, will be given to a study of Bro. John C. Wenger's book *Separated unto God*.

The Sunday evening meeting at Orrville, Ohio, has changed its name from YPBW to Christian Fellowship Hour. Programs of different types will be used, including Bible teaching, inspiration and song, participation by members of the congregation, guest speakers, and presentation of the interests of the church at work around the world.

A consecration service was held at Orrville, Ohio, the evening of Jan. 11, for Bro. Elvin Mast, just before he left for I-W service under MRC.

Bro. Amos Bauman, Goshen, Ind., has been appointed to the secretaryship of lay evangelism recently created by the Executive Committee of the Ind.-Mich., Christian Workers' Conference. A series of 13 lay evangelism conferences has been planned for Sunday school workers, parents, and all Christian workers in various areas of the Ind.-Mich., Conference. Places and dates are as follows: Shore, Jan. 18; Prairie Street, Jan. 25; Ft. Wayne, Feb. 1; North Goshen, Feb. 8; Berea, Feb. 15; Nappanee, Feb. 22; Calvary (Pineck, Mich.), March 29; White Cloud, April 3.

Bro. and Sister M. C. Lehman spoke at Leetonia, Ohio, Jan. 18, relative to conditions in Europe and the responsibilities of the church in facing these conditions.

Twenty-one persons, fifteen years old and younger, were received into church membership at the Plain Church, Lansdale, Pa., Jan. 18. The sermon was preached by Bro. Arthur Ruth.

The Music Committee of General Conference met at Harrisonburg, Va., Jan. 9, 10, selecting the material for a new primary song book, of which Bro. J. Mark Stauffer is the editor.

Visiting editors, including Edna K. Wenger, Stanley C. Shenk, and Gerald C. Studer,

participated in the inspiring meetings at Scottsdale on Jan. 19, 20, when Bro. Paul Mininger gave his Conrad Grebel lectures on "Foundations of Christian Education."

The Mennonite Gospel Chapel, which will be a center for work among colored people at Sarasota, Fla., was dedicated on the afternoon of Jan. 18. Bro. James Lark and wife, Chicago, Ill., participated in the program and in evangelistic meetings the week following. This work is an outpost of the Tuttle Avenue Church.

Bro. Emory Yutzy spoke to the Sharon congregation, Plain City, Ohio, concerning his foreign travels on Jan. 7 and 14. He will speak on the tragedy of the Arab refugee and also preach a sermon at the Conestoga Church, Morgantown, Pa., 7:30 p.m., Jan. 30; also at the Maple Grove Church, near Argyle, Pa., 7:00 p.m., Feb. 1. He will show colored slides on the world conference and Berlin at 7:30 p.m., Jan. 31, at the Guernsey Sales Pavilion on U.S. 30, east of Lancaster, Pa.

Sister Hilda Carper has spent several weeks at Scottsdale in preparation for work which she will soon be taking up in Europe in connection with providing educational materials in German and French. She will sail for Europe on Jan. 29.

Announcements

MYF meeting, Rohrstown Mennonite Church, Lancaster, Pa., 7:30 p.m., Jan. 31, with Clyde Shenk speaking on "The working of the Lord with the Youth in Africa."

Monthly meeting in the interest of Jewish evangelism at Vine Street Mission, Lancaster, Pa., 7:30 p.m., Feb. 2, with M. S. Stoltzfus in a study of Revelation.

Vesper Voices (youth chorus) will present a program at the Guernsey Sales Pavilion on U.S. 30, east of Lancaster, Pa., on Jan. 31, 7:15 p.m.

The congregation at Mt. Gilead, Ohio, will have an all-day service on Feb. 1, 1953, in the newly completed church basement. The dedication service will be held when the building is completed.

Men's Fellowship of the Willow Springs Mennonite Church, Tiskilwa, Ill., March 20, with J. D. Graber, Elkhart, Ind., as speaker.

Russell Krabill, Goshen, Ind., in Christian Life Conference at Wooster, Ohio, Feb. 3-8.

Visiting Speakers

Dec. 28: Norman Kraus, Goshen, Ind., at Warwick River Church, Denbigh, Va.

Jan. 4: Phil Miller and A. D. Wenger, Fentress, Va., at Warwick River, Denbigh, Va.; William G. Detweiler, Orrville, Ohio, at Perkasie, Pa.; S. F. Coffman, Vineland, Ont., at Bayshore, Sarasota, Fla.; S. J. Hostelder, Goshen, Ind., at East Goshen.

Jan. 11: Paul Lederach, Scottsdale, Pa., at Blooming Glen, Pa.; Roy Otto, Springs, Pa., at Bayshore, Sarasota, Fla.; Ivan Headings, Adair, Okla., at Albany, Oreg.; Henry Lutz, Mt. Joy, Pa., at East Chestnut Street, Lancaster, Pa.; Gideon Yoder, Doylestown, Pa., at Plain, Lansdale, Pa.

Jan. 18: Noah Risser, Hershey, Pa., at Steelton, Pa.; Marion Berg, Dalton, Ohio, at Canton, Ohio.

Jan. 25: B. Charles Hostetter, Harrisonburg, Va., at Frazer, Pa.; Milton Brackbill, Paoli, Pa., at Orrville, Ohio.

Evangelistic Meetings

Noah Hershey, Parkesburg, Pa., at Mellingers, Lancaster, Pa., for two weeks beginning Feb. 16. Ray Shenk, College Park, Md., at Homeville, Pa., Jan. 17-24.

MISSION NEWS (Continued)

and roof of baked tile. The one large room is the place of worship; then there are two smaller rooms which are occupied by the evangelist and his family. The money for the church was given by all our Christians and missionaries through special offerings. We praise God that there was even a balance left which was given toward a church in Chandwa. The church at Hsiri was also built the same, so now we have two church buildings that the people have contributed from their meager means to build. Our church here at Latchar is larger and has concrete floors. It is built much like our bungalow and was bought with the property. The congregation pays for the upkeep from the church offering. We don't plan to build any such church buildings."

Bro. Elam Stauffer, on furlough from Tanganyika, preached at Tuttle Avenue, Sarasota, Fla., Jan. 16.

Bro. Earl Stover, who has been a dentist in Puerto Rico for a number of years, has started on his two-year period in alternative service, having been drafted as a doctor. He is serving under the Ulrich Foundation in Puerto Rico and will be operating a mobile dental unit, traveling around to the needy areas.

Bro. and Sister Elvon Burkholder, working under the Ontario Mission Board at Ft. Stewart, are attending winter Bible school at Kitchener. They are being relieved by their post by Bro. and Sister John Reiser, Markham, Ont.

Bro. Ivan Magal writes, "Not long ago I received a letter from my brother Vasil and my heart was thrilled when I read about the marvelous way the Gospel is being preached. Many of the DP's and refugees are turning to Christ. In their hardships and difficulties they are looking for something that has eternal value. There are new souls being reached every day. The need is so great and the workers are few."

Messages were recently brought at the Sunset Home for the Aged, Geneva, Nebr., by Peter Kennel and William R. Eicher. This home has room for three more guests. Anyone in need of a good Christian home write to S. P. Shantz, Supt., Sunset Home, Geneva, Nebr.

A group from the Lima, Ohio, Mission, accompanied by Bro. Darwin O'Connell, gave a program at the South Union Church, West Liberty, Ohio, Jan. 18.

Bro. and Sister William Weaver have moved to the South Seventh Street Mission Home in Reading, Pa., as self-supporting workers.

THE FEAR OF GOD (Continued)

you would be willing here and now to accept Christ and to repent of your sins. But let me say kindly, and yet firmly, someday you will have to stand before God. Someday you will face the record of your sins as you stand before Him. He knows all about your sins. He is keeping an accurate record of your sins. Some of your sins are hidden from the eyes of men, but not one is hidden from God. He is a righteous Judge. He will be impartial in His judgment. He will judge you according to your works. You cannot bribe Him. Then it will be too late to plead for mercy. Then His grace will no longer be for you. Now He is offering you mercy and grace and forgiveness and everlasting life if with all your heart you will flee to Him, confessing your sins, and receiving Jesus Christ as your personal Saviour and Lord. If you will not do this, someday you will hear Him say to you, "Depart from me . . . into everlasting fire."

Orrville, Ohio.

CHRISTOPHER DOCK (Continued)

Scratching the head. (6) Playing with the fingers or chewing them. (7) Turning the head in all directions. (8) Sitting and sleeping. (9) Crawling under benches or desks.

It was Dock's custom each evening after dismissing his pupils to remain in the schoolroom to pray. With the roll of his pupils spread before him, he would kneel and ask God to forgive him for any act of injustice or of neglect toward any pupil in his school that day. He also asked, as he pronounced each pupil's name, that God would help him on the morrow to do the best things for each one. "One evening in the autumn of 1771 he did not return from his school at the usual time. A search was made and he was found in his schoolroom on his knees—dead. . . . His place of burial is not known. His wife was probably buried at the Salford Mennonite Cemetery; if so, his body probably also rests there. On October 24, 1915, a monument was unveiled in the Lower Skippack Mennonite Cemetery. The Historical Society of Montgomery County erected the marker. Present at the unveiling were educators, ministers, folks of the community (many of whom were likely descendants of Dock's pupils), historians, and two former governors of Pennsylvania, Pennypacker and Brumbaugh." The inscription on the monument reads:

"Here Christopher Dock, who in 1750 wrote the earliest American essay on pedagogy, taught school and here in 1771 he died on his knees in prayer."

"Thus ended in prayer for his pupils a life singularly sweet and unselfishly given to the welfare of those whom he believed God had divinely appointed him to teach."

FAMILY CIRCLE (Continued)

difficult to teach him to be obedient to Christ and the church.

I now want to let the Scriptures speak to us in this matter of learning how to have a happy home.

The government of the home: Gen. 18:19: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Prov. 22:6: "Train up a child in the way he should go; and when he is old, he will not depart from it." Eph. 6:4: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

Duties of individual members in the home: Eph. 5:22, 25: "Wives, submit yourselves unto your own husbands, as unto the Lord. Husbands, love your wives, even as Christ also loved the church, and gave himself for it." Eph. 6:1, 2: "Children, obey your parents in the Lord: for this is right, Honour thy father and mother; which is the first commandment with promise."

The spirit that should prevail in the home: Ps. 133:1: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Matt. 18:21, 22: "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." Gen. 50:17: "So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him."

Religion in the home: Deut. 4:9, 10: "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy son's sons: specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children." Josh. 24:14, 15: "Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." Ps. 101:2: "I will behave my-

self wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart." Acts 10:2: "A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." Acts 16:15: "And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."

I shall now mention five factors that contribute greatly to the happiness of a home. First of all, I feel that children add much to the happiness of a home. I realize that many childless couples do have a happy home, but yet many such couples adopt a child or two, which adds strength to the statement that children do add much to a home. The well-trained and obedient child will do more to make the home happy than will the spoiled and disobedient child. Some parents feel that to enjoy a baby that baby must be spoiled—picked up at the slightest cry, rocked to sleep, and similar methods of spoiling a well child. We have always felt that we could enjoy our children more when we didn't use these methods of spoiling them. Children are our most priceless possession other than salvation through Christ. The home is the first university they will ever attend and it is the greatest one. We, as parents, must be the best kind of teachers our children will ever have.

A second contributing factor for happy home life is co-operation. Each member of the family must have his place to fill. Duties should be assigned to the children as they grow into the age of assuming responsibilities. Many times problems will need to be discussed between the parent and the child and the solution may often call for a compromise. We must give the child an opportunity to express his wishes and at times carry them through.

A character-building program is another essential for the happy home. As Christian parents we must mold characters that are lasting; characters that are pure, free, noble, and holy. What we are is ten thousand times more important than what we say. The character of the parents should be such as to present an ideal for the child. Long before I was married I had the desire to have children that could say when they grew up, that their parents were the best parents they ever could have had. That is a high ideal, I know, but we should all keep striving toward it.

A fourth contribution to the happy home is worth-while activities. The home should be the place to which the children love to return at the close of school. There should be the proper toys, the interesting yard space, and the pleasant surroundings to make the child's home the best place to play. When the parents and children take time to play together,

that home is assured of a great measure of happiness. I was taken aback one evening during the showing of our family slides when David, our five-year-old son, asked, upon seeing a slide of him and me in the back yard when he was one and one-half years smelling a flower together, "Mamma, weren't you as busy then as you are now? You had time to play with me then." That was a posed picture, I admit, but the statement was nevertheless true. We are robbing our children if we do not give them of our time to make them happy.

A fifth contributing factor is the presence of the fruit of the Spirit in our lives and in our home. Notice, the Scripture does not say "fruits," but "fruit." It is one cluster made up of many parts. We should possess each trait to make the cluster complete. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

To make our homes Christlike, and thereby happy, gives us a great challenge. This can be done only through prayer. Perhaps the poetic prayer, written by John S. Hoyland, will lead us in this respect.

"Father,
Grant unto us true family love,
That we may belong more entirely to those whom
Thou hast given us,
Understanding each other, day by day, more in-
tensively,
Forbearing each other day by day, more patiently,
Growing, day by day, more closely into oneness
with each other."

"Father,
Thou too art our love:
Thou knowest the depth of pain and the height
of glory
Which abide continually in love:
Make us perfect in love for these our dear ones.
As knowing that without them we can never be
made perfect in Thee."

"Father,
Bring to full fruit in us Thine own nature—
That nature of humble redemptive devotion;
Which, out of two responsive souls,
Can create a new heaven and a new earth.
One eternal glory of divine self-sharing."

(Part of this material was gleaned from a talk given in a YPBM by Mrs. U. K. Hostetter, West Liberty, Ohio, from whom I have received permission to use the material.)

West Liberty, Ohio.

Hartman.—To Alpheus and Lila (Litwiler) Hartman, Lagrange, Ind., a sixth child, a son, David Thomas, Dec. 19, 1952.

Headings.—To Tillman and Naomi (Weber) Headings, Bellefontaine, Ohio, twins, Kenneth Duane and Kathryn Gail, Jan. 12, 1953.

Hershberger.—To Elma and Dollie (Landis) Hershberger, Harrisonville, Mo., a fourth child, a son, Richard Lee, Dec. 26, 1952.

Hiibert.—To Ernest and Margaret (Schrock) Hiibert, Mountain Lake, Minn., a first child, a daughter, Jenny Linda, Dec. 29, 1952.

Hoover.—To Mervin and Ruth (Ressler) Hoover, New Holland, Pa., a first child, a daughter, Barbara Jean, Dec. 12, 1952.

Keener.—To Harold and Mary (Sherrer) Keener, Mt. Joy, Pa., a third child, a daughter, Joyce Marie, Dec. 29, 1952.

Kennel.—To Lester and Lola (Stauffer) Kennel, Strang, Neb., a third child, a daughter, Debra Ann, Jan. 2, 1953.

Lehman.—To Harold A. and Pauline (Barnhart) Lehman, Hagerstown, Md., a son, Harold Loren, Dec. 15, 1952.

Lehman.—To Maurice E. and Fern (Metzler) Lehman, Bareville, Pa., a daughter, Patricia Joy, Dec. 15, 1952.

Lehman.—To Nathan H. and Eleanor Jane (Martin) Lehman, Dalton, Ohio, a son, Randall Keith, Sept. 28, 1952.

Leichty.—To E. Gordon and Myrtle (Koh) Leichty, St. George, Ind., a fourth child, a son, Michael Dean, Dec. 11, 1952.

Mast.—To Owen and Viola (Mast) Mast, New Paris, Ind., a daughter, Shirley, Dec. 18, 1952.

McIntire.—To Victor and Flora (Mauert) McIntire, Karval, Colo., a son, Philip Scott, Dec. 31, 1952.

Miller.—To Cletus and Dorothy (Hershberger) Miller, Hesston, Kans., a second son, Ronald Cletus, Dec. 14, 1952.

Moyer.—To Nevin L. and Margaret (Blank) Moyer, Francina, Pa., a second daughter, Wanda, Dec. 15, 1952.

Roth.—To Sterling L. and Priscilla (Schlabach) Roth, Albany, Oreg., a second son, Bruce David, Dec. 24, 1952.

Saunders.—To Elmer and Beatrice (Diehl) Saunders, Kitchener, Ont., a first child, a son, Allan Donald, Dec. 4, 1952.

Schrock.—To Reuben H. and Naomi (Larson) Schrock, Beatty, Oreg., a daughter, Laura Mae, Dec. 29, 1952.

Schwartz.—To Sam and Mary (Stauffer) Schwartz, Centreville, Mich., a son, Gary Allen, Dec. 24, 1952.

Shank.—To Eldon C. and Lois M. (Graybill) Shank, Sterling, Ill., a fourth child, a son, David Lynn, Dec. 16, 1952.

Shoup.—To Orin and Marie (Stuter) Shoup, Dalton, Ohio, a fourth child, a son, David Lee, Dec. 26, 1952.

Snyder.—To Paul and Dorcas (Garber) Snyder, New Paris, Ind., a seventh child, a son, Frederick Devon, Dec. 25, 1952.

Suder.—To Mahlon K. and Eleanor (Bechtel) Suder, Telford, Pa., a son, Mahlon Laverne, Jan. 4, 1953.

Stoltzfus.—To Ed and Paula (Handrich) Stoltzfus, Germfask, Mich., a first child, a daughter, Bethany, Jan. 10, 1953.

Wenger.—To Ray and Mary (Good) Wenger, Dalton, Ohio, a fifth child, a daughter, Faye Irene, Jan. 2, 1953.

Grabner-Hochstetler.—Harvey Grabner and Miriam Hochstetler, Goshen, Ind., by Amos J. Grabner, assisted by Elam S. Hostetter, at the home of the bride Dec. 21, 1952.

Martin-Zehr.—Ernest Martin and Ellen Zehr, both of Croghan, N.Y., by Lloyd Boshart at the Croghan Amish Mennonite Church Jan. 1, 1953.

Miller-Lehman.—Keith Miller and Delores Lehman, both of the East Fairview congregation, Milford, Neb., by William R. Elcher Sept. 28, 1952.

Miller-Weaver.—Kenneth Miller, Hesston, Kans., and Evelyn Weaver, Ft. Wayne, Ind., by D. A. Yoder at the First Mennonite Church, Ft. Wayne, Ind., Dec. 20, 1952.

Petersheim-Stoltzfus.—Joseph Petersheim and Elsie Stoltzfus, both of the Conestoga congregation, Morgantown, Pa., by Ira A. Kuriz at the church Dec. 27, 1952.

Stichter-Brown.—Donald Richard Stichter and Evelyn Louise Brown, of the Holdeman congregation, Wakarusa, Ind., by Warren Shuman at the church Dec. 27, 1952.

Zehr-Sommer.—W. Jay Zehr and Carolyn Sommer, both of the East Bend congregation, Fisher, Ill., by Harold Zehr, father of the groom, at the First Mennonite Church Dec. 21, 1952.

Zimmerman-Baer.—Raymond Zimmerman and Phyllis Mae Baer, Stumptown congregation, Bird-in-Hand, Pa., by Elmer G. Martin at the home of the bride Jan. 1, 1953.

ANNIVERSARIES

Brubacher.—Mr. and Mrs. Amos Brubacher, Elmira, Ont., celebrated their fortieth wedding anniversary on Dec. 31, 1952. They are members of the Mennonite Church at Elmira. They have 7 children and 25 grandchildren.

Snider.—Snider and Louisa (Weber) Snider celebrated their fiftieth wedding anniversary at the home of their daughter, Dec. 31, 1952. A short program was held in the same room where their marriage was solemnized by the late Bishop Jonas Snyder fifty years ago. They have one daughter (Beulah—Mrs. George Musselman), one son (Mahlon), and 6 grandchildren. An anniversary supper was held at the Elmira, Ont., Mennonite Church on the evening of Jan. 1, 1953, followed by a program in the church with neighboring churches participating. The congregation presented a purse to the Sniders in appreciation for their many years of service to the church and in honor of their golden wedding anniversary.

Yoder.—Bro. and Sister Frank Yoder, Garden City, Mo., celebrated their fiftieth wedding anniversary at an open house at their home when relatives and friends called to extend good wishes. They were married Dec. 17, 1902. They have 4 children (Eula—Mrs. Alpha J. Yoder, Goshen, Ind.; Elizabeth—Mrs. Walter Yoder, Harold, and Marie, Garden City, Mo.) and 5 grandchildren.

OBITUARIES

Atthey, Elliot, son of the late Mr. and Mrs. George Atthey, was born in Richmond, Va., Sept. 25, 1888; passed away at the Presbyterian Hospital, Philadelphia, Pa., Jan. 1, 1953; aged 64 y. 3 m. 7 d. He was a member of the Diamond Street Mennonite Church, Philadelphia, Pa., since August, 1952. This was the first death among the members of the congregation. Surviving are his wife and one son (Elliot, Philadelphia, Pa.). Funeral services were held at the Welsh Funeral Home, charge of Luke G. Stoltzfus, with burial in the Mount Lawn Cemetery.

Breneman, Lizzie H., daughter of the late Martin and Lizzie B. (Harnish) Wimer, was born near Millersville, March 11, 1886; departed from this life at her home, Oct. 18, 1952; aged 66 y. 7 m. 7 d. Although handicapped for a number of years, her passing as the result of a heart attack, came as a shock to her family and friends. In young womanhood she accepted Christ and became a member of the Massonville Mennonite Church, Washing-

BIRTHS

Beachy.—To Joe and Pearl (Stutzman) Beachy, Wayland, Iowa, a fourth child, a daughter, Linda Sue, Dec. 28, 1952.

Clemmer.—To Lester R. and Beula (Moyer) Clemmer, Harleysville, Pa., a second son, Galen John, Dec. 22, 1952.

Eberly.—To Homer and Mariah (Horst) Eberly, Orrville, Ohio, a son, Neal Allen, Dec. 18, 1952.

Ebersole.—To Herbert S. and Edna (Stoltzfus) Ebersole, Lebanon, Pa., a second daughter, Sara Ann, Dec. 26, 1952.

Fisher.—To J. Herbert and Miriam (Longenecker) Fisher, Lancaster, Pa., a fifth child, a daughter, Marianne, Dec. 29, 1952.

Frey.—To Elias and Mary Elizabeth (Faus) Frey, Mannheim, Pa., a son, Clair LeMar, Nov. 21, 1952.

MARRIAGES

Breneman-Burkholder.—Amos Breneman, Massonville congregation, and Ruth Burkholder, Elmira congregation, Ephrata, Pa., by Mahlon Zimmerman at the home of the bride Dec. 7, 1952.

Brubacher-Litwiler.—James Laverne Brubacher, First Mennonite congregation, and Lorna Litwiler, Sterling Avenue Mennonite congregation, Kitchener, Ont., by Wilfred Ulrich at the church Oct. 11, 1952.

Burkhardt-Bowman.—Abraham B. Burkhardt and Fannie G. Bowman, from the Mellinger congregation, Lancaster, Pa., by Elmer G. Martin, Jan. 15, 1953.

Charlton-Milstead.—Charles H. Charlton, Jr., and Betty Ann Milstead, Rawley Springs congregation, Hinton, Va., by Richard S. Weaver at the home of the minister Jan. 11, 1953.

ton Boro, Pa., where she worshipped until her death. On Dec. 8, 1910, she was united in marriage to Christian E. Breneman. Surviving are her husband, 7 sons (Joseph W., Rohers-town, Pa.; Paul W. and Marlin W., both of Lancaster, Pa.; Eli W., Manheim, Pa.; Roy W., Millersville, Pa.; Clifford W., Lancaster, Pa.; and Amos W., at home), 4 daughters (Grace W., Mrs. Amos Nolt, Mt. Joy, Pa.; Miriam W., Ruth W. and Irene W., all at home), 29 grandchildren, 2 sisters (Mrs. Leah Becker and Alice, both of Millersville, Pa.), and one brother (Levi H., Lancaster, Pa.). Funeral services were held Oct. 21, at the Manheim Mennonite Church, in charge of Christian K. Lehman, assisted by Benjamin Miller and Christian B. Charles, with burial in the church cemetery.

Jennens, Clara K., daughter of Abram and Amelia (Nice) Ruth, was born in Bucks Co., Pa., Dec. 22, 1901; died Nov. 30, 1952; aged 50 y. 11 m. 8 d. She was married to Ernest K. Clemens on Oct. 1922. For many years she taught Sunday school and summer Bible school and will be greatly missed in the church. She is survived by her husband, one daughter (Pauline—Mrs. John E. Bishop, Jr., at home), one brother (John, Philadelphia, Pa.), and 8 sisters (Kathryn—Mrs. Rhine Bishop, Mabel—Mrs. Herman Bishop, and Emma—Mrs. Curtis Rittenhouse, Lansdale, Pa.). Funeral services were conducted by John E. Lapp, assisted by Wayne Kratz and Abram A. Price, at the Plain Mennonite Church, Lansdale, Pa., Dec. 4, with interment in the adjoining cemetery.

Grove, Jacob, son of Jacob B. and Mary (Lehman) Grove, was born June 13, 1871; suddenly passed from this life at his home in Markham Twp., Ont., Dec. 20, 1952, aged 81 y. 10 m. 16 d. Fifty-five years ago he was married to Frances Diller on Feb. 22. He joined the O.O. Mennonite Church early in life and remained faithful to the end. Surviving are his wife and 5 sons (Eben, John, Levi, Aaron, and Thomas). He was preceded in death by one brother (Levi) and 2 sisters (Annie—Mrs. Christian Wideman, and Ada). Funeral services were in charge of Fred Nighswander, Floyd Schmecker, and Abraham Smith at the Wide-man Church, Jan. 2, 1953. Interment was made in the adjoining cemetery.

Kaufman, Joseph, son of Joseph and Catherine (Keim) Blauch, was born in Somerset Co., Pa., May 6, 1862; died at her home near Davidville, Pa., Dec. 15, 1952; aged 90 y. 7 m. 8 d. Since his marriage to Jacob W. Kaufman, for many years she was a member of the Kaufman congregation and was a lifelong member of the Mennonite Church. Surviving are one daughter (Mrs. Susan M. Kaufman, with whom she resided), 3 stepsons (J. Norman, Peoria, Ill.; Amos A., Roaring Springs, Pa.; and Harry B., Johnstown, Pa.), and one brother (Ephraim, Flushing, Pa.). He was preceded in death by one stepdaughter (Maggie J. Shetler). Funeral services were held Dec. 18, at the Kaufman Mennonite Church, in charge of Harry Y. Shetler, assisted by Russell Shultz. Burial was made in the Kaufman Cemetery.

Kaasb, Henry, was born in Germany in 1877; died April 24, 1952; aged 74 y. He came to the United States with his parents about the year of 1890. He grew up in Bucks Co., Pa., and married Sallie Hickman, that community. He accepted Christ as his Saviour and united with the Mennonite Church in 1901. He was a farmer until 1946, when his wife died, and then he began working for a plumber. He came back to the shop as usual after a day of work and as he was about to go home passed away very suddenly. He was a faithful member of the Mennonite Church and always had a pleasant smile. Besides his wife he was preceded in death by one daughter. Surviving are a son, granddaughters, and a number of other friends. Funeral services were held at the Deep Run Church, April 28, in charge of Wilson Overholt and Abram Yothers, with interment in the adjoining cemetery.

Ramer, Marlean Faye, six-month-old daughter of Mr. and Mrs. Walter Ramer, Port Trevorton, Pa., died Dec. 27, 1952, at the Lewisburg Hospital, from pneumonia. She is survived by her parents and 2 sisters. Funeral services were held Dec. 30 from the Susquehanna Church, in charge of William Shafer and John H. Rein.

Sanford, Lydia Kuhns, was born at Sugar-creek, Ohio, July 22, 1859; passed away at the Sunset Home for the Aged, Geneva, Nehr., Dec. 8, 1952; aged 93 y. 4 m. 17 d. She spent her childhood with her parents in Ohio and Nebraska. In 1881 she was married to Daniel B. Sanford, who preceded her in death. Two

sons (Charles and Daniel) also preceded her in death. Surviving are 3 sons (Harry and Clayton, Ayr, Nehr.; and Crayton, Hawk Springs, Wyo.), 2 daughters (Goldie Owens, Philadelphia, Pa.; and Lydia Gains, Yakima, Wash.), 2 brothers (Henry, Wellman, Iowa; and Joe, Shickley, Nehr.), one sister (Amanda Troyer, Shickley, Nehr.), and a number of grandchildren, great-grandchildren, and other relatives and friends. In her later years she renewed her covenant with her Lord and enjoyed the assurance of salvation in Him who loved her and gave His life for her. Funeral services were held Dec. 10, at the Salem Mennonite Church, in charge of Fred Reeb, assisted by P. R. Kennel and Lee Schlegel. Burial was made in the Shickley Cemetery.

Sommer, Daniel, after a lingering illness of about a year, died on Nov. 12, 1952; aged 69 y. 5 m. 5 d. He was a son of the late Peter and Katherine Sommer, and was a member of the East Zorra A.M. Church. Surviving are one brother (David, East Zorra, Ont., with whom he made his home), one sister (Barbara—Mrs. Aaron Schlegel, East Zorra, Ont.), and a number of nieces and nephews. Funeral services were held at the East Zorra Church in charge of Joel Swartzentruber and Henry Yantzi. Interment was made in the East Zorra Community Cemetery.

Thomas, Norman, son of the late John M. and Rachel (Blough) Thomas, was born Nov. 9, 1882, in Somerset Co., Pa.; passed away Nov. 22, 1952, at the Lee Hospital, Johnstown, Pa.; aged 70 y. 13 d. He is survived by an aunt, 6 nephews, and 5 nieces. He was preceded in death by 2 sisters (Mrs. Titus Blough and Mrs. Isaac Hostetler) and a brother. Funeral services were held at the East Zorra Mennonite Church for almost 50 years, and was a regular attendant as long as health permitted. He was also a Sunday-school teacher for many years. Funeral services were held Nov. 24, at the Blough Mennonite Church, Hollsopple, Pa., in charge of Harry Y. Shetler and Harry C. Blough, with interment in the adjoining cemetery.

Unzicker, Linda Kay, five-year-old daughter of Floyd and Bernice (Estes) Unzicker, died of leukemia on Dec. 20, 1952, in the Carle Memorial Hospital, Urbana, Ill., where she had been a patient for three days. She was born in Champaign, Ill., Jan. 16, 1947. Besides her parents she is survived by 2 sisters (Donna Jean and Judith Ann) and other relatives and friends. Funeral services were held at the East Zorra Mennonite Church in charge of Howard Zehr and Gale Barkalow, pastor of the E.U.B. Church in Elliott.

Vogt, A graveside funeral was conducted by Ivan H. Lutz on Nov. 9, for the stillborn baby of Ralph and Hazel Vogt on Nov. 7, at Heston, Kans.

Wagler, Joseph Z., son of the late John and Amelia (Lutz) Wagler, was born in Waterloo County on April 7, 1874; passed to his eternal reward at the age of 78 y. 1 m. 13 d. In his youth he accepted Christ as his personal Saviour and held a membership in the East Zorra Amish Mennonite Church where he remained until his death. On Jan. 20, 1896, he was united in holy wedlock to Elizabeth Lutz. He leaves a wife, 2 daughters (Mrs. Mary and Mrs. Easthope, Ont.), 3 brothers (Moses and Noah, North Easthope, Ont.; and John, Wellesley, Ont.), one sister (Mary, Clarence, N.Y.), 7 grandchildren, and 7 great-grandchildren. He was preceded in death by one son (Simon), one daughter (Alma), his companion in 1921, and 2 brothers (Jacob and Christian). Funeral services were held at the East Zorra Amish Mennonite Church, May 23, in charge of Henry Yantzi. Interment was made in the adjoining cemetery.

ITEMS AND COMMENTS

H. J. Andres, Administrator of Bethel Hospital at Newton, Kans., has been accepted as a Fellow in the American College of Hospital Administrators.

Bishop Otto Dibelius, head of the Evangelical Church in Germany, who is now in the United States, told the National Council

Grow in 1953

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MENTONITE PUBLISHING HOUSE

SCOTTDALE, PENNSYLVANIA

of Churches that there are fewer convinced Communists in East Germany than in the western zone. Because, he said, the westerners know only the Communist program and the easterners know the Communist regime.

• • •

The Anglican bishops of South Africa read the following sensible statement in their churches: "There is no room among Christians for hatred, intolerance, contempt, or pride. We must seek for opportunity to give expression to our unity in Christ, and above all, we must be on our guard lest by word or deed we break the spiritual bonds that unite us all in the family of God. It is not our purpose to put before you a plan of political or social change in this letter. Such changes are bound to come in this country as elsewhere. Shall they come through hatred and violence or through love and understanding service? It is for us to show by our example that men of different races can work together with mutual respect for the building in this land of the social order more in accordance with the mind of Christ. In the power of the Holy Spirit of love and wisdom, prejudices can be overcome and difficulties conquered. We are members of one body in which where one member suffers all of the members suffer with him."

• • •

President Rajendra Prasad of India, speaking at the 190th anniversary of the arrival in India of Thomas, a disciple of Jesus, said that India's Christians are as free as their countrymen of other faiths to practice and preach their religion. He said that the Indian constitution's guarantee of freedom of re-

ligion to people of all faiths is "not mere lip sympathy but in the best traditions of India's ancient culture and civilization." At the same celebration Prime Minister Jawaharlal Nehru credited Christianity with having influenced "in no small degree" the development of "the strength and solidarity of India's proverbial multi-cultural unity." The Syrian Christian churches of India claim that they were founded in A.D. 52 by St. Thomas. It is traditionally believed that the apostle preached the Gospel in India and was put to death in the Malabar region about A.D. 58.

• • •

The people of Saudi Arabia, like other Moslems, do not drink alcohol; at least they did not until British and American oil workers brought strong drink into the country. After some unhappy experiences in which his son went the ways of folly under the influence of drink, the old king of Saudi Arabia has declared absolute prohibition in the country. According to a story in *Time*, these oil workers are protesting. These men from the Christian West would like to force liquor upon the Moslems of the Near East.

• • •

The new president of the National Council of the Churches of Christ in the U.S.A., which recently held its General Assembly in Denver, is Bishop William C. Martin, Methodist of Dallas, Texas. Whatever in this Council one may disapprove, and there are many things, one can heartily approve this sentence from the letter to the churches adopted by the Council: "We have now come to a moment in the history of the church and of the world when it is not enough that the church should have missions; the whole church must itself become missionary."

• • •

More adult Americans count themselves active members of the church than even the churches realize. Seventy-three adults in each 100, or a total of 75,900,000 men and women, say that they are Protestants, Catholics, or Jews. Ninety-five out of 100 Americans eighteen years or over say that they have a preference for one or another religion. Only five out of 100 say they have no religious preference whatever. These facts are revealed in a survey taken by the *Catholic Digest* on the sampling basis. This survey, of course, does not measure the degree of religious piety or how good a church member a person is. It does show that out of every ten Americans, seven profess to be Protestant, two Catholic, and the tenth is either Jewish or has no religious preference. The typical American Protestant is a woman in her early forties, white, a high-school graduate, and wife of a manual worker. The family income is a little above average. She lives in a small Midwestern town under 10,000 and goes to church once or twice a month. The typical American Catholic is a woman of about 35, white, had a year or two of high school, and is married to a semi-skilled manual worker in the lower middle income bracket. She lives in a city of 50,000 in New Jersey and goes to mass practically every Sunday. The typical American Jew is a woman of about 40, white, and a high-school graduate. She is married to a

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man with a small business of his own in the upper income bracket and lives in New York City. She almost never goes to Sabbath services.

• • •

The Greek Orthodox Church was the thirtieth communion to be received into the National Council of Churches at its recent meeting in Denver. This, of course, involves only Greek Orthodox churches in this country. The International Council of Community Churches had also applied for membership, but the application was deferred for further study.

• • •

Forty years ago Mahatma Gandhi first used his methods of passive resistance in South Africa, methods which later succeeded in securing the independence of India. His son, Monilal Gandhi, who edits a paper in South Africa, has now joined the passive resistance movement in that troubled part of the world and has been arrested for breaking racial laws.

Bishop Otto Dibelius recently reported in America that "the church as a whole in present-day public life in Germany occupies a position of greater importance than has previously been the case. The inner life of the church grows stronger again, though it still faces heavy demands occasioned by the cost of reconstruction for ruined buildings—destruction without equal in all ecclesiastical history."

• • •

The scandal of heavy drinking at United Nations headquarters and among officials in Washington continues. An officer of the State Department was arrested recently for drunken driving after he had crashed into a telephone pole at two o'clock in the morning. He had important secret documents with him at the time.

• • •

In the British Isles in 1951 expenditures for alcoholic beverages reached the enormous total of \$225,000,000, almost half as much as was spent for food.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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Jesus Answers the World's Need

By John David Zehr

Anticipating a world Redeemer some centuries before He came, Isaiah the prophet described the coming Messiah very graphically. Among other things he foresaw the approaching Saviour as "the Prince of Peace."

It was no new thing, this anticipation of a champion for peace. Isaiah merely gave expression to the voiceless longing for peace felt by all ages since time immemorial. For a time in history it looked as though Caesar might be the long-expected peacemaker. His legions battered their way to almost undisputed world sovereignty. *Pax Romana* became the password of law and order. It almost seemed that force might have welded together a bulwark of peace in which men could buy and sell, live and die quite peacefully. Roads were built, bridges were constructed, aqueducts were introduced. *Pax Romana* suppressed anarchy and set up a strong system of provincial justice. But Rome was corrupt to the very core. Her governors were corrupt, her senate was corrupt, her emperor was corrupt, and the officials corrupted the otherwise good plan for world government.

It was during this period in which official corruption was undermining the system of *Pax Romana* that Jesus came to the humble Mary in a Palestine stable. Angels identified Him to the simple shepherd folk as the long-awaited Prince of Peace. To the startled peasants the heavenly messenger spoke mystic words of hope. "Don't be frightened," he admonished the world-despised Jews, "because I'm bringing you news of earth-shattering importance. Today the 'Prince of Peace' whose coming was long ago prophesied and who has ever since been expected has at last arrived," and then in order to back up that statement by their colleague, a whole crowd of heavenly messengers appeared crying, "Glory to God in the highest, and on earth peace, goodwill toward men." The lowly shepherds thus heard the first announcement of the birth of the King. But the child that was born that night hardly appears to the casual observer to have been a Prince of Peace. Out of insane jealousy a king tried to murder Him before He was two years old. At twelve years of age He found Himself at odds with some

learned doctors of the Jewish law on some very deep points of theology and philosophy. When He later became a wandering preacher the first sermon He preached in His home town so aroused the ire and the slumbering consciences of His townsmen that they tried to kill Him. Time and again He so fearlessly denounced hypocrisy and so faithfully proclaimed truth that the conscience-prodded listeners "took counsel how they might destroy him." From the inauguration of Christ's ministry in Galilee to the final stormy scenes of Passion Week, His life was a virtual bedlam of very unpeaceful scenes. And then with the culminating martyrdom of the cross, can we sum that sort of life up as having been peaceful? Is it proper to call such a man a Prince of Peace?

It remains for us to scrutinize carefully the life of the Lord and note whether He is what was claimed of Him, "The Prince of Peace." As we see Him asking and answering questions in the temple with the doctors and lawyers, He seems perfectly at ease. No matter in what situation He found Himself, always He dominated the picture with perfect ease and self-assurance. Do you see how unperturbed He was by the hostility of His former neighbors at Nazareth? He shrugged off the riot with the words, "A prophet is not without honour, save in his own country." The experience would have dulled the enthusiasm of most young preachers, but not that of our Lord. The narrative tells us He went somewhere else to preach. No mob was able ever to rob Him of His serenity. When the Pharisees were filled with madness at His cool deliberate exposure of their legalistic set of hypocrisies called "The Law," He Himself seemed perfectly calm. Knowing full well that they had taken counsel how they might destroy Him, our Lord nonetheless showed no fear. Never a word of malice slips from His mouth, no matter how bitter the criticism, how biting the sarcasm hurled at Him. In the most violent action of His life, the strongest invective He hurled at the money-changers in the temple precincts is "thieves." And that was no invective at all: it is a solid, confirmable historical fact that they robbed the sacrificers by exorbitant prices. Never does Jesus lose

His poise or equanimity. His quick ready answers were with "authority." Those touchy problems of tax-paying and Sabbath-breaking often left the Pharisees with very red faces and embarrassed half answers, but never do we hear of the Lord's discomfiture. His every word is spoken with perfect assurance that it is correct. Through all His stormy encounters with narrow religious legalists, He always maintained His equilibrium of thought and speech. Of all the figures of history He alone was perfectly right. "Which of you convinceth me of sin?" He demanded of the learned, and they answered Him not a word. He seems quite as much at home in the house of Simon the Pharisee as in the house of Levi, the publican. His words were always so rich in meaning, so eloquently easy to understand, so packed with everyday common sense. Those words radiate the peace of His own character echoing the perfect harmony of all His sensibilities. When He was examined before the Jewish bar of justice the trumped-up charges fell to pieces. Testimony contradicted testimony as the perfection of His character shattered all accusations. It is neither strange nor unnatural then that, just before the grueling experiences of Gethsemane and Calvary, He calls His disciples aside and speaks words of peace to them. "Peace I leave with you, my peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid." No longer need one take for granted that He was the Prince of Peace, for He states it plainly here. If His claim is true, we no longer need wonder at the breath-taking serenity of spirit and soul He always displayed.

But the real test of authority, of genuineness of Christ's assertion lies in whether or not He was able to transmit that peace to others as He said He would. It

They Loved Darkness

By Ruby Reno

"But men loved darkness."
And when the Light Divine
Would shine into their hearts,
They hid among the rubble
Of the world.
Frantically they hid
And did not know why.
They loved the darkness.
Do you? Do I?

Akers, La.

remained thus for Peter and John to prove that matter-of-fact statement Christ made concerning peace. These two men who were present when Christ said, "Peace I leave with you," were later entering the temple when they were accosted by a lame beggar sitting at the gate. Apparently they had inherited a legacy of power from the Master, for they healed the unfortunate man. But more particularly when they were hailed before the high priest and his fellow villains they soon displayed an amazing degree of self-control and unawed fearlessness. One cannot but be reminded of the peace of the Master as one notes the fearless assertion of the Apostle Peter, "Whether it be right to obey God or to obey you, judge ye. As for us we cannot but speak the things we have seen and heard." Peter and John were not before this religious tribunal very long until the judge had the uncomfortable feeling that he was the one who was on trial. And we are told that the authorities marveled at the boldness and at the words of these men, for they perceived that they were unlearned and ignorant men. "And they took note of them that they had been with Jesus," remarks the inspired narrator. Yes, these Jewish bureaucrats were quick to note the connection between the attitudes of these men and the peace that the Master Himself radiated in His lifetime. It takes but little earnest seeking to assure oneself that these men and the other nine as well had indeed received a rich portion of the peace Christ Himself was. The Apostle Paul put it into blunt, homely phraseology when he said of Jesus, "He is our peace." For Paul and the apostles of Christ, the Lord was not a mere manifestation of peace; He was peace incarnate even as He claimed to be. When fear gripped the soul of the most stout-hearted sailors on the storm-tossed ship, it was Paul who alone maintained his equilibrium and capacity for thinking clearly. His whole life is a commentary on how unnecessary outward conditions are to inward harmony of soul. We have the instinctive feeling that Paul knew through hard experience what was meant when he said, "He is our peace." And then he went right on preaching until the peace that so firmly had gripped his life led him to inevitable death. If we read the story of how Christians in those first centuries undertook anything, risked everything, and finally gave their lives for that peace of soul and spirit, we cannot doubt the reality of their experience with the Lord.

We are living in a world vitally concerned with that word "peace." The idea

of a brotherhood of man is stupendous. The "one world" concept is colossal. In this idea lies the only hope of a war-sick world. The means of attaining this goal of universal co-operation to outlaw war, however, is not a political problem but a religious one. The ultimate answer to the equality of world peoples is not to be found in international diplomacy but in personal attitudes. The basic problems of world society lie in personal relationships, not in international intercourse. Thus the individual becomes the basic unit of world order or disorder. One of the basic causes of war is hate. And yet it is absurd to say that one nation hates another. The individuals in a nation may be led through false nationalism to hate the individuals of another nation. They may hate collectively; the majority may hate the folks of a neighboring state and symbolically declare their hate for that certain nation. But in the final analysis, the ability to hate is not lodged in the artificial animal called the state. The capacity to hate is an individual matter. Thus since hate is one of the roots of war, I say that phase of the problem of peace is religious, not political. And more specifically it's a Christian problem. It was Christ who proclaimed a new commandment to love. Love and hate cannot abide in the same life. Again the Master said, "Love your enemies." We cannot love them and hate them both at one and the same time. It's a moral impossibility. Thus if we love them, we can't hate them. And if we don't hate them, they aren't enemies. It was John who said that if we don't have love in our lives we're not God's, for God is love. The whole spirit and tone of the New Testament indicates the imperative to love. We wish to outlaw war, we say. Then let us get at the root of war and see what causes it. It's no secret that there can be no effective war anywhere between two nations until the citizenry has been educated to hate the people of their neighboring state. But suppose we eliminate the capacity to hate? Could there then be a war? When people are taught only to love one another, no war is possible. The basic problem of world peace is not political but religious. If we were to propagate our doctrine of love as our Master meant it to be propagated, we could go a long way toward outlawing war on earth.

Another basic cause of war is selfish exploitation of materials or peoples. And again the problem raised is a re-

(Continued on page 117)

Our Readers Say—

I appreciate your editorial, "Pray for the New President." Haven't we as a church been shirking our duty along that line? I hope the church will follow your suggestion for special prayer on Jan. 18. Could we not go a step farther and put our prayers into action, by appealing to the new president for a "dry" White House? At least he ought to know the position of the church on the question.

William Howard Taft said, "Leave drink alone absolutely. He who drinks is deliberately disqualifying himself for advancement. Personally I do not drink. I refuse to take such risk."

I think we will agree that liquor has been the cause of much of the bungling in Washington in the last 20 years. Isn't it time for the voice of the church to be heard? We speak in behalf of the youth of our land. Our congressman, Allen, told some of us, "Write us and tell us what is on your mind; then we know how to act. We are the servants of the people."—A. C. Good, Sterling, Ill.

* * *

We want to express our gratitude for entering our name . . . as a wedding gift. . . . We were indeed glad for the findings of the committee . . . on the Revised Standard Version . . . Let's have more about it. . . .—Mr. and Mrs. Melvin Helmuth, Ft. Wayne, Ind.

* * *

I was very happy to read the preliminary report of the committee studying the R.S.V. It is a real source of satisfaction to me when our church papers are right on their toes in giving guidance on pertinent current issues. It is very interesting to occasionally take issues of the same week of the GOSPEL HERALD as some magazines such as *Time* and see whether and how much the GOSPEL HERALD deals with subjects considered important enough by *Time* to comment upon. Sometimes I am disappointed to find involved hairsplitting discussions on subjects which were current issues 20 or more years ago with very little to indicate a correlation with today's seething world. Other times I am pleasantly surprised at the down-to-earth Scriptural applications to tensions of the modern world. This is not a personal criticism, but a sort of barometer to test whether we as a church see the close connection between believing and living. . . .—Ruth Peachey, Philadelphia, Pa.

* * *

I have read with care and interest the Preliminary Report of the Special Committee on the Revised Standard Version. . . . There is good advice in this report, but I cannot help expressing some disappointment and criticism. The quotations from Buswell and Young . . . do not mean too much in favor of the new version when you have read the whole articles of these scholars. . . . If John 7:11 tells us to avoid those who do not have the correct doctrine of Christ. . . . It is too bad some who are against the new Bible cannot be more accurate and careful in their statements. This new translation does not get rid of the deity of Christ. As if that could be done! But in mistranslating they get rid of it in some passages, and modify it in others. . . .—W. Wallace Kauffman, Exeland, W. Va.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS

LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Important Conferences

This is written at the close of three days of important editorial conferences here at Scottdale. For two days we sat in three daily sessions listening to Bro. Paul Miner's Conrad Grebel lectures on "Foundations of Christian Education," each of which was followed by a lively discussion period. After a century of Sunday-school work which has expanded into a broad program of religious education, and after a half century of church education in the general field, now growing rapidly, it is certainly timely that we have a good study of the philosophy of Christian education. We rejoice at the vision of the General Educational Council which called for these lectures, and for the facilities of the Conrad Grebel Lectures which made them possible. The lectures, which are still to be delivered at Hesston College, will later be published in book form. We recommend their reading to all of our people who are interested in the education of their children. Watch for the announcement of this publication. The editors at Scottdale have been deeply impressed by these lectures, and from time to time will, no doubt, be commenting on the principles and problems involved.

The third day consisted of conferences between the editors and representatives of the Elkhart and Lancaster mission board officers. This also was most stimulating and will, we believe, be productive of better missionary publicity. In news from the field and in stimulating and inspiring stories and articles we want to use all of our periodicals and also our book department to provide information and build missionary conviction.

The Stewardship of Time and Talent

When we think of stewardship we usually think of money, and particularly of the giving of money. But more basic than the stewardship of money is the stewardship of life. Not only possessions, but life itself is given in trust to us by God.

Stewardship of life, like stewardship of possessions, is based first of all upon creation. God has created man in His image. He has made us, and not we ourselves.

But stewardship of life for the Christian is based primarily upon redemption. Upon the basis of God's redemptive mercies the Christian is to present his body a living sacrifice to God. Rom. 12:1. A living sacrifice is a life not patterned according to the pattern of this world. Rom. 12:2.

Stewardship of life includes the stewardship of time. We ought to be realistic in our attitude toward time. We do not have "all the time in the world." Each of us has only twenty-four hours in a day. In that twenty-four hours it is impossible to do all the things we would like or should do. Therefore, it is necessary to adopt the principle of priority in the use of time. We ought to have time for public and private worship. Fathers and mothers ought to have time for their families. Fathers should especially keep this in mind. They as well as mothers have a responsibility toward the development of their children.

How can we do necessary things and yet have time to make a living? We should not neglect our responsibility to our families to do direct service for the church. "We do not increase in our capacity to serve God through neglect of the duties that are laid upon us in the earning of a living." We will want to be good farmers, teachers, artisans, and businessmen. Whatever we do, we should do as unto the Lord. Good stewardship demands that we do these tasks well.

While we must fulfill our responsibility of providing for our families, yet we should be satisfied with a modest living. Perhaps one reason some of us do not have more time for service is because we are interested in becoming rich. We have no time for Christ because we are too busy amassing a fortune for ourselves. We must be careful that in winning a fortune for ourselves we do not lose our children for Christ. And our responsibility does not end with our own children. We have a responsibility toward other people besides those of our own family.

Mothers in the home should try to organize their work so as to have free time to devote to the teaching of their children and to the program of the church. Any time released from routine work such as dishwashing and house cleaning should be devoted to more significant work in the kingdom of God. Labor-saving machinery should not merely be used to give us more leisure, but to release us for work of greater significance. Released time should never be used selfishly, but in the service for Christ. If mothers have a vision of service, their chief goal in life will not be a house which is spotless. Houses will of course be kept clean, but they will not be worshiped. Time will be devoted to the sewing circle, teaching, writing, prayer, or to some other service in the kingdom of God.

Stewardship of life includes the stewardship of talent. God has given to each person certain powers or abilities. All temptation comes to us through these powers. We are tempted to use our abilities for our own selfish ends rather than for the kingdom of God. The greater the ability a person has, the greater his temptations will likely be. He has greater opportunity to use his power selfishly. The temptation of Jesus in the wilderness was a temptation to misuse His ability. Because of the great ability of Jesus, it is difficult to imagine the strength of His temptation.

The greatest wastage in our churches today is that of unused talent. What a power a congregation would be were all of its talent harnessed for Christ! One reason this is not realized is that many people do not consecrate their ability to Christ. Duties sometimes have to be performed by inferior talent because those who are best qualified are too selfish to serve. This is a spiritual problem and the only way we can resolve it is by challenging our people to present their bodies a living sacrifice to God. If they will do this, they will not be selfish-spirited, but will take their place in the program of the church, using their ability in service for Christ. See Rom. 12:1-8.

A second reason all the talent of our congregation is not utilized in service for Christ is that it is unchallenged and therefore undeveloped. Perhaps a congregation does not realize its responsibility in the world, and therefore has no program. There may be no teacher-training classes, no work among the underprivileged people of the community, no real feeling of responsibility to-

ward the material and spiritual welfare of people. Although we may have a theoretical interest in the saving of "souls," it might be that we do not have a practical interest in the development of individuals as persons. It is part of the task of our churches to challenge the membership to develop their abilities for the service of Christ.

When, after the last war, our Civilian Public Service men were returning from their camps and service units, a church leader observed how soon many of them assumed positions of leadership in the local congregation. Many who went away as boys returned as mature men with developed abilities, consecrated in service to the Lord. A great churchman has said that from the reservoir of those camps will come a leadership which will leave its mark upon the religious life of America. But can we develop such leadership only in time of emergency? Can we not challenge our youth to sacrificial service in the work of our local communities and in church-wide service which will raise the horizons of the vision and challenge the best that is in them?

We can have a better church tomorrow only as we have awakened within us our sense of responsibility as stewards. We are stewards of life. This includes our time, our talent, and our material possessions.—M. C. L.

Parable of the Farmers

By IDA M. YODER

There were certain farmers living on the land. They took good care of their farms and flocks, toiling daily at their needful tasks. They were fully aware of the coming winter, for the seasons have been established since the world began.

So they said among themselves, "We must prepare our barns and shelters to protect our animals from the coming severe weather." Others talked of putting up storm windows on their houses and of laying in sufficient supplies of fuel and food.

But the winter tarried and while the foolish farmers waited, they pursued paths of pleasure in the wonderful weather. Some went fishing, some went on vacations, and others worked at various tasks, neglecting preparations. They said one to another, "It will be some time before it comes."

So some left herds of cattle feeding in open fields with no shelter, and fowls roosting outside.

But some of the farmers were wise and were altogether ready to welcome winter, whenever it should decide to come. It appeared very suddenly one day, without

warning, and wrought havoc with man and beast. Great was the suffering endured by many.

Fields were full of snow, and cattle almost perished. Roads were blocked and some of the foolish ones said, "We have no more fire and not enough food."

But the wise ones were able to withstand the rigors of the furious storm, for they were looking for the coming winter and were waiting and ready.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13).

Walton, Kans.

Individual Income Tax Reports

The Bureau of Internal Revenue has presented an interesting survey of individual income tax returns in 1949. There were 51,814,124 individual returns reported a total adjusted gross income of \$161,373,205,000. Both in the number of returns and in the total income reported, there were slight decreases over 1948, 0.5% less in number reported and 1.71% less in the income. There were 35,628,295 taxable returns, which means that 16,185,829 were nontaxable.

On 42,122,784 returns, or 81.3% of the total number, the optional standard deduction was used. Among these were 3,779,604 that reported adjusted incomes of \$5,000 or more each. It is quite evident that all that used the optional standard deduction which allows not to exceed 10% deducted for such items combined as contributions, medical expenses, taxes, interests, and casualty losses, did not reach the tithe of their income, and by no means attained the 20% now allowed for such contributions.

Historical data in this survey show how this source of income for the federal government has grown since 1914. In that first year there were 357,515 returns. These increased to 429,401 in 1916, when for the first time the total net income is shown—\$6,298,578,000. There has been a steady increase both in returns made and income reported in these 35 years, except during the depression. This decline was fully overcome by 1939. The adjusted gross income reported in 1949 and the returns filed show a sevenfold increase over 1939.

It should be more generally understood that these tax burdens may through federal provision be so shifted as to care for much of our philanthropy supported on a voluntary basis. In this way the government generously recognizes the vital place which private philanthropy has in the American way of life. Such private support has been repeatedly endorsed by public officials, and it has received legal sanction.

A recent endorsement has come from the designated Secretary of State, John Foster Dulles. He has said that such private philanthropy "accords with American tradition which in the past won

It Happened —

TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Jan. 26, 1928)

The enrollment [Ontario Mennonite Bible School] has already outstripped any previous year's record, as 107 have registered to date.

... Bro. Aaron Mast ... series of meetings ... 12 confessions [Middlebury, Ind.].

Bro. E. W. Kulp ... preached the Word ... 27 souls confessed Christ ... [New Danville, Pa.].

Bro. Ira Hershey ... series of meetings at Paradise, Pa. ... 17 confessions ...

Sixty-four confessions, the latest reports from Philadelphia Mission ...

Pre. C. R. Strite ... a minister ... at Reiffs [Hagerstown, Md.] ... for 30 years ... passed to his eternal reward on Jan. 5 ...

(From GOSPEL HERALD, Feb. 2, 1928)

Bro. J. A. Heatwole ... series of meetings ... eleven young people accepted Christ [Ashley, Mich.].

Albrecht Schiffer ... died ... near Roseland, Nebr., Jan. 12 ... He was the first minister of the Roseland congregation.

us great good will and, as a by-product, great security."

Two comments seem appropriate based upon this comprehensive survey. The American people should greatly increase their support of church and charity from the approximate 2% of income which on the average they now give, toward the possible 20% which in 1952 was clearly and fully allowed. Every inducement for such increase is offered by federal provision. And secondly, the income taxpayer, whether his adjusted income is less than \$5,000, or more than \$5,000, should avail himself of the opportunity to list the contributions for which he claims exemption. The most discouraging statement in this entire survey is that "The optional standard deduction is used on 42,122,784 returns, or 81.3% of the total number of returns." And among these are 3,779,604 that report an adjusted income of \$5,000 or more!—Robert M. Hopkins, The Golden Rule Foundation.

Man is able to destroy his life, but he cannot restore it again. He is able to blind his vision, but he cannot restore his sight. He is able to destroy his communion with God, but he cannot restore it.—Emil Brunner.

A Message to Young Christians

By a Personal Worker

We rejoice that you have made a definite decision for Christ and have surrendered your life to Him. As a result of your decision there is great joy in heaven, but Satan is not pleased and he may already have tempted you severely with doubt and discouragement. But thanks be unto God, there is victory for you in Christ Jesus. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, inasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:57, 58).

You have accepted Christ as your personal Saviour. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). In simple faith believing, you are commanded to trust in Him for your daily walk and victory. "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving" (Col. 2:6, 7). Simply yield your life to Him and ask Him to live His life through you. "Christ . . . is our life . . ." (Col. 3:4).

In your lost condition you were absolutely helpless to save yourself; so now likewise being saved in Him, you are helpless to accomplish anything of yourself in service for Him. He plainly tells us in John 15:5 that without Him we can do nothing.

In the same chapter we have a beautiful picture of our relationship with Christ, comparing us with the vine and the branches. Thus our Lord teaches us that our Christian life and service are wholly dependent on Him as the branch draws upon the vine.

"By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). All our actions toward our fellow men must be weighed in the balance of love. "Love worketh no ill to his neighbour" (Rom. 13:10). Your friends and neighbors are on the alert. They will be watching you and expecting something of you. You cannot be true to Christ and be silent about Him. Paul said, "I am not ashamed of the gospel of Christ" (Rom. 1:16). If an agent that is hired and goes out to sell and represent the product of his company would follow the pattern of many Christians as they represent Christ and His salvation, he would soon be dismissed by his company.

A true bride loves to introduce her husband to those she meets and she is not at all ashamed to give up her name and gladly takes and seeks to honor the name

of her husband. Now you are married to Christ, "that we should bring forth fruit unto God" (Rom. 7:4). It is a serious thing to take the name of the Lord in vain.

You are called to be His witness. "And ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). In order to be a witness for Christ, you must first of all have a definite knowledge of salvation with a born-again experience.

If you are still in doubt and lack assurance, take your Bible and kneel down in some quiet place alone with God and pour out your heart to Him. Open your Bible and read the following Scriptures: John 1:11-13; 3:16; 5:24; 6:47; 20:31; Acts 10:9; 1 Peter 1:23; 1 John 5:1, 13. Read these carefully, word by word. He is speaking to you. "He that believeth on me hath everlasting life." "Beloved, now are we the sons of God." If we doubt God's Word, we make Him a liar. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). Also see Titus 3:5. "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26).

Not saved are we by trying;
From self can come no aid;
Tis on the blood relying,
Once for our ransom paid.

'Tis looking unto Jesus,
The Holy One and Just;
'Tis His great work that saves us—
It is not try, but trust.

Jesus said, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein" (Luke 18:17). Now that you have been born again into the kingdom and received Him as a little child, simply trust Him to keep you as a little child trusts its own parents, in humility and dependence. Let "as a little child" be your motto through life. Only thus can God use you. "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. 18:4).

You find His will for your life in His Word, the Bible, and in order to find it you must read and study it. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). If you have a desire to know and understand God's Word you will find the secret in Prov. 2:1-6. Prayerfully read and follow the instructions there, and great will be your reward. Consider the reading of God's Word, or food for the soul, more important than your natural food. "Man shall not live by bread

alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).

You may say you believe the Bible from cover to cover, but unless you read it you will be woefully ignorant as to what is between the two covers.

Never read the Bible with a mere sense of duty, but with the spirit of Mary, who sat at Jesus' feet and drank in His words. It must be read in an attitude of faith. "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

The just shall live by faith. Hab. 2:4; Gal. 3:11; Phil. 3:9; Heb. 10:38. "Without faith it is impossible to please him" (Heb. 11:6). Look well to your faith and "add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (II Peter 1:5-8). Charity means love.

Bible study and prayer must go together. Prayer is the oxygen of the Christian; without it he would die. Therefore, spend much time with God in prayer; each morning as you awake talk to God as you would to a member of your family. Thank and praise Him and ask Him for wisdom and guidance for the day. Do not fail here, or you will meet with temptation unprepared. There will be a guilty feeling on your soul and you will follow Him at a distance, and in that way you will be an easy victim for one of the devil's subtle snares before the day is over. "Backsliding always begins in the knees."

If you fail to turn your thoughts to Him in the morning, He will be little in your thoughts during the day. The psalmist said, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up" (Ps. 5:3).

Throughout the day remember Phil. 4:4-7: "Rejoice in the Lord always: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Each day find time to be alone with God and the Bible, and ask Him to search your heart for hidden faults. It may be worldliness, pride, envy, unlove, a critical spirit, levity, bad temper, or foolish talking. As the Holy Spirit reveals something to you, confess it at once as a sin and get rid of it. Make Ps. 19:14 a sincere prayer of your heart; it is only as you obey here that your conduct can be blameless, and your words and thoughts be acceptable to God.

Present your body to Him according to Rom. 12:1, 2. Here you find the golden text for the God-planned life. Only thus can you act, speak, and live as God's born-again children should, and you will have no occasion for repentance, shame, and regret. 1 Cor. 6:19, 20; Col. 1:10.

As you come to the close of each day, look up into the face of God, and if you may have failed, confess your sin according to 1 John 1:9, and believe He has forgiven and cleansed you. Then rest your head on your pillow, and go to sleep, "as a little child."

And as you come to the end of life it is our sincere prayer that the testimony which was given to Enoch may also be true of you, that you have "walked with God."

Books and The Book

By HENRY ZIEGLER (98 yrs. of age)

There are many books in the world and if they were all brought together into one place and thrown on a pile they would make a good-sized mountain. There are good books and bad books and there are some books not worth the paper they are written on. There are books on all subjects we can think of, written principally to sell. It seems that every Tom, Dick, and Harry that has a little college education feels capable of writing a book. There are good books that are very upbuilding and helpful to a person that are written by true Christians. Such books are worth reading, for they make things plainer and present the truth in a different way so that we can understand better how to live.

But there are many books written by people that are unsound in faith. Such books are harmful to the young especially, for they will remember what they read in their young days and when once impressed upon their young minds it is hard to get rid of. I know they will remember, because in my own experience I can remember things that happened 90 or more years ago better than things that happen now.

I have read practically every book in our Sunday-school library and have found several books unfit for the young to read. The stove would have been a better place for them than the library. The church should be very careful what books are put in the Sunday-school library so that none are led astray.

But there is another book I have not yet touched upon. It is the "Book of books." If placed in the balance with that mountain of books it would outbalance them all. If we did not have the Bible we would be savages. We would know nothing of God, for in His Word He has revealed Himself to us. It is a book that God has dictated and inspired holy men to write. God said it was the truth and will always remain truth. Look above the pulpit in our church and you will see the four words, "Thy Word Is

Truth." I think they were put there on the wall so that we would remember them. It teaches that all are sinners and unless they repent they are lost. It tells us how to be saved. It matters not how much we know what is in the Book if we do not heed and obey it. I doubt not but that the devil could quote the whole Bible from cover to cover. But he is a devil just the same as he always was. The Bible tells us exactly what to do and what not to do. It warns every one that reads it and tells what the consequences will be if we do not heed the warning, and says, now choose for yourself. It does not compel but every one must choose for himself or herself. Don't forget—this Book will be your judge. Have you lived it?

Columbiana, Ohio.

REPORT OF FIRST ANNUAL MEETING OF

Christian Layman's Tent Evangelism, Inc.

By NELSON E. KAUFFMAN

The first annual meeting of the Christian Layman's Tent Evangelism, Inc., was held at the Kidron Mennonite Church, Kidron, Ohio, Dec. 27, 1952. In the forenoon session, Bro. Rudy Stauffer, a member of the Ministerial Advisory Committee of the organization, told the audience how he himself became interested in tent evangelism during the Brunk campaign in Wayne County in 1951. Bro. Howard Hammer had a deep conviction to give himself to this form of Christian service. About thirty-five lay brethren became interested enough to meet at the Sonnenberg school to discuss the possibilities of tent evangelism and to organize themselves to promote a program. Ten brethren were elected to effect an organization and incorporate.

These brethren drew up a constitution which was presented to the Wayne County Ministerial Fellowship for suggestions and criticisms. With Bro. Harold Bauman's assistance the constitution was brought to perfection and adopted. A financial drive was launched and the program was under way. Bro. Howard Hammer, Apple Creek, Ohio, was chosen by the organization to be the evangelist. Bro. Norman Hockman was chosen as song leader. The first campaign was held at West Lebanon in Wayne County, Ohio, May 29 to June 8, 1952. Following this campaign the tent was moved to Kalona, Iowa, for use during the annual meeting of the Mennonite Board of Missions and Charities. Immediately following this in the month of June, 1952, a campaign was conducted among the churches of southeastern Iowa.

During the meeting at Kidron, Bro. John Y. Swartzendruber of the Lower Deer Creek Church, Kalona, Iowa, gave a report of the experiences of the Kalona

campaign. This was the first community-wide campaign the Kalona community had ever experienced. The blessings and power of God were manifested in a very wonderful way. Ministers of the Kalona community then requested that the tent might remain in use until the evening of July 6, and that plans to move the tent to Hannibal on July 2 be changed. Consequently another tent was secured for the Hannibal campaign and Bro. Hammer with his song leader began the annual Christ for Today campaign at Hannibal, Mo., on the evening of July 6.

After the Hannibal tent meeting, campaigns were conducted by the organization at Morton, Ill., and later at Arthur, Ill.

During a part of the forenoon service at Kidron, Bro. Hammer commented on his appreciation of the amicable co-operation of the trustees, the ministers, and his staff of workers. It is his conviction that evangelism should unify the church and should result in the discovering and consecrating of many young people as full-time workers in the kingdom of Christ.

Business sessions of the meeting were conducted by Bro. Mose Martin, president of the organization. A roll call revealed only forty of the 120 were present, and the constitution requires a majority in order that business might be carried on. Sixty-one were present then in the evening service, when a new staff of officers was elected.

During the afternoon service Bro. Nelson Kauffman reported on Echoes of the Hannibal Evangelistic Campaign. Bro. John Y. Swartzendruber gave a message on "Our Witness in the World Today."

The church at Kidron was well filled for the evening meeting, at which time Bro. John Y. Swartzendruber gave Echoes of the Kalona Evangelistic Campaign. The high point of the evening was the personal testimony of Bro. Charlie Hoskins, who was converted during the Hannibal campaign. Charlie came by a street meeting and stopped and found the Lord through the help of Bro. Howard Hammer. They knelt together in a doorway on North Main Street of Hannibal about midnight. Charlie threw his cigarettes away on the street. When he got home he got his wife and children up and they cried with joy at his conversion. He gave his testimony in four churches of the Orrville area on Dec. 28.

The closing message of this first annual meeting was given by Nelson Kauffman on "The Task Before Us Today." Offerings were lifted at each of the sessions to carry forward the program of the organization. Funds are being solicited to purchase another house trailer, additions to the tent, and possibly a truck to transport equipment. The treasurer's report showed that a total of \$25,231.65 had been spent on the equipment and the campaigns. Ten per cent of all offerings are returned to the Mission Boards of areas where meetings are held.

A Prayer for This Week

O Thou, who art at the center of the universe, may our lives revolve around Thee. Keep us in Thy true paths that we may fear Thee and stay near where Thou art, as Thou hast ordained the way that we should go. So shall our lives be harmonious and like the morning stars we can rejoice in Thy works. Grant that we should not dart out either to the right or to the left, neither be led out of our course by Satan, but be "steadfast, unmovable, always abounding in the work of the Lord."

O Thou, our Sun, make us to reflect Thy glory to the earth about us, for Thou hast said that they "that turn many to righteousness shall shine as the stars forever and ever." Thus we may be a light to the world.

In the name of our Saviour, who is the bright and morning star. Amen.

Mary Alice Holden.

One of the inspiring and challenging aspects of the meeting was the evidence of fellowship and unity among laymen from different congregations and different conference districts. Is not this an example of God giving some evangelists for the perfecting of the saints, for the work of ministering, for the edifying of the body of Christ? Eph. 4:11, 12.

The Hammer evangelistic campaign has a full schedule for the summer of 1953 and is contemplating heating equipment in order that the season may be lengthened. This organization deserves prayer support as well as the financial support of our church. A thirty-two-page booklet entitled "Hammer Tent Revival Echoes for 1952" was released at the meeting and is available for a small charge. It contains pictures and testimonies of the blessing of the Lord in the work.

Let us thank God for the vision of our brethren and allow His Spirit to lead us as ministers to secure the co-operation of an increasing number of laymen to carry the Gospel to the ends of the earth until Jesus comes.

Hannibal, Mo.

Fluid Evangelism

Evangelism in the early church was fluid in its time and method. The evangelists were the members, the body of the Church. They sought out converts from all levels of culture. Their work knew no geographical bounds. They used every rightful means at hand. Opposition was no barrier. There was no dependence on governmental approval; in fact, it

thrived under a frowning dictatorship. There seemed to be few stated policies. They spoke in varied languages and "went every where preaching the word."

This fluid evangelism of the early church thus sought out every corner of the land. It was as water flooding a landscape. People everywhere were presented an opportunity to hear the Word and churches sprang up throughout the civilized world of that time.

Today, we believe the church must accept some revitalization of her time-tried methods in evangelism, and in some instances go back to the fluid methods of the early church. Too often our inclination is to provide an expensive building where there may be a few converts, attempting to establish a congregation on soil not yet fully prepared. The result is laborious, uphill work for many years, with too many values at stake to abandon the location, yet expensive and heart-breaking to maintain.

Some of the people of our newer locations may find little life and spirit in opening every service with two songs, Scripture reading, prayer, another song, and then exhortation. There are values in these time-tried methods, but the other values we seek must be in meeting the heart-needs of a generation living at a furious pace and bewildered by it all.

Every congregation should periodically plow some new ground. In the plowing there will be scattering abroad. Lesser virtue accrues to the congregation when it spends all its energies upon itself, when it merely maintains a large and close-knit fellowship. True it is that one of the greatest mission fields before the Mennonite Church is that within its own borders, but a serious survey of adjoining neighborhoods would soon enlarge the work area of most congregations and in turn solve some problems at home.

For a fluid evangelism there must be more concern for the exercise of the gifts of the church and less waiting upon the offices of the church. Everywhere our people should be diligently at work in the tasks for which they have been individually endowed by God. Most of these gifts are exercised in the less spectacular places—at work, in the market, at the neighbors'—and in a hundred ways. Let the glamor of high office go. For a fluid evangelism may we give ourselves to the exercise of the gifts of the Spirit in every manifestation.

The evangelism of the early church was solidly placed on two pillars—sound experience and sound doctrine. Its evangelists were thoroughly converted, born again, saved by grace through faith. But their Gospel did not stop there. It embraced both holiness of life and a system of duty. These Christians knew that to believe on Jesus was to take Him as both Redeemer and Lord. We believe that for a truly effective evangelism this same wholesome emphasis must be maintained and that it enters upon every aspect of our lives. It has been called the

Prayer Requests —

Pray for our Mennonite broadcasts, as they herald the Gospel over all the world.

Pray for necessary funds for the Jewish Center to be established in Washington, D.C., where Bro. and Sister Isaac Baer and Bro. and Sister John Sensenig are to take up full-time Jewish evangelism.

Pray for the Lord's leading in the location and development of a Center in London, England.

Pray for a class of thirty converts at the Harrisburg, Pa., Mission, two of whom were converted in jail; pray that the workers may truly feed the lambs.

Pray for the annual meeting of the Mennonite Publication Board to be held at Scottdale, Feb. 18, 19. Pray that the most effective means may be discovered for meeting the unprecedented opportunity to spread the truth by literature.

(Requests for this column must be signed.)

apostolic vision. It is the "whole Gospel for the whole world."

Today we hold forth the Word of life in a time of deepening darkness. Shall we despair that men run not to us to find the way? No! But may we take the light more diligently into every dark corner.—Editorial in *Sword and Trumpet*.

Christian education should begin at home. Read Deut. 6:6 ff. The home has the first opportunity with the child. Are we making the most of that opportunity? To make the most of the opportunity parents must first of all have a right conception of values. They must realize that their most valued possession is not their farm, jobs, or incomes, but their children. They must accept the fact that their primary responsibility is to rear their children in the faith. Perhaps this will mean that instead of working late into the night trying to get rich, Father will spend more time at home with the family. Instead of having a house spotlessly clean, Mother will spend an hour reading to little Johnnie. We are told that the mother of John and Charles Wesley found time to spend one hour per week with each individual child. This was in addition to the time spent with them as a group. Because she put first things first with her large family, the world is richer today. A good question for every parent to ask is: How much time do I actually spend with my children, teaching them the things of God?—Selected.

OUR SCHOOLS

IOWA MENNONITE SCHOOL

At the beginning of the second semester the enrollment of students at Iowa Mennonite School is 140. The largest classes are senior and freshman with 40 and 41 respectively. Besides the large majority of local students, there are also several boarding students from Ohio, Missouri, and Nebraska.

Members of the present faculty are: Paul T. Guengerich, Parnell, Iowa, principal, and instructor in Bible and mathematics; Alvin J. Blough, Wellman, Iowa, assistant principal, and instructor in science and music; Katie M. Yoder, Wellman, Iowa, Bible and home economics; Alice Miller, Williamsville, N.Y., home economics and English; Ada Schrock, Salisbury, Pa., English and commerce; Alvin K. Grasse, Chalfont, Pa., agriculture; Herman Ropp, Kalona, Iowa, social studies and boys' physical education; Elnora Schrock, Salisbury, Pa., science. One of the graduating class of 1952, Mary Ellen Hersherberger, is serving as full-time secretary.

New courses which are being offered this year are junior business training and chemistry, both courses offered to juniors and seniors. In addition, there is also a course in second-year typing.

In the activities outside of regular classroom, students have organized prayer groups. During a weekly period of twenty minutes each of the four classes meets for this purpose. We believe that the prayers of students meeting in this way are very important in the continuing growth of I.M.S. As before, a committee of three students is appointed each semester to plan for student

chapel periods every Friday morning. A Christian Workers' Band has been organized; the extension work of this group will probably include services in near-by hospitals and jails, among other activities in practical Christian service.

Bro. Milo Kauffman was present in the latter part of September to lead us in our Spiritual Life Week. His presence, counseling, and daily chapel messages were a real source of inspiration during these days. Spiritual growth and development should be constant in every Christian; frequently we need just such special periods as these to stimulate that growth. Therefore, another such week has been planned for the second semester when Bro. Fred Erb will be with us.

During October the faculty members were given the opportunity to attend the annual meeting of the Board of Education held in Louisville, Ohio. This was a period of fellowship by which we were inspired to new enthusiasm and challenged to more zealous effort in our work. We need constantly to be re-evaluating our goals in our Christian schools. Basically the problems of young people today are the same as those which early Christians needed to solve, but they appear in different and perhaps more varied form. Our schools need to educate youth for victorious Christian living personally, and thus to educate for consecrated Christian service. This is a difficult task, but the potential of Christian educated youth is enormous. So we accept the task under the hand of God, and by the leadership of His Spirit.

Elnora Schrock.

CHURCH MUSIC

"Suffer Little Children . . ."

By J. MARK STAUFFER

Little children constitute one of the choicest blessings to human civilization. Their presence gives foundation for hope and the promise of better days; without them, the world would be bleak, cold, and uninteresting.

God, the source of all good, has ordained that men and women shall approach maturity through the sweet, innocent trailways of childhood. Bless God for this benevolent design in the structure of human development; in so doing, He has literally placed in our homes and all about us actual representations of the kingdom of God. In the Gospel according to Luke, we have this divine record:

And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.—Luke 18:15-17.

Note the stark contrast in attitude of Christ and His disciples. They were intolerant; their program was one geared to the adult level; they were annoyed by the inclusion of little children. Christ, on the contrary, had open arms; His benedictory hand blessed them and His loving voice sounded forth a perpetual invitation.

Christ further earmarks the significance of little children by suggesting that anyone who desires entrance into the kingdom of God must receive it as a

child. If these declarations by Jesus are true, and there can be no doubt, then we shall do well to inquire into our own present attitudes and opinions regarding children.

In Matthew's Gospel, we find additional teaching from Christ:

And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.—Matt. 18:2-6.

How can anyone read this clear statement by Christ and continue to minimize, ignore, or neglect little children? According to verse 3, the conversion experience of the adult must produce within his life the characteristics of the little child. In verse 5, Christ identifies Himself with the little child, and in verse 6 He pronounces a most solemn warning to the person who would dare to offend one of these little believers. We might well ask, at this point, the reasons why Christ placed such a premium on little children.

Christ saw in little children a complete, sovereign personality. He valued the wholesome character of the child and set it up as a standard for His adult followers. We, I fear, have been guilty of minimizing their possibilities; we have failed to challenge them in the four major areas of life. We have thought of ourselves as teachers and of them as pupils. Christ reversed this idea by elevating the child and suggesting that His disciples would need to learn of him.

Christ saw in little children the best human example of humility. To His disciples, contentious about who was to be the greatest in Christ's kingdom, Christ set up a little child as His standard of greatness. The small child's dependence and confidence in his elders is a perfect example for the Christian's relation to God. Children, unless altered by adults, have a simple faith and possess the rare virtue of contentment. Their most significant characteristic is the fact that they do not know that they are humble.

Christ saw in little children the basic concepts of true Christianity. Christ's disciples were learning fast under the superb instruction and example of their Master and yet they were human—oh, so human. Near the close of Christ's ministry they were still concerned about greatness in the kingdom of heaven. By using a little fancy, I can imagine Christ in a final decision to get His point across, said, "All right, fellows, here it is; this is it." A beautiful, innocent child stood in their midst and became an example to them and to all others who would seek entrance into the kingdom of God.

As one who has an especial interest and concern for the improvement of music in

the Mennonite Church, I would like to speak briefly regarding music and the little child. The most significant segment of the child's life is his preschool experience in the home. This leads me logically to my first concern.

The Home of the Little Child

Young children need and deserve a Christian home—a home where the parents are Christians and members of the same church—a home which features a meaningful family altar—a home where children see the love and teachings of Christ exemplified in the lives of their fellow family members.

The little child should have the privilege of growing up in his own home under the care of his own mother—not in a nursery under the observation of a commercialistic baby sitter. The child's grandmother may have done a fine job with her own children, but she should not be expected to rear a second generation.

The child's mother should be a singer; possibly nothing has a greater bearing on the child's vocal ability than the opportunity to hear his mother sing in the home. Someone has said that the mother's musical contribution to her home is significant enough to justify her in acquiring a college degree with a music major.

It is not especially desirable to formally teach the young child to sing; the major activity for the little child is to hear a lot of good music and to begin to sing under his own power and volition. No child is too young to hear good music; they may frequently react favorably to it before one year of age. An old educational philosopher from the Ohio State University, speaking of educating the child, made this statement, "The secret is to get them when they are young."

The little child is quite susceptible to music and to the formation of musical taste; for this reason, it is very important that they hear good music. Choral music in the family should be of a good caliber; if records or radio is used, intelligent discrimination is needed.

When the child approaches school age, he should be assisted to find his singing voice if he has not already done so. If young children are properly taught by a good school music teacher, they are not likely to be a problem in later life. Little children often play church in the home and sing great church hymns of their own choosing in a good voice.

The Voice of the Little Child

The voices of little children, in their native, unharmed condition, are unsurpassed in vocal beauty; they are in a class of their own. No one dare safely work with the voices of little children who does not know something about the use and care of these delicate instruments. The child voice is small, free, high, delicate, fine, and resonant. Those ideal qualities are the little child's vocal birth-

right and it is a major injustice for anyone to rob the child of them.

Many otherwise beautiful child voices are damaged for life by adults who, with more zeal than intellect, force children to sing too loud and too long. The directive for children to "sing loud," "shout," "roar," or "raise the roof" is inhumane and should never be heard in modern civilization.

The Music of the Little Child

If anyone needs and deserves good music, the young child does. He is in a sensitive, plastic period of life and his acquired tastes during these early years will persist for a long time. I am sorry to state that our children today still do not enjoy the blessings of a virtuous, well-planned program of music. Our traditional policy can best be illustrated by what you frequently hear when an adult stands in front of a group of eager children and says: "Well, children, what would you like to sing this morning?"

Legacy

By Cora M. Nicodemus

Of wealth I have little
In silver or gold,
But I'm rich in the things
That no purse can enroll.
For gold cannot purchase
The beauty of spring,
The love of a child,
A bird's song on the wing,
A beautiful morning,
A night's sweet repose,
A raindrop bejeweled,
The scent of a rose.
With a body that's strong,
And a mind that is free,
God gives me the world
As my great legacy.
Newton, Kans.

This question usually implies that the leader has no good ideas and that he must rely on a selection from the child's poor, inadequate repertoire. The likely response to the above question will probably bring selections like: "Joy, Joy, Joy," "Isn't It Grand to Be a Christian," "Climb, Climb Up Sunshine Mountain," "Roll Away," or something of lesser value.

There is a possibility that if certain children are asked what they want to sing, they may respond with "Holy, Holy, Holy," "There Is a Green Hill," "Faith of Our Fathers," "Fairer Lord Jesus," or some other good hymn. This type of response would doubtless be the exception, however.

If we want our children to enjoy the blessings of hymn singing as adult congregational singers, we must, through a careful music selection, prepare them for this great experience. From my study of the musical literature for children, I am compelled to state that the sacred songs

which are used in the public schools are of a much better class than those currently used in our Sunday schools and summer Bible schools; this is not as it should be.

H. Augustine Smith in his splendid book, *Lyric Religion*, states, "The best hymns, if given a chance, quickly become favorites with the children." Surely, children love the good, simple hymns of the church; they also enjoy a good type of children's music such as "Who Made the Pretty Lilies," "Jesus Loves Me," and "Praise Him, Praise Him."

The Teacher of the Little Child

We have already called attention to the significance of the child's mother as an ideal music teacher. In a general way, I should like to say that women are better qualified by divine endowment to teach the child to sing than are men. The music teacher of the little child must love children; be kind, patient, and understanding of the child's musical needs. Her voice should serve as an ideal for the child. One of the most important vocal accomplishments for the teacher is the development of a mezzo-voice (half voice). This implies a vocal adaptation which approximates the child voice. The child's teacher should know and appreciate good music, especially good children's music. If she does not, it suggests the incident named by Christ of "the blind leading the blind." Any teacher who qualifies and who enjoys the musical fellowship of little children will be blessed and amply rewarded for her efforts; few rewards are more enduring.

The Church of the Little Child

An educational professor of mine once made a statement to the effect that "America moves forward on the feet of her children." I would like to borrow the mental imagery of this thought-provoking line and apply it to our own beloved church. "The Mennonite Church is moving forward on the feet of its children."

If this idea does nothing else, kindly allow it to clarify the importance of little children to the ongoing movement of the church. As regards the future of the Mennonite Church, it is vastly more important what our children are thinking than any older group.

Let's go with our children to the church for worship; share the hymnbook with them; assist them in finding the Scripture in their Bible; kneel with them in prayer; recognize them also when greeting the elders.

If Jesus were in our services today, I feel sure He would duplicate His exemplary action as recorded in Mark 10: 16: "And he took them up in his arms, put his hands upon them, and blessed them." Christ loved little children and regarded them with prime consideration; can we who bear His name, do less?

"Suffer little children . . . for of such is the kingdom of heaven."

Harrisonburg, Va.

FOR OUR SHUT-INS

The Sunshine and the Clouds

It's easy to be cheerful, to smile, and to sing,
When the sky is clear, and the sun shines bright;
But it's an altogether different thing,
When the clouds hang low and are dark as night;
But the clouds are as needful as the blessed sunshine,
For from them come the showers so refreshing and fine.

—Elmer Schrock.

To Grow Old Gracefully

By Stella Wenger Good

*A little more kindness, a little more love,
A little more effort our affection to prove,
A little more patience and more charity,
A little forbearance when we don't quite agree,
A little less censure, a little less blame,
A little less anxious to praise our own name,
A little more courage to do and to dare,
A little less talk and a little more prayer—
Aye, 'tis virtues like these, far more than gold,
We must needs possess to gracefully grow old.*
Dayton, Va.

Don't Envy Other Folks

*Don't think when you have troubles
That your neighbor goes scot-free
Because he shows a smiling front
And battles cheerfully.
No, man! He, too, has troubles,
But herein the difference lies:
While you go idly moping round
The other fellow tries!*

*Don't envy other people;
Maybe, if the truth you knew,
You'd find their burdens heavier far
Than is the case with you.
Because a fellow, rain or shine,
Can show a smiling face,
Don't think you'd have an easier time
If you could take his place.*

*'Tis hope and cheery courage
That incite one to retrieve
One's past mistakes, to start afresh,
To dare and to achieve.
So smile, and if perchance you light
The spark of hope anew
In some poor sad and burdened heart,
All honor be to you!*

—Anonymous.

The New Life

A lady who desired to lead a Christian life felt that there was one thing in her life that she could not give up. When she consulted her pastor, he said: "Have you noticed how there are always a few dead leaves clinging to

the old oak trees after all the other leaves have fallen? The high autumn winds and the strong blasts of winter fail to tear them off. Spring comes, and they still cling persistently. The days are calm, bright and balmy. Presently one by one the leaves drop off—those leaves that all the blasts of winter failed to tear from the old tree. What unseen power so quietly, but so surely, severs them? The new life, rising in the tree, gradually causes them to drop off. And so with us; as the new life in Christ permeates our being, we find we can give up for Him what before was so hard to renounce. We bring forth new fruit, for our Fountainhead is a life-giving stream."—The Sunday School Times.

Don't Quit

When things go wrong, as they sometimes will,
When the road you are treading seems all up
hill,
When the funds are low and the debts are high,
And you want to smile, but you have to sigh,
When care is pressing you down a bit,
Rest, if you must—but don't you quit.

Life is queer with its twists and turns
As every one of us sometimes learns,
And many a "failure" turns about
When he might have won had he stuck it out;
Don't give up, though the pace seems slow;
You may succeed with another blow.

Often the goal is nearer than
It seems to a faint and faltering man;
Often the struggler has given up
When he might have captured the victor's cup;
And he learned too late, when the night slipped
down,
How close he was to the golden crown.

Success is failure inside out—
The silver tint of the cloud of doubt,
And you never can tell how close you are,
It may be near when it seems afar;
So stick to the fight when you're hardest hit—
It's when things seem worst that you mustn't
quit.

—Anonymous.

Recipe for True Happiness

Psalms 37:1-7

By Rose Magines

*Fret not thyself because of those
Who evil-doers be,
Nor be envious of those
Who work iniquity;
For they are soon to be cut down
As grass out in the field.
It is the Lord of lords who doth
The blade of harvest wield.*

*Trust in the Lord and do the good,
For He has surely said,
"Thou shalt dwell in this fair land
And surely shalt be fed."
Delight thyself also in Him;
Off go to Him in prayer;
He shall supply thy heart's desire;
No disappointment there.*

*Commit thy way unto the Lord;
The full requirements meet.
He cannot fail, His word is sure.
Each promise He'll complete.
Rest in the Lord, wait patiently,
With aim in life to know
His will for you; thereby you shall
More like Him daily grow.*

La Junta, Colo.

Trusting Through Trials

A man passing through perplexing experiences said to a friend, "I am simply holding on in the dark. I have no idea what all these difficulties mean, nor am I sure as to their outcome. Still I am at peace, for I know that God has me in His mills, and means to make something of me. Through all these strange events of recent months I know that, all unseen of me, there runs a divine purpose. I am ready to accept that purpose as soon as it shall be revealed."—The Friendly Visitor.

EXPRESSIONS OF APPRECIATION

We wish to express our sincere appreciation to the many friends who remembered us with telegrams, cards, and letters of sympathy during our recent bereavement in the passing of our husband and father.—Mrs. J. D. Smith and family, Enreka, Ill. * * *

I wish to express my sincere thanks and appreciation to my friends and Sunday-school classes from the Weavers Church, who so kindly remembered me during my nine weeks in the hospital and since my return home. Your prayers, visits, gifts, flowers, cards, and letters meant very much to me. May God abundantly bless each of you is my prayer. It is almost impossible to write to each one of you since I received over one hundred cards and letters while in the hospital and after I came home.—Mrs. Ada E. Shank, Harrisonburg, Va. * * *

We want to thank our many friends for the shower of Christmas greetings and gifts we received during the Christmas season. May God bless you in our prayer for you.—Clarence and Ida Horst and family, Mountain Home, Ark.

TO BE NEAR TO GOD

WHOSE IS THE KINGDOM?

Sunday School Lesson for February 15

(Matthew 21)

Sunday, February 8

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.—Eph. 2:8. Read Eph. 2:1-10.

It is very difficult to rescue a struggling swimmer. But when he realizes his extreme helplessness, relaxes, and allows his rescuer to take complete charge, he is on the way to safety. It is impossible for God to help some well-meaning but struggling people. Their personal efforts stand in His way. God wishes to grant the gift of rescue from sin. Let go—let God!

Monday, February 9

Whoever will be chief among you, let him be your servant.—Matt. 20:27. Read Matt. 20:20-28.

Was ever anyone greater than the Son of God? Impossible! Yet He ministered. He stooped to wash the disciples' feet. He owned the universe but had no place to lay His head. He owned eternity but scarcely had time to rest His weary body for the demands that came from the thronging multitudes. He had legions of angels but submitted Himself to the Roman soldiers for crucifixion. The way up is down. "Whoever will be chief . . . let him be . . . servant."

Tuesday, February 10

Lord, that our eyes may be opened.—Matt. 20:33. Read Matt. 20:30-34.

This was the prayer of two blind men. How needful is this prayer for us! Oft blinded by prejudice, misinformation, and our own emotions, we are unaware of life's real issues. We struggle in the darkness. We bump into obstacles. We return to hurt ourselves and others again and again over these same obstacles. Things shift around us. We are confused. But Jesus stands still. He is ever the same. He calls to us, "What will ye that I shall do unto you?" Let our answer be, "Lord, that our eyes may be opened."

Wednesday, February 11

And the blind and the lame came to him in the temple; and he healed them.—Matt. 21:14. Read Matt. 21:12-18.

When we are ill we consult a physician. If a tooth aches we see the dentist. If legal difficulties beset us, we secure the advice of an attorney. But if we are spiritually ill, we tend to wrap ourselves up in our own misery and stay far from the source of help. The blind and the lame came to Jesus. They came to the right place. And He healed them! My friend, come to Jesus. He will heal you!

Thursday, February 12

And all things whatsoever ye shall ask in prayer, believing, ye shall receive.—Matt. 21:22. Read Matt. 21:17-22.

The emphasis is on believing. You asked and didn't receive? But did you believe? You are God's child. He has commanded you to ask. He longs for you to fellowship with Him in making your requests known. If you seek the inner experience of close relationship to God, He will put within you the

witness of faith to receive. You will ask. You will know. You will receive.

Friday, February 13

And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who giveth thee this authority?—Matt. 21:23. Read Matt. 21:23-27.

Presumptuous unbelievers! Can it be possible that religious people of such supposedly high caliber would question the Anointed One? Taken up with form, tradition, hair-splitting of minor issues, they missed the greatest opportunity of all time. "But," you say, "I am not like them! I believe in Christ!" My friend, I'm glad. But, do you question His authority by pushing Him from the center of your life, by living selfishly, by ignoring some of His teachings? You say you believe Him and love Him. Then you will accept His divine authority and obey.

Saturday, February 14

He answered and said, I will not; but afterward he reported, and went.—Matt. 21:23. Read Matt. 21:28-32.

The father asked his son to labor in the vineyard. He refused. But that was not the end. Repenting, he went. You have been asked of God to do something for Him. You have refused. Your pride tells you you are justified. You may be considered weak if you repent. But, my friend, you are miserable. You cannot be happy. Go to the Father. Tell Him your sorrow. Be restored to joyful fellowship. Go! The work may be hard. But with a song in your heart you will labor with joy.

—Raymond L. Kramer.

CHURCH DRUNKARDS

It is a well-known fact that many moviegoers who are continually being excited and stirred in the world of "make-believe" become emotional drunkards.

There are also religious drunkards, Bible conference drunkards, and church drunkards, who go from meeting to meeting, constantly being stirred but doing nothing about it. Their souls soon become "fed up," their moral muscles deteriorate, and they lose their capacity for being aroused. Presently they suffer from a moral letdown, a religious hangover. They delude themselves.

They have heard the best preachers. They have read the best books, they have had their ears tickled and their emotions thrilled as with a stimulant, the doses have to be increased, so after a while there is no effect, no matter what they read or hear.

An alarm clock that fairly blasts us out of bed on the first morning may eventually fail to arouse us, if we continually ignore it. Something like that happens to those who join the band of travelers who hear, and do nothing.—Vance Hayner. Reprinted from "Evangelical Visitor."

One day Jesus came announcing, "The kingdom of heaven is at hand." Now the King was approaching the redemption step in opening the door of the kingdom. What was He doing in the interim? Presenting the principles of the kingdom and the King. The disciples believed in Him as the King, but the Jewish leaders did not. Before Jesus goes to the cross to redeem man He leaves no uncertain word of who He is. This chapter's events set forth Jesus as Lord of lords and King of kings. Let the pupils find event after event by which Jesus demonstrates His authority.

At Jesus' command the disciples "go," "find," "loose," and "bring" the ass and her colt. The owner sends them because the "Lord hath need of them."

Jesus rides into the city as King. He allows the people to proclaim Him and praise Him. He accepts this praise and thereby acknowledges His kingship. Notice that all this was arranged by Jesus Himself, to rebuke the Jewish leaders and give them another opportunity to express faith in Him.

When Jesus found the awful disorder of buying and selling in the temple, even though it was in preparation for the passover feast, He drove the traffic out. This was His temple.

Wonderful things He did in His house. The children (boys of twelve and older, no doubt) sang His praises, which praise He accepted because it was right to praise the King. Why did this praise disturb the chief priests? The real desecration of the temple did not.

On the way to the city the next day Jesus condemned the barren fruit tree. To the disciples this act brought teaching of faith in Him. It must also have been symbolic of Jesus' necessary attitude to the barren Jews.

Again in the temple Jesus taught concerning His kingdom. His authority which He had been demonstrating was more than the elders could take. "By what authority doest thou these things and who gave thee this authority?" Find Jesus' answer. Didn't they know the answer?

Then Jesus told two parables that no one present would fail to understand. By these they could judge themselves. What judgment Jesus speaks in each! Consider how the kingdom may be lost. How is it gained?

Whose is this kingdom? Are you in the kingdom? It is a matter of individual choice.

May this lesson be used to bring conviction of judgment to come if needed, by the Holy Spirit. Men may do what they wish to Jesus Christ, but He is all authority and will someday rule. Will we be with Him?

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Leaders of childrens' activities will find detailed instructions for rolling bandages in the Words of Cheer for Feb. 8.

Mrs. Joe No Tan, native of Indonesia and student at Goshen College Biblical Seminary, gave an illustrated talk at the Women's Fellowship at Yellow Creek Church, near Goshen, Jan. 23.

Bro. and Sister John F. Garber, Alma, Ont., spoke in a conference on the theme "Making the Home Christian," at Alden, N.Y., Jan. 23, 25.

Bro. Howard Rush, a former relief worker in Europe, spoke at the Olive Church, Jan. 29, to the congregations west of Goshen, on the need of relief today.

I-W workers at the Prairie View Hospital, Newton, Kans., gave the evening program at Hesston College, Jan. 18.

A group of young people from Freeport, Ill., went to Elkhart, Ind., for a farewell to Juanita Detweiler, one of their number who is beginning a two-year term as a nurse in Puerto Rico.

The committee which is making plans for the Brunk evangelistic campaign to be conducted at Hutchinson, Kans., next summer, consists of H. A. Diener, Daniel Kauffman, and S. E. King.

A meeting for I-O men of our branch of the church in Indiana, was held at Elkhart on Jan. 27.

The fiftieth anniversary or home-coming for the Fairview and Valley congregations in North Dakota will be held at the Fairview Church near Minot, July 15-17. A program appropriate for the occasion is planned for the evening of the 15th and all day on the 16th. The 17th will be open for family reunions and fellowship. Every former member and other interested persons are invited. Those planning to attend notify one of the undersigned, all of Minot, R. 4: Floyd Kauffman, A. L. Glick, Earl Martin.

The first annual Bible lectures were given at Detroit, Mich., on Jan. 25, by Bro. Howard H. Charles, Goshen, Ind. He spoke on Romans 7 and 8.

Bro. Abner Martin, Goshen College student from Canada, directs the chorus at the North Goshen Church.

Bro. Howard S. Bauman, Elmira, Ont., assisted by the junior mixed quartet, conducted a service at the Evangel United Missionary Church in that vicinity on Jan. 26.

The monthly tract meeting of the Franconia Tract Society was scheduled to be held at Rocky Ridge on Feb. 2.

Speakers in the evening service at the Bayshore Church, Sarasota, Fla., Jan. 18, were from Denbigh, Va., Markham, Ont., and Fairview, Mich. The evening service on Feb. 1 was in charge of nurses who worship there.

Bro. Milton G. Brackbill, one of the instructors at the winter Bible school at Goshen College, is conducting the midweek meeting for six weeks at the Yellow Creek Church near Goshen.

Students from the Canton, Ohio, Bible School gave a program at Leetonia, Ohio, Sunday evening, Feb. 1.

Bro. Wayne Kratz, Souderton, Pa., is conducting a study of Revelation each Wednesday evening at Perkasie, Pa.

The Johnstown Bible School enrollment is 38 for day students and 62 for night classes.

Second semester registration at Hesston College is 287, a gain of five over the first semester.

The YPCA of Hesston College will begin a weekly Gospel broadcast from station KSAL, Salina, Kans., on Feb. 7, at 12:45 p.m. Bro. Elam Hollinger is director of the program. Music will be furnished by the Evangelaires male quartet. The faculty advisor for the program is Bro. Lowell Byler.

Bro. Harold Zehr, Roanoke, Ill., was in Puerto Rico the last week of January in the interests of the Ulrich Foundation. Two I-W men accompanied him.

Bro. Sherman Maust, Upland, Calif., is spending several weeks in bed because of a back injury.

Bro. Ralph Palmer, Denbigh, Va., requests Bibles, either new or used in good condition, to give to people who are either helped

or saved through his tract work. He will appreciate co-operation in this good work and will do his best to see that the Bibles are placed where they are needed.

Over 200 persons enrolled during the first week of the Bible school at the Maple Grove Church, Atglen, Pa. On Jan. 20 the school had a special session of prayer for Pres. Eisenhower and authorized the principal, Bro. Nelson E. Kauffman, to send a telegram assuring him of our prayers during his administration.

A men's and boys' fellowship meeting was planned for the Hannibal Mission Church and Sunday school for the evening of Feb. 3. A committee of three lay brethren appointed by the church council planned the meeting.

Bro. and Sister Daniel S. Oyer are at present living with their daughter and son-in-law, Mr. and Mrs. Carl Yoder, 111 S. Whittemore St., St. Johns, Mich., on highway U.S. 27. Bro. Oyer had been unable to attend to ministerial duties for some time due to recurring illnesses and surgery, from which he is slowly recovering. Bro. Oyer and family are very grateful for the prayers of Christian friends and for various kindnesses and helpfulness.

The Calvary Hour is now being broadcast over WADC, Akron, Ohio, on Saturday evening at 6:15, instead of 6:00 as formerly. Bro. George R. Brunk will be the guest speaker on the Calvary Hour for the month of February. His four evangelistic messages are being printed in booklet form. Free copies may be

(Continued on page 116)

Calendar

- Christian Day School meeting, Gingerich's Mennonite Church, Lebanon, Pa., Feb. 14, 1953.
- Christian Life Conference, Ontario Mennonite Bible School, Feb. 17-19, 1953.
- Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953.
- Annual Ministers' Conference, Iowa-Nebraska District, Beemer, Neb., Feb. 19, 20.
- Christian Life Conference, EMC, Harrisonburg, Va., Feb. 21, 22.
- Ministerial meeting of Lancaster Conference, Strasburg, Pa., Feb. 23, 26.
- North Central Ministers' Conference at Sheldon, Wis., March 10-12.
- Southwestern Pennsylvania Ministers' Meeting, Belleville, Pa., March 13-14.
- Conrad Grebel Lectures on Christian Stewardship, Kidron, Ohio, March 18-24.
- Conference on Christian Community Relations, Martins Church, Orrville, Ohio, March 20, 21.
- General Council of General Conference, Chicago, Ill., April 9, 10.
- Annual meeting of the Illinois Mennonite Mission Board, Morton, Ill., Church, April 17, 18, 1953.
- Annual Meeting Ohio Mennonite and Eastern A.M. Joint Conference at Pike, Elida, Ohio, May 26-28.
- Annual meeting Mennonite Youth Fellowship, EMC, Harrisonburg, Va., June 12, 13, 1953.
- Annual meeting Mennonite Board of Missions and Lucerneville Mennonite Camp, N.Y., June 13-16.
- Cheriton, Mo., Harrisonburg, Va., June 13-16.
- American S. S. Union, June 22-28.
- Boys Camp (ages 8-13), June 27-July 3.
- Girls Camp (ages 8-13), July 4-10.
- Junior High Camp (boys and girls 13-15), July 11-17.
- Junior High Camp (boys and girls 13-15), July 18-24.
- First Family Week, July 24.
- Writers' Conference, July 27-31.
- Missionary Bible Conference, July 31-Aug. 3.
- Music Week, Aug. 4-7.
- First Young People's Institute, Aug. 8-14.
- Second Young People's Institute, Aug. 15-21.
- Second Family Week, Aug. 22-28.
- Annual meeting Southwestern Pennsylvania Conference at Shub's, Johnstown, Pa., Aug. 2-3.
- Annual Indiana-Michigan Christian Workers' Conference, Fairview congregation, Fairview, Mich., Aug. 18-20, 1953.
- Mennonite General Conference, Kitchener, Ont., Aug. 26-30, 1953.

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Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. Clemens Hallman, son of Bro. and Sister William Hallman, missionaries to Argentina, arrived in Elkhart on Jan. 22 ahead of his parents, who are coming home on furlough in February. He registered for second semester at Goshen College.

Bro. and Sister Arnold Dietzel and family sailed for an American furlough from Calcutta, India, on Jan. 20. They are due to arrive in San Francisco some time in March.

Sister Winifred Mumaw, worker at the Detroit, Mich., Mennonite Mission, stopped at the Elkhart headquarters on Jan. 24.

Bro. J. D. Graber, Elkhart, Ind., spoke to the Maple Grove congregation, Topeka, Ind., about the Mission program of the Mennonite Church on Sunday evening, Jan. 25, as part of a series of YBPM programs on "Know your Church."

In the reorganization of the church at the Dhantari Christian Hospital, Central Provinces, India, Sister Nancy Conrad was elected Primary Department superintendent for the Sunday school and Sister Blanche Sell was elected chairman of the YBPM committee.

Sister Lena Graber, Dhantari Christian Hospital, India, attended a district meeting of nursing school superintendents at Bilaspur, India, in mid-January.

Bro. and Sister D. W. Widmer, Wayland, Iowa, accompanied by Bro. and Sister C. L. Graber, Goshen, Ind., planned to leave Miami, Fla., by air for Puerto Rico on Feb. 3 to visit their daughter, Sister Gladys Widmer, who is teaching in the Betania Mission School at Pulguillas.

A cable from Puerto Rico announces the safe arrival of the Paul Lauer family in San Juan on Jan. 20, after a furlough in the United States.

The midweek lesson topic at the Wooster Mennonite Church on Jan. 21 was "Methods and Helps in Visitation Evangelism." Following the study period the group participated in an hour of singing and music instruction. This is a good way to prepare congregation members for more effective personal evangelism through home visitation.

Bro. Peter Dyck, Moundridge, Kans., spoke to the Mothers and Daughters Family Night gathering at the Mennonite Home Mission, Chicago, Ill., on Jan. 19. His subject was "When the Light Breaks Through," which was illustrated with pictures.

The Church Council of the Mennonite Home Mission, Chicago, prepares a monthly church calendar for distribution with the church bulletin. This gives members an opportunity to plan their personal activities calendar to fit the activities of their church.

Bro. J. J. Hosteler, Peoria, Ill., preached the dedication sermon for the new Midwest Church, located on Highway 29 south of

Pekin, Ill., on Sunday afternoon, Jan. 25. This new church is sponsored by the Hope-dale congregation.

The Detroit, Mich., Mennonite Mission church bulletin recently listed the names and home addresses of all the I-W men and their wives working at the near-by Northville State Hospital and the Methodist Children's Village. This makes possible closer co-operation between the congregation members and the young people serving near by.

Bro. H. Ernest Bennett, Elkhart, Ind., spent Jan. 24 at Greensburg, Kans., in a meeting with the local hospital board. On Sunday, Jan. 25, he fellowshiped with the congregation and hospital staff at La Junta, Colo. On Monday, Jan. 26, accompanied by the brethren Allen Erb and W. J. Dye, he visited the hospital at Glenwood Springs, Colo., to investigate the possibility of the Mennonite Board of Missions and Charities operating the hospital as earlier requested by the local hospital authorities. He spent a day in Kansas City en route back to Elkhart visiting the Mennonite Gospel Center and arranging for the possible purchase of a house for I-W men working in that city.

Bro. Samuel E. Miller, missionary on furlough from the Chaco, Argentina, spoke to the Goshen College Mennonite Church on Sunday evening, Feb. 1. Bro. and Sister Miller recently moved into the Dwight Erb home on South Prairie Street Road, Elkhart, Ind., which has been made available to the Mission Board for the use of missionaries on furlough.

Bro. J. Frederick Erb, Detroit, Mich., conducted evangelistic meetings during the chapel period at Iowa Mennonite School during the last week in January. He also conducted evening services in a number of the local churches.

A conference on lay evangelism sponsored by the Indiana-Michigan Christian Workers' Conference was held at the Prairie Street Mennonite Church, Elkhart, Ind., on Saturday evening, Jan. 24, and Sunday afternoon and evening, Jan. 25. This is the second in a series of 13 such conferences to be held throughout the district.

Sister Elizabeth Erb, R.N., missionary on furlough from India, who attended Eastern Mennonite College, Harrisonburg, Va., during the first semester of the present school year, has transferred to the New York Biblical Seminary for further study. Her present address is 235 E. 49th St., New York 17, N.Y.

Bro. James Lark, Chicago, Ill., is spending Feb. 1-5 at Gulfport, Miss., in the interests of the Bethel Church building program and the local program among the Negroes carried on by the MCC service unit. On Sunday, Feb. 8, he will speak at the Mt. Pleasant Church, Fentress, Va., in the morning and

Your Treasurer Reports

As we approach March 31, the end of the Board's fiscal year, funds are needed in the following missions, relief, and service accounts:

India Mission General Fund
India School of Nursing
Puerto Rico Mission General Fund
Puerto Rico Hospital Building Fund
Belgium Mission General Fund
Belgium Children's Home
London Mennonite Center
Israel Mission Fund
Bethel Church Building—Chicago
Culp, Ark., Mission
City Missions General Fund
Froh Brothers Home for Aged, Sturgis, Mich.
Relief and Service Fund:
Refugee Program
Foreign Relief Work
Korean Relief
Fax Unit Support
Alternative Service (I-W) Program
Voluntary Service Program
Missionary Training
Missionary Equipment
General Mission Fund (For allocation to needy areas)

May God bless each giver. Pray for those who serve under the Board in all areas of service.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

at the Warlick River Church, Denbigh, Va., in the evening.

Bro. Frank Byler, missionary on furlough from Argentina, will conduct Spanish evangelistic meetings at the Mennonite Church in Mathis, Texas, Feb. 8-15. He will be accompanied by his family.

En route to Mathis, Texas, Bro. Frank Byler will speak for the Gulphaven congregation, Gulfport, Miss., on Feb. 3, and the Allemands congregation at Allemands, La., on Feb. 4. En route home he will keep appointments at Hannibal, Mo., on Feb. 18; Peoria, Ill., Feb. 19; and Kokomo, Ind., Feb. 20.

Recent visitors at the Mathis, Texas, Mission included Bro. Carl Harvey, Wilmington, Del., and Bro. and Sister Paul Snyder and daughter, Sarah Jane, Kalona, Iowa. Bro. Mario Snyder, a student in Goshen College Biblical Seminary, brought the morning message at Mathis on Dec. 28 while visiting his parents, Bro. and Sister Elvin Snyder, during Christmas vacation.

Bro. R. R. Smucker, Elkhart, Ind., showed missionary pictures of India at the Wakarusa, Ind., High School, Jan. 21.

Bro. E. I. Weaver, on furlough from India, spoke at the Rocky Ridge Church, Sellersville, Pa., Jan. 25. In the afternoon he gave an illustrated talk on the church of India at the home of Bro. Marcus Clemens.

A new mission Sunday school was opened

(Continued on page 118)

Building in Honduras

By GEORGE T. MILLER

The project that has received our attention the past several months has been the building of the church in Trujillo. Clinton and Maybell Ferster had been sent out by the Eastern Board for this work. They arrived in late July, 1951, but it was not until June, 1952, that we got possession of the property on which was a stone structure completed to the square except on the one side. Actual building was begun in August and the main work was completed by the second week in December.

For health reasons the Festers left for the States on October 16. We were sorry they could not see the work completed, but we were very happy for their fellowship and help in the work. The church is a plain, yet attractive structure. Many persons have remarked how nice it looks. It is centrally located and easily accessible to the two Moreno villages of Cristales and Rio Negro. We appreciated the good relations we had with the various government officials. Naturally, the established Catholic Church did not appreciate the project and since the building is finished and we have services, there has been some teaching and warning against coming to our church.

The church building, as well as the purchase of the Mission Home where the Millers live, and the Clinic Home, which provides adequate room for the clinic and living quarters for the nurse, Dora Taylor, and for the James R. Hess family, are concrete evidences that we plan to stay and not pull up stakes as the former Plymouth Brethren missionaries did. These properties indicate building in a physical way.

But our most important building is in spiritual things. This is done in a number of different ways. One of the most important ways is the public service. The services are

conducted in the two mother tongues, English and Spanish. The most enriching of these services are the weekly Bible studies, for we endeavor to get group participation which helps to rivet Scriptural and spiritual truths. Of course, the attendance is some less but the teaching is more effective.

Three persons have become members of the church and several others are in various states of preparation for church membership. For some it will mean a complete break with the family when they take the final step of being baptized. For the majority it is the old struggle of giving up the "precious" things of this world for the most precious possession, Christ Jesus. We are not making the way easy just to get members but are making the way just as easy as the Scriptures make it, the taking up of the cross daily and following Christ.

It is to be remembered that we are working in a Catholic land which has a satisfying religion for the flesh and it is a wonderful substitute for the true demands of holy living. Hence, to forsake a comparatively easy, religion except for its mercenary demands, for a more demanding one is contrary to the flesh. One of the workmen, a Moreno, assured me that his people are observing this "new religion" and sometime in the future many will become followers. This statement is encouraging, but one needs to be careful that their evaluation of this "new religion" is of the right kind. This will largely depend upon us. O Lord, may we truly be faithful!

The second effective way of reaching the people is by means of "La Clinica de Esperanza." The clinic is very efficiently managed by our competent nurse, Dora Taylor, and her willing helper, Tilda Imbott. The clinic has fulfilled its name as "The Clinic of Hope" for many of the area residents and for the outlying villages and towns. Not only have the people been helped physically, but many have been helped spiritually, which is the underlying motive for operating the clinic. Recently Dora was at the threshold of the gate of death during a very serious illness. It was a type of pneumonia with also a malarial complication. Our cook reported that all Cristales, a large Moreno village, was "triste" (sad) and our English neighbor remarked that we don't want to lose Dora. This indicates to some extent the esteem with which she is held. Dora will need a long rest and will need to return to the States for X rays and further clinical examinations. This is a hard blow for the work, but we are confident that God is working out all things to His glory.

Closely associated with the clinic is the work of literature distribution. Tracts, books, Testaments, and Bibles are always on display. Tracts are given free, but the cost price of the other articles is charged. We find that as a general rule the purchased articles are more highly prized than those received



This building provides facilities for La Clinica de Esperanza and is a home for Dora Taylor and the James R. Hess family.

gratuitously. So, our third effective way of evangelization is literature distribution. This field could and ought to be worked harder. The day should come when a small, but attractive, bookstore should be opened.

The daily life witness of the missionaries has the most telling effect on the people. By their manner of life the people will either be attracted to or driven away from the Christ of God. The present mission personnel consists of the Millers, Dora Taylor, the James R. Hess family, and the Eldon L. Hamilton family. James and Beatrice Hess plan to return to Trujillo on December 29, after a year of concentrated Spanish language study at San José, Costa Rica. We are looking forward to their coming with great anticipation. We shall be so happy to share the work with them.

The Hamiltons are located at Tocoa, 50 miles by road but only half that as the bird flies. They arrived from Oregon in May, after a year of language study in Mexico and the border states. In going to Tocoa they took over the work vacated by independent missionaries, Robert and Anna Atwood, who turned the field over to the Mennonite Mission. They are having their share of problems as pioneers, but the Lord is with them and blessing them. They need a single worker to help with the education of their children and a nurse to treat the many sick folk. Pray for them and the Lord's work as the Spirit lays it on your heart to do so.

The Scripture tells us that we must be careful how we build. The only true foundation is Christ. Another figure represents Christ as the chief cornerstone. With Him at the Head of the corner the building will be set right. As the apostles of old did and as every true believer has done since that time, we need to preach Christ as the only remedy for sin, as the only way of salvation, and as the only hope of glory. The Christian life is a life of discipleship. We must ever be learners at the feet of Jesus. As He walked so should we walk, and so we can if His will is perfected in us. The need of the field is ever before us. The field needs Christ for triumphant, happy living. "Brethren, pray for us."

Trujillo, Honduras.



En route to Cristales for services: 1. to r.—Clinton and Maybell Ferster, Enid Bush, Tilda Imbott, and Pedro Gonzalez. Tilda and Enid are baptized members. Tilda had charge of the flamegraph lesson. Pedro, a Moreno Christian, spoke to the assembled group in their own dialect.

Reflections on a Japanese Christmas

By RALPH BUCKWALTER

'Tis the day after Christmas and all through the house not a creature is stirring—except Dawn chan.

Preparations for Christmas were made with much prayer in high expectation that Christ would be there . . . and He came with joy and blessing of peace.

Unlike Moore's fantasy, the reality of Christmas Eve and the sound effects have been ever present with us for well over forty days and forty nights. A typical Sunday afternoon found at least four groups of children in as many corners of the house singing carols, practicing Christmas exercises, or painting *kami shibai* stories. The program, given on Sunday afternoon, December 21, in the borrowed hall of a near-by kindergarten, lasted three hours (no one thinking it too long) and attracted nearly 400 children, including a few of their parents. The six regular Sunday-school teachers and six helpers planned and supervised the entire program. There was much singing in groups of twenty, ten, two, and one, and how beautifully the clear voices of all rang out in unison, "kiyoshi kono yoru" (Silent Night, Holy Night). The third- and fourth-grade children gave a five-part Christmas exercise portraying the events surrounding the birth of Jesus. The fifth and sixth grades told their two *kami shibai* stories, "The homeless children," and "The beautiful song." The stories were told in narration and conversation over the loud-speaker while one person showed the successive scenes depicted in water color on large sheets of white cardboard. The tape recorder was used to provide a background of Christmas hymns for the stories. The middle school students sang beautifully in three-part harmony, thanks to the diligent and patient work of Tanase san, their teacher. They also gave a Christmas exercise which was considered the high point of the program. Tanase san wrote the exercise, *Starlit Night*, and directed it. It had a post-war setting in Tokyo with characters as missionary Elder, three orphan children, Jo, Tom, and Chibo, who lived in a hut they had made and shined shoes for a living, an elderly man whose life was filled with sadness, and others.

Because of the thoughtfulness of some friends in America we were able to give a Christmas card to each person who attended the program. The names were cut off the cards and "Kami wa ai nari" (God Is Love) was written on each one. And, by the way, if any of you are wondering what to do with your old Christmas cards. . . .

We are glad the clatter and motion of the pre-Christmas days are history, but we are more grateful for the new spirit of co-operation and loyalty felt in the entire group, the learning experience of the children in terms of the true meaning of Christmas, and the opportunity of witnessing for Christ in this way to the community.

You will rejoice with us in another blessing of our Christmas. The Spirit of God has led one young lady and five young men to

make public testimony of their commitment to Christ. These six were baptized last Sunday. Though we were disappointed that neither Becks nor any of the Tokyo missionaries could be with us, we were conscious of their prayers and yours. God strengthened us mightily in this experience. Hirose Sachio (20), a girl who works in a local bank, said in her testimony, "When I began helping in the Sunday school last spring I didn't love the children, but God has given me a new heart." Hirose san is a talented singer, the only member in her family who is a Christian, as is also the case with the other five who were baptized. Sakaki Yoshihiro (29), an employee of the Tottori paper mill and father of two small boys, said in declaring his decision to become a Christian, "There comes a time when one must be willing to take the leap of faith and I am ready to do that now." Taki Mamoru (26), a cripple whose back was permanently deformed as the result of a fall at the age of four, started coming to church four months ago. How thrilled we were to watch his growing interest. He testified, "In September when a church bulletin was placed at our door I decided to come. Now I know there is no other Saviour than Jesus Christ." Yamaya Kiyomi (17) attended instruction class for two months and when he learned that he could be baptized even though he is only in the second year of his high-school course, he was overjoyed. Tanaka Suichi (18) came from Tokyo to study English with Tanase san. He now bunks with him, eats his meals with us, and works at a print shop. "God is our only hope," he says, and as he learns about the poor life of many working people he is troubled. The night before the baptism service he said he didn't want to be a Christian unless there is room for even the most underprivileged and poor in our fellowship and unless we do something for them. Sasaki Horoaki (21) is a second-year student at the Teacher's College, chairman of the YMCA group, and teacher in our Sunday school. We hope you will pray earnestly for these young Christians.

Other high lights of our Christmas were the fellowship meeting and community caroling of Christmas Eve and the communion and feetwashing on Christmas evening. As Christmas Day closed and we gathered around the dining room table to eat Genevieve's birthday cake and to discuss the forward vision of the church, we felt there could have been no better way to climax our celebration of the birth of our Saviour than to re-enact in simple ordinance His suffering and death for us all and the promise of His soon return.

We have already received letters from many of you. Thank you for your interest, prayer, and self-giving. Many of you have asked about Dawn Alice. She is still our song and is sweetly composing her own music, has outgrown our 14 pound limit scales, responds with delighted smiles and laughter, and has captured our hearts completely.

May God bless you all and send you a Happy New Year.

Kushiro, Japan.

Meditations on a Train

By DELBERT ERB

It was hard to wake up before 7:00 this morning, but I had to. The train left at 8:00 and I had a little packing to do.

Now at last we'll have all our things moved to Buenos Aires. During the next week we can get them settled before the next group of company comes in. I wonder when Bro. Swartzentruber will be going out to Bragado again. We must decide what we're going to do with the girls of the orphanage because Mrs. Correllano is moving to Buenos Aires soon. And also, who's going to take over the boys' orphanage when the Siebers leave? When Koppenhavers leave in February, who will be able to take charge of the work in Carlos Casares? Hallmans are leaving Trenque Lauquen in February, too, and that will mean another church in charge of lay ministers. I believe that Bro. Swartzentruber is to be there one Sunday each month.

That surely is a nice wheat field out there. It looks just like Kansas. The Lord has wonderfully blessed Argentina with a good harvest after two years of dry weather.

The Sam Millers are leaving tomorrow morning for the States. We will get up early to be out at the airport by 6:00. Sam's going leaves the Buckwalters all alone with the work in the Chaco. Something must be done to get them help soon. It's too much for one missionary family. There ought to be three or four more workers. And to think, a year ago the full missionary staff was on the field and now we are going to be so short-handed. If there were just more national workers it would be such a help. I wonder if the government will allow any new missionaries to come into the country. The Lord led in getting our permit in a hurry and perhaps He will thus work in the case of others also.

Say, that self-propelled Massey Harris surely is clipping it off out there. I wonder if different outfits follow the harvest as they do in the States.

I hope Bro. Cavadore is recovering from his operation all right. Oh, that his wife could overcome her rheumatism as easily! They will probably be retiring before too long. That will mean another call for workers, this time to Cordoba. During the coming year the Rutts will be retiring and returning to the States, too, and that will demand a complete turnover of workers in Cordoba in the near future. And who will be the next workers up there?

The dining car steward is asking for the number of those who are going to eat dinner on the train. I should be home in time to eat. My wife's dinner will be worth the wait anyway.

O Lord, why, when we think of our problems and difficulties, are we so quick to forget Thee? Why do we think and talk about what "we" are going to do in "our" field of labor? Help us to continually realize that it is Thou who gives and takes. Help us to see

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Missions Editorial

Serving Through Suffering

One evening in November, 1951, two young women came to my home for information about voluntary service opportunities. They were particularly interested in serving among unwed mothers in a large Midwest city. Both of them had training in our church schools and experience in teaching. Both had been in summer service.

Several months later they came back again to register a special interest in Indianapolis, Ind., where we had investigated possible service projects. Mennonite medical and dental students living in Indianapolis were also urging the establishment of a witnessing center in that city. These young women wanted to begin service in October, 1952.

Then word came that one of them had sustained severe physical injuries in an automobile accident while en route to a witnessing assignment in Ft. Wayne, Ind., injuries which might either be fatal or make her an invalid for life. About a week after the accident her friend brought their applications for service to the office, saying that they still wanted to begin service in Indianapolis in October, 1952, if God permitted.

During the summer Carol contracted polio in addition to her accident injuries. This made it impossible for her to use her right arm.

Recently I received the following letter from Carol:

Dear Levi:

I just wanted to write you a line and let you know that next Monday I will begin my "alternate service" in Indianapolis.

There is no doubt in my mind that God asked me to give my service under MRC last fall, but now I realize that He didn't tell me how I should go.

I am not certain yet what all my work will include, but I am quite positive that most of it will be personal work and that the people I serve will have to come to me. I do hope that there will be some time in between to have a few treatments, and maybe a minor operation.

I trust that God will continue to open up new areas in which our young people can work and that throughout this new year God will richly bless your labor for Him.

I am to be at the Robert Long Hospital by noon on Monday.

Sincerely,
Carol Yoder.

Perhaps after Carol's courage has inspired you to more sacrificial service you will not

forget to pray for her and even write her a letter of encouragement, c/o Robert W. Long Hospital, Indiana University Medical Center, Indianapolis, Ind.—L. C. Hartzler.

Relief and Service News

MRC Weekly Notes

Voluntary Service

A supply of folders which describe the tentative plans for the Mennonite Relief Committee summer service program for 1953 was recently mailed to pastors and other interested individuals. There will again be opportunities to serve this summer in child welfare, city missions, rural missions, care for the aged, builders units, and assisting in evangelistic campaigns. There may also be opportunities to serve in a project similar to the students-in-missions unit that served in Chicago during the summer of 1952 and on an MYF youth team. A number of summer service applications have already been received in the Office for Service and Relief and others are encouraged to send in applications or inquiries. It is not too soon to begin making plans for this summer. Men who are not subject to the draft are urgently needed.

The following individuals will be reporting at the Elkhart headquarters on Feb. 4 for a voluntary service orientation school: Bro. and Sister Alvin Miller, Etna Green, Ind.; Mary Ann Hersherberger, Detroit Lakes, Minn.; Ellen Louise Miller, Hollsopple, Pa.; Miriam Renno, Belleville, Pa., now in service at the Elkhart headquarters; Eldon Bontrager, Thomas, Okla.; Ida Habermehl, St. Jacobs, Ont.; Grace Knechtel, Kitchener, Ont.; John Rheinheimer, Goshen, Ind.; and Don Yoder, West Liberty, Ohio.

I-W Service

Bro. and Sister John Kauffman, Jr., began serving on Jan. 21 as leader and matron of the Mennonite Service Center, 1820 North Illinois St., Indianapolis, Ind. The men living in this center are working in the Methodist Hospital for their I-W credit. At present there are approximately 30 men working in this hospital.

On Tuesday evening, Jan. 27, the MRC office called a meeting of all Indiana I-O men at the Prairie Street Mennonite Church, Elkhart, Ind. The purpose of the meeting was to give the boys information and suggestions to help them adjust to the situations where they will be assigned for their I-W service. It is a general feeling that meetings of this nature are very helpful to the men as they leave home and enter new situations where they not only work, but also make conscious efforts to leave a proper Christian witness. At this meeting Bro. John E. Gingrich spoke on "Witnessing Through I-W Service," and Dr. H. Clair Amstutz, Goshen, Ind., discussed "Adjusting to Hospital and Other Project Situations."

Selective Service has approved the new home for the aged, the Froh Brothers Homestead, Sturgis, Mich., as a place for I-O men to serve. At the present time David Bontrager of Vestaburg, Mich., is serving there for his I-W credit on a voluntary service basis.

Relief

MRC is co-operating in the MCC relief program in Korea. Since a Mennonite program is now being established there, we urge our congregations to collect clothing and other material aid and to give funds toward the support of this program. Send material aid to the nearest MCC collection center. Send your contributions to your district conference treasurer, clearly marked, or direct to the Treasurer, Mennonite Board of Missions and Charities, Elkhart, Ind.

Funds are forwarded from the Elkhart headquarters to the MCC office at Akron, Pa., monthly for relief, refugee aid, I-W services, and for Pax men and voluntary service workers on a per man per month basis. These funds are received through the regular monthly relief and service offerings in our congregations and through special project support.

MCC Weekly Notes

Two Workers Leave for Korea

Ernest Raber, Sugar Creek, Ohio, and Dale Weaver, New Paris, Ind., left Akron on Jan. 22 for San Francisco from where they will sail for Korea to help set up the MCC's own relief program in that country.

They are not the first MCC personnel to enter that country although they will be setting up the beginning of the program. The exact nature of relief activity has not yet been determined, but will be decided with Dale Nebel, Far Eastern director, after their arrival.

Dallas Voran was the first MCC worker to enter Korea. He is working with the United Nations Civil Assistance Command, Korea. This UN agency cares for the Korean civilian population. It works with refugees and aids in the prevention of disease and starvation.

Ernest and Dale left Akron with a jeep and trailer containing some of the necessary supplies needed in Korea. Plans are for them to leave San Francisco Friday, Jan. 30, and they should reach the center at Osaka, Japan, about two weeks later.

Assisting Ernest and Dale will be a Korean native, Wha Sook Suh. He has attended Goshen and Eastern Mennonite Colleges. He will be a member of the MCC team in Korea. Housing has been secured in Pusan which will be the headquarters for the work.

Currently a clothing shipment is in preparation for Korea. A great deal of interest is being shown in the relief program by churches and communities in various parts of the country. One of several drives planned is one by West Coast communities in February.

Workers Return to France

John Howard and Anne Yoder of Wooster,

Ohio, have returned to France. Their headquarters will be at Valdoie.

John is spending his first six weeks in Europe as an instructor in the European Bible school which opened Jan. 18 for its third year of instruction. It is being held at the MCC center in Basel, Switzerland.

The Yoders will be serving as the liaison between MCC and the French Mennonites. John will also be associated with Irvin Horst as a peace section representative. Irvin is working at Heereewegen, Holland.

As peace section representative, John will be interested in the work of the French Mennonite committee which is attempting to secure legal recognition for conscientious objectors in France. Currently no such recognition exists.

John will be working with Pierre Widmer of Montbéliard, France, in teaching courses in the French language at the European Mennonite Bible school. Faculty members teaching courses in German will be Samuel Gerber of Les Reussilles, Switzerland; Christian Schnebel of Thomashof, Germany; and Cornelius Wall, MCC worker at Frankfurt, Germany. Attendance this year is 34 students. They come from Germany, France, Switzerland, Belgium, and Luxembourg.

800 Bundles for Lepers Being Prepared

A project which has as its goal 700 bundles for leprosy patients in Formosa has gone beyond that mark. The project was announced in early January. Interested sewing circles or individuals were to write to Akron for labels for these bundles. At this time 800 applications have requested labels.

The project was suggested by Glen Graber of Wayland, Iowa, director of MCC work in Formosa. The Grabers operate a mobile eye clinic and do general medical work. Many of those whom they treat suffer from leprosy.

Lepers in Formosa do not receive any aid other than from the local government. Thus they tend to be a group of forgotten sufferers. It was on one of the mobile clinic trips that this fact was discovered. It was then suggested that bundles to these people would be a Christian gesture of love and comfort from America.

These bundles will be sent to the 560 leper patients in the Government Leper hospital and the Christian colony of 40 patients in the Taiwan area. The surplus bundles will be sent to other Formosan lepers or to lepers in other areas of the Far East and Paraguay.

The bundles are expected to arrive at the Ephrata, Pa., clothing center by March 1. Each bundle includes the following: one towel, one bar of soap, one tooth brush, one tube of toothpaste, a handkerchief, a sweater, and a cotton sweat-shirt.

LW Leadership Training School to be Held at Akron

A three-week school to train men for LW leadership will be held at Akron headquarters beginning Monday, Feb. 2, and running through Saturday, Feb. 21.

Men are being invited upon the recommendation of such persons as MCC representa-

tives, LW service representatives, college faculty members, counseling committees, and conference headquarters. Between 10 and 15 men are expected to attend.

Assignment will be made in consultation with the men and their constituent group. Most of the men will come committed to whatever service the church offers in either domestic or foreign projects.

The course will include a study of the Christian goals of the LW program, Mennonite heritage, problems of group life and witness, administrative problems, and counseling.

Released, January 23, 1953
MCC News Service
Akron, Pennsylvania

Women's Activities

Are you one of the 9,050 subscribers to the *Missionary Sewing Circle Monthly*? If not, you will surely want to send your subscription in now so that you will get a copy of the February issue.

Since February is the month in which Christian women all over the world join in prayer for the needs of the world, it was thought that it would be helpful to have some prayers in our *Monthly* composed by our Christian women on the fields where we have representatives. The response to this request has been very good. Stirring letters and prayers have been coming in from Japan to Jordan, from Africa to Alaska!

Mrs. Olin Stockwell, whose husband was imprisoned for 23 months, partly because he was helpful to our China missionaries, wrote the prayer for our women in China, since it is impossible to reach any of our Christian women in that field at present.

A copy of this prayer is worth the price of a year's subscription to the *Monthly*. There are other prayers just as challenging. If you know of someone who would appreciate a subscription to our little paper, why not send her a subscription today?

Send all subscriptions to Mrs. John L. Horst, 404 Homestead Ave., Scottsdale, Pa.: 35¢ for single subscriptions; 25¢ in groups of ten.

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We thank all our brethren and sisters who have so wholeheartedly responded to our requests for prayer suggestions. We appreciate the wide interest our people are taking in this prayer effort. It is especially encouraging to receive letters from our young people like the one below:

"Thank you for the privilege of submitting them, and also for the interest your organization is taking in the nursing and medical programs of our church. It is gratifying to me to see the work of our members in the medical profession being more and more integrated into the program of the Mennonite Church."

And this reminds me that one of our Sunday schools is going to have a special offering for Nursing Education soon. May others be inspired! So many, many Christian nurses are needed everywhere. Let us be faithful in helping where we can to soothe the aches

and pains among the thousands of innocent sufferers.

• • •

House cleaning time often brings hidden treasures to the front. That's what happened in one of our branch bookstores. This means that there are still twenty-five 1952 Prayer Guides available at Scottsdale, Pa.—Mrs. C. L. Shank.

MEDITATIONS (continued)

Thy hand in all that goes on about us. Forgive us when we have forgotten to trust in Thee, for the times when it was necessary for Thee to say, "O thou of little faith." Although Thy ways we do not always understand and Thy resources we can not always see, we want and need to depend on Thee, O Lord. Yes, we know that we must do our part, but we also know that Thy part will be done if the opportunity is given. Hear our prayers for revival, O Lord, and work in the hearts of the youth of the church that they may lift up their eyes to the fields white for harvest.

I hope that the folks at home won't stop praying, for there's evidence that many of those prayers are being answered and that more will be answered. The meetings they had in Bragado last week must have been wonderful. I wish I could have been there. Bro. Sieber said that many differences among members were settled and that more than ten young people made the decision to enter Bible school next year, no matter what the cost. Yes, the Lord has His resources and the Lord has His ways, too. How can the fact be overlooked that the first church to use lay pastors in place of a missionary or national minister is the one where there have been the most decisions for Christ, the most baptisms, and the most young people making a decision to prepare for Christian service? No, the needs of the orphanage, Carlos Casares, Cordoba, and the Chaco still haven't been supplied, but the Lord has a plan, that I believe. "We" must pray and do our part, which is to follow His leading.

We'll be in Buenos Aires soon. I hope someone is there to meet me and help me with my extra baggage.

Buenos Aires, Argentina.

There are some spiritual conditions that cannot be accomplished in a moment. The breaking up of the fallow ground takes time; the frosts of winter are as necessary as the rains of spring to prepare the soil for fertility; and God has to break our hearts to pieces by the slow processes of His discipline, and grind every particle to powder, and then mellow us, and saturate us with His blessed Spirit, until we are open for the blessing He has to give us. Oh, let us wait upon the Lord with brokenness of heart, with openness of soul, with willingness of spirit, to hear what God the Lord will say.—A. B. Simpson.



A sewing class of expectant mothers who come to our MCC Headquarters in Jericho each Wednesday morning to sew six-piece layettes by hand.

Jericho Mothers Attend Sewing Classes

By MRS. C. L. SHANK

Each week there are about 12 sewing classes of mothers who sew layettes for babies under MCC supervision in Jericho. This helps to provide garments and also teaches the women to sew; then, too, in these classes the women are shown kindness which is completely different from the hard life that some of them have in their families where women are considered as servants by the men.

Nearly all mothers in the classes have had previous children not living. One mother had eight children, none of whom are living. In another family only three of 12 children are living. In the clinic in Bethlehem where Nurse Ruth Lederach is serving, one sees

babies so badly undernourished and poorly cared for that it is a question whether they will survive even after receiving clinical care.

Some may ask why such cases are not turned over to welfare agencies or orphanages. It is because there are no such agencies in Jordan able to provide for all the needy cases. Life is cheap, and everything, whether life or death, is from God or min Allah, as they say.

Our workers report that there are many blind folk and that they can better than ever understand the ministry of Jesus in healing the eyes of the blind.

Goshen, Ind.

The Bible in Navajo

By WILLIAM GOUBERG

We sometimes meet people who say, "What is the use of translating the Bible in the Navajo language? In a few years that language will be dead as a doornail. Why not teach them English?"

Some twenty-five years ago, when I came to the Indian field as a missionary, I said the same thing. Moreover, the Education Division of the Navajo Service said, "We will teach them English." They did not like the attempt put forth by some missionaries to teach them to read and write Navajo.

We have learned since that this teaching of English to the Navajo has been a slow process. At first because the Navajos were not interested in learning it. Now, many are beginning to see the value of it, but the facilities are lacking. We have schools for only 5,000 of the 20,000 Navajo children.

According to the latest official census there

are today 69,167 Navajos. This means that there are now more non-English-speaking Navajos than there were twenty-five years ago. If we do not translate the Bible into their language now, many will go to their graves without it.

I have changed my mind about that early death of that language, long ago. The Education Division of the Navajo Service also has changed its opinion. To be sure, it teaches English, but it teaches Navajo reading and writing, too. It even publishes a Navajo newspaper. Reading helps, such as Navajo primers and readers, grammars and dictionaries, are coming off the press in great numbers. Moreover, it is sending out several Navajo young men in different parts of the reservation to make people literate in their own language.

Missionaries saw the need of Navajo literature. Parts of the Bible were translated. Hymnbooks were published. In the last ten years some 8,000 Navajo hymnbooks were sold. This shows that there are at least some Navajos who are reading their own language.

Among the steadily increasing number of

Navajos who are writing in the Navajo newspapers, we also found the name of one of our former interpreters, Morris Natoni. He writes in Navajo, but an English translation is also given. Mr. Natoni writes about his difficulties with the English. Says he, "Many of us have no schooling at all and many more had very little schooling. Just barely enough to get along—my English vocabulary is very limited." He also thinks that learning to read and write Navajo will help him in his English. And this seems to be a reasonable conclusion, for the alphabets are similar.

He continues, "I am very much interested in learning to read and write in the Navajo language, and so are some of our people here at Toadlena." He tells us how he was able to secure a teacher from the Education Division of the Navajo Service and how they had a large class for several weeks.

He concludes by saying, "I know that some of you children who are in school are anxious to learn this written Navajo but never have an opportunity. But that's all up to you. If you really want to learn it you have to work at it yourself so it can be brought to you. You might ask for a teacher to come to your school for a certain length of time. I am sure it will not take you long to master it."

This gives you an idea of what at least one Navajo thinks about making his people literate in their own language.

We have come to the conclusion that the Navajo language will continue to be used for many years to come. Meanwhile every attempt should be made to teach them English. We should continue the work of Bible translating begun by our pioneer missionaries. The American Bible Society should be encouraged to continue printing Bible books in Navajo-English. This is in line with the present policies of our government which also is publishing most of its literature for them in both languages. Then, D.V., at the end of 1953 our ideal will be realized. The entire New Testament in Navajo!—The Missionary Monthly and Indian Highways.

After Five Years in a Convent

The work in this city is going ahead little by little. Just lately a young man was converted and baptized. He had studied for five years in a convent in Bilbao, one of the best in Spain, with the intention of entering the priesthood. As the years passed by he found himself agreeing less and less with the Roman Catholic teachings and finally he left the convent. He was then drafted for military service, which is compulsory in Spain, and sent to the army barracks in P. While there he attended some evangelical services, at first with the idea of arguing over Protestant beliefs; however, his interest was aroused in the Gospel and before long he accepted the Lord Jesus Christ as his Saviour. The Lord has used this young man as a witness for Him and he is giving a wonderful testimony of his new faith.

Praise God for the conversion of this young man and pray, too, that God will use him to bring many more to His kingdom.—R. Ronsano,—from Spaingrams.

From Our Churches

BECKERVILLE, PENNSYLVANIA (Zion Congregation)

Greetings to all HERALD Readers: Ps. 107:3. The Brunk Bros. campaign was in our communion during the last part of October and we were thrilled to see souls saved for whom we had been praying.

We have also had a number of visiting speakers—Maurice Lehmann, Lancaster, Pa.; Eli Nissley, Plain City, Ohio; Ford Berg, Scottsdale, Pa.; and Eli Hallmans, Akron, Pa.

Brethren George Brunk, J. L. Stauffer, and J. Paul Graybill were the speakers for our prophetic conference, Dec. 27-31.

A group went Christmas caroling and distributed fruit baskets to some needy families on Christmas Eve.

Our pastor, T. K. Hershey, is planning to leave the end of January to spend about a month in Arizona, for his health.

Bro. Eli Hallman brought the morning message for our communion service on Nov. 16. Bro. and Sister John Kurtz and their family are now laboring at Snow Hill, Md. We wish them God's blessing as they work with the folks in that area.

Remember our congregation in your prayers that we may always remain faithful.

Mrs. Paul R. Yoder.

MARKHAM, ONTARIO (Wideaman Congregation)

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Quite a few of our number here were able to attend the Brunk revivals in July and we were given fresh zeal and inspiration for service. We pray that the revival fires will continue to burn.

On Sept. 6 Bro. and Sister R. R. Smucker were here and showed pictures of India and Africa.

Bro. C. C. Cressman was here to observe communion with us on Oct. 5. The singing of the same day Sister Ruth Bean gave us an inspiring talk on the work in China and the closing door. May the Lord continue to bless her as she enters her new field of service in Japan.

We had a very profitable Bible Conference, which was also well attended, Dec. 2-4, with Bro. C. F. Derstine and Bro. Howard Stevanus as instructors.

On Dec. 28 our young people gave a program of song, singing a Christmas cantata and other anthems.

Bro. John Reesors have gone to Fort Stewart for the winter months in order that Bro. Elvin Burkholders may attend O.M.B.S. We wish them God's blessing as they labor there for Him.

On Sunday morning, Jan. 4, Mr. Voce, a minister from Jamaica, gave us a stirring message on "Seven Centuries of the Christian Church." It thrills us to see the working of the Lord in other lands. May we not fail to continue to witness for Him.

Mrs. Russel Grove.

MILLER, SOUTH DAKOTA (Pleasant View Congregation)

Dear HERALD Readers: Greetings in the Master's name. This past year has been one of definite blessings in our small congregation. Two of our young folks were received into the church by baptism. May God bless them.

On Nov. 23 Bro. Sam Oswald was with us for communion and baptismal services. Then Oct. 10-15 we had our revival meetings in charge of Bro. John G. Hochstetler from Montana. We pray that God would bless him in his service and that he might come back to worship with us again.

We ask an interest in your prayers as we distribute "The Way" each month from house to house in the town of Miller. We feel that this is a wonderful witness to each home.

We are few in number, but we covet your prayers that we may be able to further the kingdom of Christ. We also invite others to worship with us. Mrs. Delmar Oldfield.

PINTO, MARYLAND (Pinto Congregation)

Dear HERALD Readers: A training course for teachers was taught by Bro. Paul Roth,

Masonstown, Pa., the week of Nov. 24-28, with more than 40 enrolled in the class. We received many blessings during the course.

On Dec. 12 Bro. Paul Erb showed us the slides he took on his European trip this past summer.

The primary department of the Sunday school, under the supervision of Mrs. Ralph Blaich, gave their Christmas program on the evening of Dec. 21.

The annual Christmas Cantata, "A King Is Given," was presented at the First Mennonite Church in Cumberland and also at the Pinto Church, just here in Christiana. Bro. Marvin Livengood is leading our study in I Corinthians during our midweek Bible study and prayer meetings.

Several visiting speakers have been Ford Berg, Scotland, Pa.; William Detweiler and family; and George R. Brunk.

Six of our members have passed on to their eternal reward in the past year.

As we enter into the new year, let us, like Paul, forget those things which are behind, reach forth unto those things which are before, and press toward the mark for the prize of the high calling of God in Christ Jesus.

Thelma Collins.

SHELDON, WISCONSIN (Sheldon Congregation)

Dear HERALD Readers: Greetings in our beloved Redeemer's name. "The Lord hath done great things for us; whereof we are glad."

Bro. and Sister Harold Kauffman from Pennsylvania assisted in the Bible school that was held at the church this past summer. They also helped in the Bible school at the Grand View School in the Augusta area, and have since moved to that area to help in the mission work which is sponsored by our church. Harold is a brother to Andrew and Mark of our congregation.

The first of the young men to serve their I-W time left in October. We miss them very much.

After our old church house had been torn down we had our services in an empty house. The weather has been ideal for building this winter and so the work is progressing quite rapidly. We are holding services in the basement of the new church.

Our reorganization of the Sunday school is as follows: Supt., Ivan Stoll; Asst. Supt., Andrew Kauffman; Chor., Mark Kauffman and Joe Stoll; trustees, Jason Mann.

Our bishop, Elmer Hersberger, Detroit Lakes, Minn., was with us on Nov. 30 to conduct communion services.

Bro. Eugene Blosser, former missionary to China, worshipped with us on the evening of Dec. 14, and told about their work in China.

On Dec. 20, 21 Bro. Floyd Kauffman, Bro. Eli Hochstetler, and Bro. Elmer Hersberger were with us in the work of ordaining a deacon.

Bro. Eli brought the message on the qualifications of a deacon and Bro. Floyd brought a very timely message, after which the lot was used.

Bro. and Sister Kauffman are with us on our deacon. May the Lord bless him in this work. Mrs. John King.

CLARENCE CENTER, NEW YORK (Clarence Center Congregation)

Christian Greetings: As we enter the new year may we with renewed vigor "press toward the mark for the prize of the high calling of God in Christ Jesus."

During the year two of our young men, Leonard Roth and Melvin Yoder, have been assigned to alternative service.

Our annual business meeting was held on Dec. 11 over the previous year, with 2 deaths and 11 births.

Bro. and Sister Norrell Troyer from Puerto Rico spoke to us on Dec. 17. Our congregation has been supporting Bro. Troyer for the past four years and we were especially happy for this privilege of fellowshiping with them.

There were a number of special activities during the Christmas season, including the children's program, annual candlelight service on Christmas Eve, distribution of baskets to the aged and needy, and also caroling.

Our annual business meeting was held on Jan. 12. The new member to the Board of Trustees is Lewis Beachy, Floyd Yonsey was re-elected as treasurer, Moses Kipler was elected Minister, Board members: Lewis Beachy church chorister, and Ammon Mast, Jr., assistant chorister.

A committee had been appointed in March to make a survey of the congregation on the

question of more ministerial support. A recommendation was brought by the committee that we as a congregation undertake half-time support. Moneda Hartzler.

GAP, PENNSYLVANIA (Old Road Congregation)

Dear HERALD Readers: Greetings of love in Jesus' name. Again we are grateful to God for His many blessings to us.

Since our last writing we have enjoyed the visits of the following brethren: Jacob Buckwalter, M. S. Cressman, Ross Metzler, Daniel Leaman, and Isaac Gehman. We thank God for the challenging messages each one brought to us and we give them an invitation to come again.

The following persons were elected when our Sunday school was reorganized on Dec. 28: Paul Eby, Supt.; Leon Neff, Asst. Supt.; Frank Kurtz, Sec.-Treas.; Amos Herscher, Chor.; and Richard Buckwalter, Asst. Chor.

Our prayer meetings are well attended and enjoyed by all. Since there are quite a few children present, we have a meeting for them each time. This part of the meeting is enjoyed by the older folks as well as the children.

Our young people, together with those from the Hershey and Mesdville congregations, distribute "The Way" and tracts, and also have street meetings and visitation from house to house.

Pray for us that we may be used as He would have us to be in His service.

Anna Mary Martin.

KALONA, IOWA (East Union Congregation)

Dear Readers: "All the days of my appointed time will I wait, till my change come." In these restless days the only thing that is constant is change.

Our church is grateful for the improvement of our bishop, D. J. Fisher. At his request plans are being made to provide him with ministerial assistance.

We have had a number of visiting speakers recently, including Bishop Alva Swartzendruber, Hydro, Okla.; H. C. Finney and his brother of the Gideon Bible Society; Bro. Donald King, Piquette, Mich.; Bro. Lloyd Swank, Dubuque, Iowa; Bro. LeRoy Kennel, Goshen College; Bro. Marion Snyder, Goshen College; and Bro. George Beare, from India.

We welcome Bro. Jacob Elfisher who have been granted their visas to India.

Jan. 12, 13, Bro. Nelson Kauffman showed his pictures of Palestine at Iowa Mennonite School to large church groups. His pictures graphically showed the robbing of the soil as a real evil, in these old countries.

May the problems of this church be a part of your petitions to the throne—especially the coming ordination.

Mrs. Jacob L. Erb.

WINDOM, KANSAS (West Liberty Congregation)

Christian Greetings: In October we reorganized our Sunday school, with the following officers: Supt., Oren Ely; Asst., James Cooper; Sec.-Treas., Ivan Schrock; Asst., Ivan Brunk; Chor., Lloyd Miller; Asst., Phares Loucks.

Bro. and Sister Clifford Hartzler and family from Alberta, Can., are staying with Bishop J. G. Hartzler this winter.

In November we began a study of the mission field in Japan at our prayer meetings, in charge of Leah Loucks and Marilyn Troyer, Jack Kough, director of Foreign Relations and a faculty member of McPerson College, gave an illustrated message at the conclusion of our study.

Speakers at our S.S. conference in November were Bro. and Sister John Landis from Heston, Mo.; Clayton Beyler, Bro. Roy Roth, and Allen Diller.

Bro. Milo Kauffman of Heston held a short series of revival meetings in December, during which time two young persons accepted Christ.

May we be examples to them. We praise the Lord for the rich spiritual blessings which we received.

The relief canning committee reported that 383 cans of beef and 65 cans of chicken were canned.

Visiting speakers in January were Bro. and Sister Roy Zook from Kansas City, Bro. and Sister George Zook and family from Minnesota, and Bro. Sanford King from the Hutchinson Mission.

Yours for Christ,

Sue Miller.

MISSION NEWS (Continued)

on Dec. 28 at Brookline, Vt., by Earl Bishop and Charles Miner.

The Franconia Mission Board, in a recent meeting, approved plans for opening work at Centereach, Long Island. The Board also directed its executive committee to investigate openings for mission work in Cuba.

The Pacific Coast District Mission Board has approved plans for raising funds for purchase of a station wagon for the use of the Portland Mission.

The Iowa-Nebraska Mission Board will hold its annual meeting at Beemer, Nebr., Feb. 17, 18. Bro. Clayton Beyler, Hesston, Kans., is the speaker from outside the district.

The Wilbur Nachtigall family, on furlough from Puerto Rico, conducted the evening service at Locust Grove near Elkhart, Ind., on Jan. 11.

Bro. Noah K. Mack, on furlough from Tanganyika, left by plane on Jan. 26 to accompany Sister Dora Taylor home from Honduras. They expected to arrive in Philadelphia on Jan. 29. Plans were that Sister Dora would make the trip on a stretcher and would go directly to the Hahnemann Hospital for observation and treatment.

Sister Phebe Yoder, on furlough from Tanganyika, spoke at Mt. Joy, Pa., the evening of Jan. 25.

FIELD NOTES (Continued)

received by writing to The Calvary Hour, Orrville, Ohio.

Bro. Albert Weaver, Hesston, Kans., a member of the board of Mennonite Aid, Inc., explained the program of Mennonite Aid at the Pleasant Valley Church, Harper, Kans., on Jan. 28.

Bro. Paul Marvin Yoder, Harper, Kans., is conducting a music class in hymn appreciation at Crystal Springs, Kans., for two weeks, beginning Jan. 22.

Co-operating in a beef-canning program for relief at Plain City, Ohio, were the Mennonite, Amish, Conservative, and Beachey congregations. A total of 2,764 cans were the product.

Bro. J. J. Hostetler, Peoria, Ill., addressed the Senior Fellowship of the Metamora congregation on Jan. 30.

The Pigeon River congregation of Pigeon, Mich., had again completed its annual project of shipping a carload of navy beans for MCC relief. This project has been carried out over the past 10 years.

Twelve decisions resulted from the evangelistic meetings held at Kitchener, Ont., by Bro. C. F. Derstine. Bro. Derstine will conduct a Bible conference at Dunbar, Pa., April 20, 21.

Bro. Paul E. Bender, Grantsville, Md., conducted Bible study for the youth fellowship at Pinto, Md., Jan. 29.

Bro. Kenneth G. Good, Elida, Ohio, was the guest speaker at the Men's Fellowship supper at Wooster, Ohio, Jan. 27.

Bro. William T. Snyder, assistant executive secretary of MCC, addressed the I-W men at Denver, Colo., Jan. 27.

Bro. Jesse J. Short, Archbold, Ohio, who is engaged in Pax Service work in Germany, and who recently returned home for a few weeks, preached at the Central Church, Archbold, Ohio, on Jan. 25.

An Ohio group of the Mennonite Nurses Association has decided to adopt "little sisters" among the Mennonite student nurses.

An extension of the loud-speaking system of the Olive Church, Elkhart, Ind., has been installed in the home of a shut-in by the MYF.

The Warwick River congregation, Denbigh, Va., has appointed a committee to study costs and plans for a new church building.

A site for the Christopher Dock Mennonite School, sponsored by the Franconia Mennonite Conference, was purchased near Lansdale, Pa., on Jan. 16. The grounds consist of a large 11-room type house, a new-type barn, a seven-room cottage, a four-car garage with a five-room apartment overhead, a cattle barn with silo and other farm buildings, all situated in an attractive setting on 40 acres of land. It is planned to start a four-year accredited high school by making use of these buildings. Alterations and additions will be made within the next year or two.

Bro. Kenneth Snyder, formerly of La Junta, Colo., was ordained to the ministry to serve as pastor of the Beaver Dam congregation at Corry, Pa. The ordination was in charge of Bro. Elmer Stoltzfus, assisted by the brethren M. L. Troyer and Harold S. Bender. May the Lord bless our brother in his ministry.

Announcements

A conference and workshop on laymen's activities, sponsored by the Lay Activities Committee of the General Council of General Conference will be held at the Lower Deer Creek Church, Kalona, Iowa, March 7, 8. There will be inspirational messages, sectional meetings, and actual contacts with needy people. Bro. John Y. Swartzendruber and three lay brethren are planning this meeting. Lay brethren from North Central, South Central, Iowa-Nebraska, and Illinois conferences will be invited to attend. Similar meetings are also planned for Oregon, Ohio, and Pennsylvania.

William G. Detweiler, Orrville, Ohio, in Christian Life Conference, at Stahl, Johnstown, Pa., Feb. 7, 8.

Music program by a chorus of 60 voices, Johnstown Bible School, Feb. 12.

Christian Workers Normal, Johnstown Bible School, Feb. 11, 12.

Wilbur Yoder, Middlebury, Ind., in commencement address for 10 graduates, Johnstown Bible School, Feb. 13.

Christian Life Conference with Stanley C. Shenk as speaker, Feb. 4-8; dedication services for the Sunday school building, Bayshore, Sarasota, Fla., Sunday afternoon, Feb. 8.

Annual ministers' conference, Iowa-Nebraska district, at Beemer, Nebr., with Roy D. Roth, Hesston, Kans., as guest speaker, Feb. 19, 20.

Family program at Litz, Pa., YPM, with the Martin Houck family as speakers, Feb. 8.

Le Roy Stoltzfus, Bird-in-Hand, Pa., at Sunnyside, Lancaster, Pa., 7:30 p.m., Feb. 8.

Stanley C. Shenk, West Liberty, Ohio, in

week-end Bible conference at Olive, Elkhart, Ind., Feb. 21, 22.

Roy D. Roth, Hesston, Kans., in Passion Week services at Olive, Elkhart, Ind., March 21-April 5.

John Harnish, Eureka, Ill., in illustrated message at Flanagan, Ill., Sunday evening, Feb. 8.

Annual Ministerial meeting of the Lancaster Conference district, Strasburg, Pa., Feb. 25, 26.

T. E. Schrock, Clarksville, Mich., at Pigeon, Mich., to consider selection of visiting brother or deacon, Feb. 8.

Bible week with Frederick Erb and LeRoy Bechler as instructors, Pigeon, Mich., March 1-8.

Visiting Speakers

Dec. 28: Ford Berg, Scottsdale, Pa., at Kidron, Ohio; Orrie D. Yoder, Del Paso Heights, Calif., at Winton, Calif.

Jan. 4: Josef Herschkowitz, Harrisonburg, Va., at Portland, Ore.

Jan. 11: William Jennings, Knoxville, Tenn., at Mountain View, Lynchburg, Va.; Wesley Jantz, La Junta, Colo., at Cheraw, Colo.

Jan. 18: Warren Eicher, Milford, Nebr., at Upland, Calif.; J. D. Graber, Elkhart, Ind., at Salem, Foraker, Ind.; I. E. Burkhardt, Goshen, Ind., at Clinton Frame, Goshen; Elam B. Hollinger, Brewton, Ala., now attending Hesston College, at Pennsylvania Church, Hesston, Kans.; Ray Bair, Louisville, Ohio, at Pleasant Hill, Sterling, Ohio; Paul T. Guengerich, Parnell, Iowa, at Fairview Conference, Kalona, Iowa; Wilbur Yoder, Middlebury, Ind., at First Mennonite, Johnstown, Pa.; C. Warren Long, Tiskilwa, Ill., at Pleasant Hill, E. Peoria, Ill.; Walter Leatherman, Lancaster, Pa., at Wesley Chapel, Newark, Del.; Lloyd Weaver, Newport News, Va., at Providence, Oyster Point, Va.; E. E. Zuercher, Elida, Ohio, at Providence, Oyster Point, Va., and Warwick River, Denbigh, Va.; Richard Burkholder, Goshen, Ind., at Locust Grove, Elkhart, Ind.; Alvin Becker, Woodburn, Ind., at Sharon, Plain City, Ohio.

Jan. 25: Nelson E. Kauffman, Hannibal, Mo., at Wesley Chapel, Newark, Del.; John Harnish, Eureka, Ill., at Metamora, Ill.; Abram Kauffman, Plain City, Ohio, at Bethel, West Liberty, Ohio; John H. Mosemann, Goshen, Ind., at Yellow Creek, Goshen; M. D. Stutzman, Tofield, Alta., at Bayshore, Sarasota, Fla.; Noah Roeschley, Morton, Ill., at Peoria, Ill.; John Glick, Boyertown, Pa., at Perkasis, Pa.; Willard Sommers, Howe, Ind., at Howard-Miami, Kokomo, Ind.; John Troyer, Dillon, Ill., at Hopedale, Ill.; Simon Litwiller, Hopedale, Ill., at Midway, Pekin, Ill.; Ivan Kauffman, Hopedale, Ill., at Morton and Roanoke, Ill.

Evangelistic Meetings

Paul Erb, Scottsdale, Pa., at Providence, Oyster Point, Va., March 5-11. J. Irvin Lehman, Chambersburg, Pa., at Willow Street, Pa., Feb. 22-March 8. J. E. Gingrich, Elkhart, Ind., at Scottsdale, Pa., March 11-22. E. S. Garber, Nampa, Idaho, at Winton, Calif., Feb. 4-15; at Upland, Calif., Feb. 22-March 1; at Calvary, Los Angeles, Calif., March 15-22.

JESUS ANSWERS (Continued)

ligious one. Christ said in no uncertain terms that service to others is the ideal in life. His own life was utterly unselfish in every detail. His constant admonition was to treat others as we would like others in turn to treat us. Always He emphasized the need of loving our brother as ourselves. There's no selfishness in that doctrine. Nowhere does He teach by word or deed the principles of social strata or class distinction. The whole spirit and teaching of our Lord is against selfishness. The whole keynote of His ministry is this, that we cannot serve ourselves and Him. And so if we as a Christian Church were to give an effective testimony and carry out an effective world evangelistic campaign, we would have it in our power to destroy selfishness in men's hearts. Thus we have the ability to destroy a second major root of modern war.

We might go on naming as basic causes of war wrong attitudes toward our fellow men, attitudes that effective Christianity transforms into dynamics for positive good. Eventually we're forced to conclude that the cause for war is not so fundamentally a diseased social order as it is a social order made up of morally diseased individuals. And so I say again, no political super-state can change men's heart attitudes. They will go on hating, stealing, murdering under a super-state just as they did before because that's the sort of thing that is in their hearts. The only answer to the problem of injustice and wrong is changed individuals in society, changed heart attitudes of mankind. That is the problem of Christianity, not of politics.

And so while politicians quarrel about "questions of procedure" or whatever else they may have, the Church of Jesus Christ has a tremendous obligation to meet. It is up to the Christian Church to carry out such a comprehensive program of evangelization that war shall become an impossibility. It is given to Christians to proclaim a doctrine that transforms men's lives and changes heart attitudes. It is in our power as Christians to destroy hate, greed, selfishness, and avarice through a positive Gospel of love, service, and altruism. The church only belittles herself by professing to have authority in statescraft. Her only scope is the basic attitudes of her followers. But by controlling those she is able to control the destiny of the nations of the world if she will! And thus the Saviour she presents suddenly assumes the proportions that He claimed for Himself. No longer do we have a founder of a religion or the writer of a creed. We have "The Prince of Peace," the only hope to a war-ridden world.

Los Angeles, Calif.

For never, never wicked man was wise.
—Poep.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Beiler.—To Eli and Emma (Beiler) Beiler, Princess Anne, Va., a fourth child, a son, Amos, Dec. 25, 1952.

Birky.—To Arthur and Evelyn (Good) Birky, Rocky, Ind., a daughter, Jane Ellen, Nov. 20, 1952.

Blank.—To Harvey S. and Martha (Landis) Blank, Telford, Pa., a second son, Philip, Nov. 28, 1952.

Byler.—To John and Cora (Byler) Byler, Belleville, Pa., a second child, a son, John Mark, Jan. 12, 1953.

Detweiler.—To John and Sallie (Detweiler) Detweiler, Harleyville, Pa., a sixth child, a daughter, Christmas Carol, Dec. 25, 1952.

Detweiler.—To Raymond and Gladys (Miller) Detweiler, Staunton, Va., a second daughter, Jo Ann, Jan. 7, 1953.

Gingerich.—To Floyd and Gladys (Yoder) Gingerich, Keenesburg, Colo., a third child, a daughter, Joyce Elaine, Jan. 5, 1953.

Good.—To Ross and Ella (Swen) Good, San Pierre, Ind., a daughter, Faith Carol, Dec. 11, 1952.

Harnish.—To Amos S. and Naomi (Glick) Harnish, Willow Street, Pa., a third child, a son, Dave Larry, Jan. 10, 1953.

Heisey.—To Harold R. and Anna Mary (Gehman) Heisey, Elizabethtown, Pa., a first child, a son, Harold Michael, Jan. 8, 1953.

Hofstetter.—To Leland and Marcell (Ways) Hofstetter, Kidron, Ohio, a son, Ronald Lee, Oct. 22, 1952.

Hofstetter.—To Raymond and Dorothy (Sommer) Hofstetter, Dalton, Ohio, a daughter, Karen Marie, Jan. 12, 1953.

Kaufman.—To Glenn and Ruth (Byler) Kaufman, Belleville, Pa., a second daughter, Helen Louise, Dec. 26, 1952.

Knepp.—To Elmer and Alma (Schrock) Knepp, Plainville, Ind., a fifth child, a daughter, Nedra Joy, Jan. 1, 1953.

Landis.—To Levi C. and Lorraine (Goff) Landis, Telford, Pa., a fifth child, a son, J. E. Landis, Dec. 12, 1952.

Leaman.—To Henry B. and Marian (Garber) Leaman, Lancaster, Pa., a fourth child, a son, Ronald Henry, Jan. 17, 1953.

Mast.—To Mildred and Ruth (Landes) Mast, Oley, Pa., a second child, a son, David, Jan. 10, 1953.

Mellinger.—To Ernest H. and Ruth (Keener) Mellinger, Strasburg, Pa., a second son, Dale, Dec. 1952.

Miller.—To Alvin and Arlene (Kilmer) Miller, Sheridan, Oreg., a second daughter, Loretta Faye, Jan. 6, 1953.

Miller.—To Alvin J. and Fannie Mae (Miller) Miller, Flint, Mich., a first child, a son, Paul Dale, Jan. 10, 1953.

Miller.—To Andy and Verna (Miller) Miller, Dalton, Ohio, a son, Earl, Sept. 28, 1952.

Miller.—To Monroe Glen and Emma Jean (Hostetter) Miller, Kalona, Iowa, a first child, a son, Dean Monroe, Dec. 7, 1952.

Moreland.—To Carl C. and Virginia (Dayton) Moreland, Pinto, Md., a third daughter, Kurla Kay, Jan. 20, 1953.

Schrock.—To Eugene and Pearl (Ulrich) Schrock, Washburn, Ill., a second child, a daughter, Darlene Kay, Dec. 23, 1952.

Shantz.—To George B. and (Howe) Sheats, Phoenixville, Pa., a first child, a son, Earl True, Jan. 8, 1953.

Showalter.—To Paul and Nancy (Miller) Showalter, Erie, Pa., a second child, a son, James Edward, Jan. 9, 1953.

Stoltzfus.—To Daniel and Rosalie (Garber) Stoltzfus, Goshen, Ind., twin daughters, Jane Ellen and Jean Helen, Jan. 10, 1953.

Stoltzfus.—To LeRoy and Miriam (Hertzer) Stoltzfus, Coatesville, Pa., a daughter, Grace Ellen, Jan. 12, 1953.

Swartzendruber.—To Raymond and Loise (Yoder) Swartzendruber, Flint, Mich., a son, Marvin Dale, Dec. 3, 1952.

Troyer.—To Stanley and Darlene (Oswald) Troyer, Beaver Crossing, Nehr., a daughter, Linda Kay, Jan. 1953.

Wyse.—To Mahlon and Valera Wyse, Northville, Mich., a first child, a daughter, Charilinda Kay, Jan. 12, 1953.

Wyse.—To Richard and Grace (Prough) Wyse, Stryker, Ohio, a first child, a daughter, Rhonda Lee, Dec. 31, 1952.

Yousey.—To Edward and Helen (King) Yousey, Akron, N.Y., a fourth daughter, Rhonda Kay, Dec. 17, 1952.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Charles—Duncan.—Howard Delbert Charles and Lillian Mandy Duncan, both of the Hudson Lake congregation, New Carlisle, Ind., by C. A. Shank at the home of the officiating minister Dec. 24, 1952.

Hochstetler—Swartzendruber.—Dean Hochstetler, Nappanee, Ind., and Edna Swartzendruber, Middlebury, Ind., by T. H. Breneman at the Baysboro Mennonite Church, Sarasota, Fla., Dec. 7, 1952.

Hollinger—Sauder.—I. Wilmer Hollinger, East Petersburg congregation, and Ruth I. Sauder, Lichty congregation, by J. Paul Graybill at the Lichty Church Jan. 10, 1953.

Lilley—Bergey.—Charles C. Lilley, Souderton, Pa., congregation, and Shirley C. Bergey, Salford congregation, Harleyville, Pa., by Elias N. Landis, assisted by Russell Musselman, at the Salford Church Dec. 27, 1952.

Miller—Boyer.—Elmer Miller and Miriam Boyer, both of the Belmont Church, Elkhart, Ind., by S. J. Hostetter Aug. 24, 1952.

Miller.—Miller—Raymond Miller, Mountaintown, Ohio, and Esther Miller, Berlin, Ohio, by Harry Stutzman at the Pleasant View Church Jan. 4, 1953.

Nolt—Dick.—Elvin M. Nolt, Groffdale congregation, and Ruth E. Dick, Mount Joy, Pa., by H. E. Lutz Nov. 15, 1952.

Senseng—Hurst.—Melvin G. Senseng and Margaret W. Hurst, both of the Weaverland, Pa., congregation, by J. Paul Graybill at his home Dec. 27, 1952.

Ulrich—Gantz.—Martin Ulrich, Manheim, Pa., congregation, and Ruth M. Gantz, Landisville, Pa., congregation, by H. E. Lutz Oct. 25, 1952.

Weaver—Gehman.—Roy A. Weaver, Lititz, Pa., congregation, and Ruth W. Gehman, Landisville, Pa., congregation, by H. E. Lutz Dec. 6, 1952.

Weber—Miller.—John L. Weber, Ephrata, Pa., congregation, and Arlene M. Miller, Landisville, Pa., congregation, by H. E. Lutz Nov. 27, 1952.

Yoder—Schlachach.—Lester Yoder, Dundee, Ohio, and Irene Schlachach, Bunker Hill, Ohio, by Harry Stutzman at the Pleasant View Church Sept. 21, 1952.

ANNIVERSARIES

Miller.—Mr. and Mrs. Peter B. Miller, Kalona, Iowa, celebrated their golden wedding anniversary at a family dinner in their home. They were married Jan. 1, 1898, and have 4 children (Ida—Mrs. Alvin J. Hostetter, Katie—Mrs. Alton M. Bontrager, Annie—Mrs. Eli M. Bontrager, and an adopted son, Peter), 25 grandchildren, and 3 great-grandchildren.

Stauter.—Mr. and Mrs. Ezra N. Stauter observed their fiftieth wedding anniversary at a family dinner on Thanksgiving Day, at their home at 708 S. Third St., Goshen, Ind. They were married on Nov. 19, 1902, at Warsaw, Ind. Mrs. Stauter was the former Lydia Reed, daughter of Aaron and Magdalena (Snider) Reed. They have 4 sons and 8 daughters (Nelson H., Earl R., Mary M., Lloyd J., Clara Z., Elmer R., all of Goshen, Ind., and Florence—Mrs. Clair Knepp, Orrville, Ohio) and 10 grandchildren. They are members of the Yellow Creek Mennonite Church, Goshen, Ind.

Oyer.—Jan. 15, 1953, marked the 73rd wedding anniversary of John P. and Mary (Smith) Oyer, St. Johns, Mich. The day was quietly spent at home. A few friends and relatives called during the day and evening. Bro. Oyer will be 95 on Feb. 27, and Sister Oyer was 91 last Dec. 31, and they are in fairly good health.

Many cards, letters, beautiful plants, and gifts were received, for which they wish to thank you all.

OBITUARIES

May, the sustaining grace and comfort of our Lord bless those who are bereaved.

Detweiler, Barbara Ann, daughter of Eli and Magdalene (Troyer) Kauffman, was born Jan. 24, 1804, at Belleville, Pa.; died at her home in West Liberty, Ohio, April 14, 1932; aged 58 y. 2 m. 21 d. The family moved to Wayne County, Ohio, in 1804, and to West Liberty in 1881. On Feb. 12, 1913, she was united in marriage to Amos Z. Detweiler. She was a loyal member of the South Union Mennonite Church. She was the aunt of, and lived with, many who lived with them, and a number of nieces, nephews, and friends. Funeral services were held at the Troyer-Lynn Funeral Home in charge of Nelson Kanagy, assisted by Stanley Shenk.

Ferguson, Nettie May, daughter of Tobias and Mary (Mieser) Weaver, was born near Elkhart, Ind., Feb. 16, 1882; departed this life Jan. 11, 1935; aged 70 y. 10 m. 24 d. On Nov. 25, 1905, she was united in marriage to Eugene Ferguson, who preceded her in death in 1945. She was a kind, loving mother with a great devotion and concern for her family. On Jan. 2, 1933, she accepted Christ as her personal Saviour and was received into the Christian fellowship of the Olive Mennonite Church. She leaves to mourn her departure 4 daughters (Amanda—Mrs. Otto Leor, Ethel—Mrs. Burton Signs, and Maxine—Mrs. Edmond Harris, all of Elkhart, Ind., and Mary—Mrs. Herbert Swarth, Prattville, Mich.), 5 sons (Edward, Elmer, Fred, Tobias and Reuben, Granger, Ind.; Leroy, Waukegan, Ill.; and Eugene, San Marcos, Texas), 2 sisters (Mrs. Catherine Hostetler, Middlebury, Ind.; and Mrs. Betty Arthur, Bristol, Ind.), one brother (William, Logansport, Ind.), 2 grandchildren, and 3 great-grandchildren. Funeral services were held at the White Funeral Home, Elkhart, Ind., Jan. 14, conducted by C. A. Shank. Interment was made in the Pleasant Street Cemetery.

Harshbarger, Edith May, daughter of John R. and Frances (Kauffman) Yoder, was born May 25, 1876, in Champaign Co., Ohio; passed to her eternal reward May 19, 1932; aged 75 years, 10 m. 24 d. During her youth she accepted her Saviour and united with the Oak Grove Mennonite Church, West Liberty, Ohio. She was united in marriage with Samuel H. Harshbarger, who preceded her in death in 1935. She was also preceded in death by 4 children (Paul, Floyd, Edna Grace, and Emmett L.). Surviving are 3 children (Luke, Springfield, Ohio; Mary M., Bellefontaine, Ohio; and Mildred, Columbus, Ohio), 7 grandchildren, 2 brothers (Alfred and Emmett W., West Liberty, Ohio), and one sister (Emma K. King, Garden City, Mo.). Funeral services were conducted at the Oak Grove Church by Nelson Kanagy, assisted by Stanley Shenk, with interment in the Oak Grove Cemetery.

Pool, Julia Ann Josephine (Bricker), wife of J. L. Pool, was born near Strawberry, Ark., Nov. 24, 1892; died near Waynesburg, Ark., 23 days after suffering from a stroke; aged 70 y. 23 d. She was a member of the Bethel Springs Mennonite Church and will long be remembered by folks of the Culp, Ark., community for her witness for the Lord. Surviving are 2 sons (E. O. Higginbotham, Willamina, Ore.; and Russell Pool, Culp, Ark.), one daughter (Ada L. Borton, Washington, D.C.), 3 brothers (Haywood, Lenchville, Ark.; Hugo, and Morris, Okla.; and Guss, Calif.), one sister (Iva Riden, Calif.), 18 grandchildren, and 2 great-grandchildren. Memorial services were in charge of Frank Horst and M. E. Boner.

Sauder, Emma, daughter of Christian and Magdalena (Stuckey) Lighill, was born near Archbold, Ohio, Feb. 22, 1885; entered into eternal rest with all at the home of her daughter near Stryker, Ohio; aged 67 y. 10 m. 20 d. On Jan. 18, 1910, she was united in marriage to William Sauder, who preceded her in death about 7 years ago. Surviving are one son (Ray, Mansfield, Ohio), 2 daughters (Ora and Pearl Stucky, Stryker, Ohio), and 14—Mrs. Walter Strout, Pettitsville, Ohio), 4 grandchildren, 2 sisters (Lydia—Mrs. Frank Rupp, and Viola—Mrs. Myron Nofsinger), 3 brothers (Peter, Ell,

and Sylvanus, all of Archbold, Ohio), and many other relatives and friends. Besides her husband she was preceded in death by one daughter (Laura), her parents, one sister (Katie—Mrs. Menno Short), and one brother and friend who died in early childhood. She was a kind and loving mother and was devoted to God, her family, her neighbors, and her church. In her girlhood she accepted Christ as her personal Saviour and united with the Central Mennonite Church, remaining faithful throughout life. Funeral services were held at the Central Church, Archbold, Ohio, in charge of P. L. Frey and Walter Stuckey.

Schrock, Bettie Jo, daughter of Leonard and Inez (Yordy) Schrock, was born Jan. 30, 1950, at Pontiac, Ill.; passed away at her home near Plainfield, Dec. 28, 1932; aged 2 y. 10 m. 28 d. Two months ago she underwent surgery from which she never fully recovered. In spite of her much suffering, her friendly disposition and cheery smile greatly endeared her to her family and many friends. She leaves to mourn her early departure, her parents, 2 brothers (August and Thomas), 2 sisters (Peggy and Constance), her grandparents, and great-grandmother. One sister (Sandra Kay) preceded her in death. Funeral services were held Dec. 30, at the Waldo Mennonite Church, Centerville, Mo., in charge of J. D. Hartzler, assisted by E. J. Stalter, with interment in the Waldo Cemetery.

Stottfleyer, Ada S., daughter of Samuel E. and Fannie K. Horst, was born Dec. 9, 1929, near Meigsburg, Md.; passed away at the home of her parents, Jan. 2, 1933; aged 28 y. 24 d. She accepted Christ as her Saviour on her thirteenth birthday and united with the Cedar Grove Mennonite Church. She was united in marriage to Ernest E. Stottfleyer, Aug. 1, 1951. Surviving are her husband, parents, 3 brothers (Abram, Jacob, Samuel, Jr.), 3 sisters (Alice—Mrs. Raymond Witmer, Ida—Mrs. Earl Zimmerman, and Ethel—Mrs. Leo Lehman), and grandfather. Funeral services were held at the Cedar Grove Mennonite Church, Greencastle, Pa., Jan. 4, in charge of Abram M. Baer and Harold A. Lehman, with burial in the adjoining cemetery.

Waters, Moses Joseph, son of David and Jane (Pierce) Waters, was born Oct. 14, 1863, at Pierceville, Ga.; departed this life Jan. 6, 1933; aged 89 y. 2 m. 23 d. His early manhood was spent in Georgia and on March 24, 1898, he was united in marriage to Lucy Jane Kiker. As a young man he was converted and united with the Free Methodist Church and was faithful to the end. In 1908 he came to Foss, Okla., and two years later moved to Ellis County, where he pioneered, enduring many hardships. In 1910 he moved to Hydco because of the illness of his mother. In 1925 to Springdale, Ark., and in 1930 he came to Surviving are 10 children (Arthur, Pueblo, Colo.; Mrs. Jane Slagell, Hydco, Okla.; Phoebe—Mrs. H. D. Shantz, Hydco, Okla., who cared for her father in his last years; John, Hydco, Okla.; Charlie, Thomas, Okla.; Mrs. Mary Frolinger, Fayetteville, Ark.; and Layman, La Junta, Colo.), his wife, 14 grandchildren, 4 great-grandchildren, and many other relatives and friends. Funeral services were held at the Pleasant View Mennonite Church in charge of John Slagell and Henry Swartzendruber, with burial in the near-by cemetery.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

War in Your Heart, by Ruth Paxson; Moody Press; 1952; 189 pp.; \$2.50.

Ruth Paxson was a missionary to China during her early life. Forced to leave the mission field for health reasons, she became widely used as a Bible teacher and Bible conference speaker. She is perhaps best known for her outstanding book, *Life on the Highest Plane*. This present work was published from manuscripts prepared before her death in October, 1949.

Those who are familiar with other of Ruth Paxson's writings will find *War in Your Heart* of the same high caliber. As in her other works, she rests heavily upon the Scriptures. Literally hundreds of Bible verses are quoted in full as she develops her theme.

The purpose of the book is given by the author herself in the opening sentence of the book, "The purpose of this book is to show the Biblical pathway of victory through union with Christ by way of the cross and throne." She explains the presence of conflict in the life of the Christian by the fact that there are two rival kingdoms at war in the universe—God's and Satan's. Ruth Paxson goes back into the eternity of the past and shows how Satan fell and became a rebel against God. She dwells at length on the Eden temptation and the fall of man to show how all men fell in Adam. Then from Phil. 2:5-11 she traces the self-humiliation of Christ, as our representative in redemption, and, consequently, how we gain victory through Him. There is also a chart (p. 142) which shows very clearly the relationship of the first and second Adam, and how their disobedience and obedience respectively affect us in our standing with God.

As a whole this book is very good; but there are several possible exceptions. Three times the author definitely states that Christ tasted hell for us (pp. 160, 171, 185). At another place she states that Jesus "received the full blast of God's wrath." It also seems that she carries total depravity too far when she seems to intimate that even the body is sinful. However, her statement here is not too clear (p. 147).

Some will not agree with her premillennial interpretation of unfulfilled prophecy, nor with her belief in a pre-Adamic creation. However, these are only incidental references and are not part of her main thesis.

This reviewer feels that the work is rather one-sided, in that very little is said about man's part in victorious living—faith, obedience, etc.—Earl R. Delp.

Stewardship Enriches Life, by C. W. Hatch; Warner Press; 1951; 107 pp.; paper, 75¢.

Stewardship Enriches Life is a worth-while contribution to the flow of stewardship literature coming from the press in recent years. One of the objectives of the author is to "help pastors, finance committees, teachers, local leaders, and laymen to recognize more fully the subjective spiritual value of money-giving." It is his conviction that spiritual value is needed in financial affairs in the local church, and that, in stewardship, building Christians is more important than money-raising. Too often "ice-cream suppers, dinners, auction sales, and a hundred other schemes and devices have been substituted for the better way (giving). These ought to be considered only as crutches on which the church is hobbling along, substituting money-raising for God's plan of money-giving."

While the author holds that stewardship includes all of life, *Stewardship Enriches Life* deals especially with the stewardship of money. He believes that church finance should be lifted to a spiritual level, and should not be thought of merely as raising cash for the

expenses of the church. He contends that "sharing is at the heart of the Christian religion—that without sharing there is no true Christianity." This sharing is first of all for the spiritual enrichment of the sharing Christian. The richer life in Christ can come only to him who has learned to walk the pathway of Christian stewardship.

At the end of each chapter there are questions to stimulate thought and discussion. The six chapters are entitled: "What Is This We Call Stewardship," "The Steward and His Life," "The Steward and His Money," "Stewardship Giving," "Stewardship in the Local Church," and "Making Stewardship Effective."—Milo Kauffman.

Here's How and When, by Armilda B. Keiser; Friendship; 1952; 174 pp.; cloth, \$2.75; paper, \$1.50.

Another good find for leaders of children and young people is **Here's How and When**. It is primarily a book of creative activities for primaries, juniors, intermediates, and young people. Any teacher, club leader, junior sewing circle leader, or parent can get many ideas for creative activities for their children, whether it be games, dramatizing a story, dioramas, peep shows, clothespin or pipe cleaner people, puzzles, painting, maps, books, book covers, entertaining, or exhibits. There is also quite an extensive bibliography listing other helps and supply companies. All the craft work is well illustrated with black-and-white drawings in the margins of the pages. The final chapter called "Behind the Scenes" gives suggestions for all materials and supplies—what kind to use, where to keep them, how to keep them in good condition, etc.

However, this book is not only an activity guide. The author has another purpose. With drawings and little snatches of advice from Mr. Here's How she has given help in how to draw out the child and how to get him to be constructive. Throughout all of the activities, Armilda Keiser has woven the theme of world friendship. These things can help strengthen the children's "world mindedness."

There are included a few activities that are objectionable—making necklaces and lapel pins, and some of the dramatization or puppet play should not be used in some situations. But these things can simply be left out.

I would like to re-emphasize the fact that parents can use this book. Because of the short length of sessions and the problems of discipline, these cannot always be used in formal classwork where order is important. But in the informal atmosphere of the home where noise can be tolerated, the children will have lots of fun with these things. I would have loved to have owned this book when I was thirteen. We parents must give our children lots of chances for constructive play—and here is a book to help us.—Wini-fred Erb Paul.

Hearts Afire, by Vance Haver; Revell; 1952; 160 pp.; \$2.00.

Vance Haver, the familiar devotional writer, has here produced a splendid book which is anything but platitudes. Haver speaks plainly, and his primary thesis is a repetition of the call to return to the Gospel

of Jesus Christ, of the Spirit, all of which demands a life of obedience.

There are many illustrations in the book, closely drawn from everyday life and which are, therefore, particularly applicable. Haver recognizes that the Christian life may not all be roses, especially in his chapter, "When It Doesn't Make Sense." He recognizes that the way of the Christian may be difficult, and that certain problems and questions which Christians have cannot always be answered by man. Although it doesn't make sense to man, God has a purpose in it, he emphasizes.

This is an excellent devotional book which can be handed to anyone. The illustrations are pure, applicable, and true to life. I should recommend the book for all who are interested in reading devotional material, and also for those who want their hearts to become afire or to continue afire. The book has excellent type, wide margins, short chapters, all of which are conducive to reading.

Haver uses many succinct illustrations, as for instance: "Millions today never go to church. Thousands go and are disappointed. Like the man in the parable, we have nothing to set before them. No bread for our friends who have come to us in their journey. Suppose you are invited to dinner. The host sets the table, spreads the silver, greets the guests, returns thanks, but serves no food! That is a perfect description of many church services. We invite the lame world to 'look at us' and they give heed expecting to receive something, but we have nothing to give."—Ford Berg.

ITEMS and COMMENTS

John Foster Dulles, appointed Secretary of State in the Eisenhower cabinet, said in a recent speech that government grants are never a substitute for private charity. "Foreign peoples are inclined to be suspicious of governmental grants, particularly when the grantor is the most powerful nation in the world . . . that is one reason why all of the \$40,000,000,000 that our government has granted as postwar aid has not won more good will . . . it is different when individuals and private groups freely give of their own out of a sense of compassion, particularly if they express that compassion in intelligent and constructive ways. Individuals need not feel that their charity is unimportant because their resources are modest. In most areas modest sums can serve great ends if they implement programs which result from clear vision, compassionate hearts, and alert minds. Little of permanent value can be done by money alone. Much can be done with a little money if it supplements vision, compassion, and hard-headed intelligence." It is good to have from a high source encouragement for our relief work in unfortunate parts of the world. According to Mr. Dulles, such agencies as the Mennonite Central Committee are performing one of the most powerful tasks in the interest of world peace.

Try using . . .



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Prepared by Paul & Alta Mae Erb

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MENNONITE PUBLISHING HOUSE
SCOTTDALE, PENNSYLVANIA

The General Conference Mennonites will hold their next General Conference near Portland, Ore., Aug. 15-23, 1953.

• • •

Daniel Zion, formerly chief rabbi of Bulgaria, is a man in his early sixties. He found Christ as Saviour while reading the New Testament. He is now exerting a profound influence on the religious thinking of Israel. He addresses thronged meetings, even in synagogues. He is carrying on his work now in Israel under the International Board of Jewish Missions.

• • •

A church must still recognize Jesus Christ as "divine Lord and Saviour" in order to get into the National Council of Churches. A Quaker group belonging to the Council had asked that its constitution be amended to embrace "all those who want to join in seeking to bring God's kingdom into the world." This change might have opened the door of the Council to the Unitarian Church and the Universalist Church, which now are barred from joining because they do not accept the divinity of Christ. The committee on constitution and bylaws rejected the proposed change and the assembly accepted its action. But they also rejected a request to stiffen the constitution and limit membership to churches which believed that Jesus Christ was specifically "God" and not merely "divine Lord."

The budget for the American Bible Society is \$3,166,000, the largest in its history. This Society, founded 136 years ago, publishes the Scriptures without note or comment. It also translates, distributes, and encourages the use of Bibles. The theme, "The Book of Hope," will be used for world-wide Bible reading on Universal Bible Sunday in 1953. Representing the Mennonite Church at the recent meeting of the Advisory Council of the Society were E. C. Bender and S. C. Yoder.

The Sugar creek budget reports that a number of Amish families from southeastern Iowa are buying farms near Trenton, Mo., and will begin moving there this winter.

Professor Iida of Tokyo University, reported to be a Communist, has testified that recently when his house went up in flames the only book he managed to save was the one he regarded as his most precious possession, his New Testament. Professor Iida has expressed his very great interest in the project now going forward which will produce in the colloquial Japanese language the entire Bible. He says he looks forward with great anticipation to the publication of this Bible in the everyday speech of the people of Japan.

Live specimens of a type of fish, which according to evolutionary theory was supposed to have disappeared from the seas fifty million years ago, have been captured off the coast of Madagascar. Two specimens were netted, according to a United Press report. "It's as if a live dinosaur had suddenly appeared," said a representative of the British Museum. Too bad that the facts quoted by the evolutionists do not stay put. Creationists do not deny the existence either now or in history of a great variety of creatures. They simply do not admit that one developed into the other.

Two of Islam's most important military chiefs, General Naguib of Egypt and Colonel Shishkeky of Syria, recently heard a sermon in Cairo's El Azhar Mosque which called the Moslem people to a holy war in support of the struggle against France in Northern Africa.

Using volunteers who work without pay, the Danish "Mellemløst Samvirke," organized to spread peace and understanding through constructive international aid, has since 1945 sent more than 1,000 volunteer workers to Norway, Finland, Poland, Austria, Germany, France, Holland, Italy, Greece, and Palestine for medical, relief, and reconstruction projects. (W.P.)

Total annual expenditures in the public schools of the United States reach almost \$6,500,000,000, about one eighth of the country's annual military budget.

R. G. LeTourneau, Christian industrialist, has sent a second load of materials to be used in the physical and spiritual reclamation project he is conducting on a huge tract leased from the Liberian government. Included in

Have you helped the hungry
and cold
the orphans and widows
the blind and the crippled
the "underdogs"?

Read what your church has done!



Serving Rural Puerto Rico

By Justus G. Holsinger

Take a group of young men and women with the love of Christ moving them. Put them in a poverty-stricken, disease-ridden valley of Puerto Rico. Pray and give and send more workers. In eight years you can expect mighty results. This is the story of those eight years. \$2.75.



In the Name of Christ

By John D. Unruh

Your Mennonite Central Committee has a thrilling record of service. Every member of the church deserves to know about it. *In the Name of Christ* sets forth that record clearly. Its author was himself a relief worker. \$3.75.

MENNONITE PUBLISHING HOUSE
SCOTTDALE, PENNSYLVANIA

the shipment are many tons of heavy machines to be used in the mechanized farming program which Mr. LeTourneau hopes to use in promoting Christianity. "Hungry natives," he said, "will listen to us about God if we can show them a field of grain with a combine harvesting more in a day than they can eat in a year."

To burn or not to burn seems to be the question in a number of American communities. An ordinance prohibiting the burning of the new Revised Version of the Bible was passed by the Crestview, Florida, City Council. It was enacted after an evangelist announced he would publicly burn the new translation.

In 1951 authorities in the United States seized 20,402 illegal stills with more capacity

than the entire 1951 output of legal distilleries. Apparently the great argument for repeal of prohibition, that it would reduce the bootlegging, hasn't worked out.

The liquor bill for the diplomatic, civilian, and military colony of 2,000 souls in Seoul, Korea, is \$40,000 a month. This is \$20 a month per person, assuming that everybody there drinks.

The United Nations has voted to increase from \$18,000,000 to \$23,000,000 the total amount granted for Arab refugee relief for a twelve-month period. The fund will be expended by the United Nations Relief at Work Agency for Palestine refugees. The relief program is part of a three-year project calling for an outlay of \$250,000,000 to provide relief and resettlement assistance.—Land Reborn

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DER DATE

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLVI

TUESDAY, FEBRUARY 10, 1953

NUMBER 6

Take Heed What You Hear

By Barney Ovensen

God wants you to think. He does not want His people to close their minds and abandon themselves to unquestioning faith in some man or movement or sect. He gave you a mind to use, and He wants you to use it. But use it intelligently. Our Lord commanded, "Take heed what you hear."

Many Christians have yet to learn what this commandment means. They are babes, immature children who are tossed about by every new wind of doctrine. They have not learned how to see through the cunning of men who misinterpret Scripture with craftiness and deceitful wiles. They do not even understand why articles they read in "secular" magazines are so often out of harmony with the Christian faith. They are troubled by theories built upon agnostic science. They are swept along by the popular main-stream of modern evangelism. They are influenced in their thinking by the moral concepts of liberals and fundamentalists. They listen to one type of teaching in church, and something different on the radio. They lend their ears and eyes to many different teachers of many contradictory doctrines. And they are confused. They hardly know what to think sometimes. But still they hold to their faith in Christ and keep His commandments—or else they are not even carnal Christians. But many Christians have made shipwreck of their faith and have fallen away from the one Good Shepherd of God's sheep because they were confused by the kind of teaching they got in their churches, schools, and outside reading and listening.

Jesus taught us that we will have to storm our way into His kingdom. The heavenly kingdom of God does not belong to sleepers and weepers, but the violent take it by force. If we expect to get a good harvest we will have to get busy sowing the seed. If we expect to get grace from God we will have to qualify for it. He doesn't give to certain kinds of people, no matter how much they want it. His laws are, sow sparingly and reap sparingly; sow bountifully and reap bountifully. The measure you give out will be the measure you get back, although you always get more than you give because of the grace of God.

This law applies also to hearing God's

Word. If we want to see a hundredfold increase in our own souls and lives, we will have to do all we can to help the good seed take root in us and grow. And the first step is to make sure we are actually hearing God's Word. If we are not among God's "haves" we will never grow in grace unless we repent. The "have nots" may busy themselves with the Bible, as many of them do, but the net result of all their studying and hearing is that they lose even what they had to begin with. On the other hand, the "haves" are bound to grow in the grace of our Lord Jesus Christ and in the things of God if they patiently endure in their faith and continue receiving God's Word into honest and good hearts. We can judge for ourselves what condition we are in. And if we are not among the "haves" who are bearing fruit for God with patience, we can repent and turn to God and do works worthy of repentance.

We who are among the "haves" are keeping the commandments. But many of us have yet to arrive at the place where we can honestly say our faculties have been trained by practice to distinguish good from evil. We are not mature. We are babes who need to stick to the first principles of God's Word, because we are unskilled in the word of righteousness. If that is true of you, then you owe it to yourself to stay away from the deeper teachings of God's Word until you are ready for them. Too many preachers are feeding babes with foods that are only fit for full-grown Christians. They ought to be teaching the commandments of Christ to their carnal hearers, as Jesus commanded. But it seems as if they are too ignorant to do that. They don't even know how to distinguish babes from mature Christians, and they teach the same deep things of the Spirit to all of their hearers—sometimes even to outsiders!

Since we cannot expect all preachers to conform their teaching to the will of God, it is up to us to conform our hearing to what He wants us to hear. If we are babes and need to get instructions in the commandments, and how to keep them, and how to overcome the world and the devil, we can choose to listen to the kind of teaching that we need. And we must do that. We can feed ourselves with the pure milk of the Gospel of Jesus,

reading for ourselves the Word that sanctifies us. For there is no better food for our souls than the teaching of our Lord. And we can add to our reading the wholesome words of the Old Testament prophets as well as the New Testament apostles, remembering that our main purpose in reading the Scriptures is to get instruction in right living, correction where we need it, and reproof. If we read books, let us make sure the author is teaching the same Way as Jesus taught us and not an "easier" or "better" way. If we spend our time with teachings that are hard to understand, we are not co-operating with the Lord, who reserved that kind of teaching for the full-grown members of His church.

Some of us have grown in grace, have overcome the world and the devil, and conformed our minds to the mind of Christ and our lives to His teachings. We need to be on our guard against the feeling of safety, certainty, and security that the devil wants us to have. We need to work out our own salvation with fear and trembling, and not to imagine that we have already obtained the crown. With Paul we must forget what lies behind and strain forward to what lies ahead of us, running the race in order to win the prize—glory and honor and immortality. We must beware of all teachers of unconditional security and all teachings that make us feel self-satisfied and sure of heaven. The early Christians walked in the fear of the Lord and in the comfort of the Holy Spirit. We also must walk in the fear of the Lord, and not listen to doctrines that remove that fear from our hearts. And we ought to get our comfort from the Holy Spirit as they did, not from false teachers.

All of us need to watch out for the kinds of doctrines we are warned against in the Bible. Any preacher who has ad-

Word of You

By Helen Alderfer

*They brought me word of you
Across the miles, across the years.
(What did I fear to hear
Of ease of place or men's acclaim?
Of joys of earthly life
Forged well, more binding than a chain?)*

*"He grows mighty toward God."
It was my prayer for you.*

Culp, Ark.

vanced from the simple doctrines of our Teacher and does not hold to His teachings is an enemy of Christ. Jesus said, "If a man loves me he will keep my word. . . . If he who does not love me does not keep my words." And before Pilate He announced that He had come into the world to bear witness to the truth. His words are true. His words will never pass away. "Every one who is of the truth hears my voice," He said. And that means Jesus' teaching is received by every Christian. The dispensationalists and other heretics who do not receive Jesus' teaching as true for our day and age are enemies of Christ and enemies of the truth. Should we listen to them? We should beware of them. Read the second epistle of John, and consider what he said concerning teachers who had progressed in their teaching beyond Jesus' doctrine. And don't forget that it is sinful and wicked to receive such teachers. "If any one comes to you and does not bring this doctrine (the teaching of Christ), do not receive him into your house or give him any greeting; for he who greets him shares his wicked work." The false teachers who have advanced from Jesus' teaching to some new doctrine will not admit that this warning refers to them. They misinterpret this Scripture as they also do the other Scriptures. They say that John was referring to some well-known systematic "doctrine" known as the "doctrine of Christ," not to the doctrine or teaching of Christ which we have in the Gospel.

But those who have the Spirit and the gift of teaching will not twist the Scriptures to justify modern advocates of progressive revelation. Christ has spoken. That is enough for us. Should we believe that the Word of God came into the world to bear witness to the truth in order to confuse us? Should we hold with these moderns who anathematize men who teach as Jesus taught because they say Jesus' Gospel is not the Gospel for our day and age?

John the apostle remained in this world after Peter and Paul and the other apostles had gone to their eternal reward. He wrote his first epistle to warn us against deceivers. And he wrote against this deceitful doctrine of progressive revelation. "Let that remain in you which you heard from the beginning," he wrote. "If what you heard from the beginning remains in you, then you will remain in the Son." What had these early Christians heard from the beginning? John's teaching? Paul's teaching? Peter's? Yes. But some of them had even heard Jesus Himself. And John introduced

this letter by reminding the early Christians of Him, the One they had listened to, seen with their own eyes, looked upon and touched with their own hands—the eternal and ever-living Word of God. And what John and the other apostles had been preaching was "that which we have seen and heard." Their Gospel was good news about Jesus, by Jesus, of Jesus. And the beginning of the Gospel, according to them, was the teaching of John the Baptist. John was a disciple of John the Baptist before he became a follower of Jesus. And so were many others of the early Christians. They were warned against abandoning the teaching they had learned in the beginning in order to follow some new teaching. That warning is needed now. Take heed what you listen to. You won't remain in Christ if you leave His doctrine for another teaching.

Paul warned about such teachers also. He wrote to Timothy, "If any one teaches otherwise, and does not agree to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is puffed up with conceit, he knows nothing; he has a morbid craving for controversy and for disputes about words. . . ." Why did Paul warn us against such teachers? So that we can recognize them and beware of them.

Paul also wrote to Timothy, "Charge them before the Lord to avoid disputing about words, which does no good, but only ruins the hearers. Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth. Avoid such godless chatter, for it will lead people into more and more ungodliness, and their talk will eat its way like gangrene." Who today disputes about words? He ruins the hearers. Do you listen to him? You had better not. For God does not want you to listen to that kind of teaching."

"Study to show yourself approved to God." Some preachers quote this exhortation to justify what they call Bible study. They are either ignorant of what Paul said, or else they deliberately deceive their hearers. That word, *study*, was not used by Paul. It was used by the translators of the King James version. At that time it meant something different from what it means now. It meant honest effort, diligence, hard work, application, doing our best. Was Paul exhorting us to Bible study? He exhorted us to do our best to please God, to make every effort to become the kind of Christians that He approves of, the kind to

Our Readers Say—

We have just seen the last issue of the GOSPEL HERALD and wish to give our word of appreciation for the editorial on remembering the president. We cannot but admit with shame, that all too often we fail in this our privilege, as well as divine obligation, to pray for "all that are in authority."

Your calling our attention to this is timely and certainly in order at this moment. Thank you.—*J. G. Hochstetler, Creston, Mont.*

* * *

I want to renew . . . as I have taken it since 1894. That is a long time. But I love to read all about what is going on in our Mennonite Church. I think it is the best paper published in our U.S.A. But I do think you have the price too high. . . .—*A. W. Zook, Larned, Kans.*

* * *

... The GOSPEL HERALD is increasingly beloved to our people.—*Milton Brackbill, Paoli, Pa.*

whom Christ will say, "Well done, good and faithful servant." The Lord wants us to use the Word of Truth rightly in order that we might walk in this way.

Dispensationalists say that Paul recommended dispensationalism when he said, "rightly dividing the word of truth." The fact is that no one had ever heard of dispensationalism in those days. It is a modern heresy, not an ancient one. He was so far from recommending the godless chatter of these unholiness men, that he warned us to apply the Word of Truth to ourselves in order to live the kind of lives that God commanded us to live.

Christ warned us to beware of false prophets. By their fruits you will know them. That means we must judge for ourselves if the teacher is living according to God's commandments or not. If a man comes to us and wants to teach us the truth, we must see if he lives according to Jesus' teaching or not. He who says, "I know Him," but does not keep His commandments is a liar, and the truth is not in him. If we know a man is a false prophet, and that the truth is not in him, we must beware of his teaching. If we neglect to beware of false prophets, we are in danger of being led astray by them.

Not all teachers are close enough to us to be examined. We cannot judge whether their lives conform to Christ's commands or not. Some are radio preachers. Others write. And others go about here and there from one place to another. In that case we must judge the preacher by the ones who hold to his teachings. If his message does not increase righteousness

(Continued on page 128)

GOSPEL HERALD

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EDITORIAL

Holy Impatience

There are, we are told, different kinds of impatience. We are all familiar with the unholy impatience with which men strive to force a situation by imposing self-centered ideas and solutions. Nothing but evil and frustration can come from such impatience. Those possessed by it need to absorb such counsel as "In patience possess ye your souls."

But the alternative to unholy impatience is not apathetical satisfaction with things as they are. For the Christian such apathy is inconsistent with a proper conviction and zeal. His alternative is rather a holy impatience which sees and feels acutely the divergence between the will of God and the situation caused by the attitude and the action of men. He cannot acquiesce in anything which is less than the will of God. He cannot accept standards which are sub-Gospel. He cannot approve conduct which is sub-Christian. He cannot rest in the midst of conditions that contradict a Christian spirit. Like Paul when he saw the polytheism of Mars' Hill, his spirit is stirred within him when error prevails and evil is rampant. Such conditions call for protest and action, and he is on his feet to speak and to act. Mildness is no virtue in such a case.

There is an urgency about the Christian cause which mere patience does not satisfy. Truth is at stake. Men's souls are the issue. Judgment is imminent. Cataclysm rushes toward us. One doesn't move with leisure to snatch a child out of the path of an onrushing car, or to shut the door against a mad dog. In such situations one runs around inactivity, and plows into opposition. A holy impatience must possess the man who would save the situation in an evil day.

There is a time to wait upon God, but there is also a time to move at His command. There is a time to wait in silence, but there is also a time to speak the prophetic word. There is a time to be patient and tolerant with opposers, but there comes a time when we must put to silence the ignorance of foolish men. There are times when we pause to consider what is right; but pity the man who never becomes sure enough of himself to

gather his strength for a mighty crusade. The great triumphs of the kingdom are wrought by men and women who are driven by an irresistible passion for truth and righteousness.

Thank God that occasionally there comes one over the horizon of history whom no one dares to stand against. Such were Elijah and Amos and Nehemiah and John the Baptist and Paul and Luther and Conrad Grebel and John S. Coffman. These were men of destiny, sent of God for an hour of need, goaded by conviction and strong in the essential rightness of that for which they stood. God give us for our hour of need such holy impatience.

The Image of God

So God created man in his own image, in the image of God created he him.—Gen. 1:27a.

The creation of man in the image of God is one of the most startling concepts of the Scriptures. See the picture! The great God stooped to take the mud of the river-bank and molded with His fingers the body of a man. But He wanted more than a clay figure. His creative spirit breathed into this lump and man became a living soul. The creature partook of certain godlike qualities. He was capable of self-consciousness and of reasoning. He was given self-determination, with utmost freedom of will. He was given moral discrimination, a sense of right and wrong. Chief of all, he was endowed with a capacity for fellowship with God. He alone of all God's creatures could commune with his Creator. This creature which God had made in His own image was good in his condition and in his potentialities.

But sin came, and the image was marred. The head made to look up to the heavens was bent in guilt. The free will stooped to rebellion. The vessel of flesh was tainted with disease and death. The moral sense was perverted as it rooted about in the gutter. The self-determining one became the self-willed one, lifted up in pride against his Creator. God's hunger for fellowship was frustrated as the creature refused the

divine company. As we look upon the moral derelicts of society it is hard to realize that these degraded men and women were made in the image of God.

Something had to be done if God's whole plan for man was not to be defeated. And only God could do anything. What He did constitutes the good news of the Gospel. He provided in His Son one who is able to take these failures, these marred images, and recreate them, restore them, to the good men which God made. Redemption is the process of change whereby the image of God is again seen in human flesh.

The task of the church, whether in evangelization or in education, is to carry forward this process through the blessings of God. Men in sin need to be awakened to their need and brought to a saving faith in Christ. Christians need to be taught concerning the way of life which befits one created in God's image. Our children need to be instructed and guided in the attainment of the goal of salvation and Christian character.

For ourselves there can be no greater purpose than the realization of the image of God in ourselves. In our service we can have no higher purpose than to help others to that realization.

Men like God—that is what godly men are. By God's grace we may come under so lofty a description.

Birds Do

By Mrs. Walter Oswald

*Do you accept His many graces
Which He gives from morn till night?
Do you shout and sing His praises
At the dawn's early light?*

Birds do.

*Are you working, not for fame,
Happy and contented?
Are you living on a "higher plane"
Though your house be rented?*

Birds are.

*Can you pick up threads of waste
And weave nests of trust?
Can you eat the worms of distaste
If, in this world, you must?*

Birds can.

Hesston, Kans.

If you educate a man, you educate an individual; if you educate a woman, you educate a family.—Dr. Charles D. McIver.

Potluck Service

By MARY ETNA AUSTEN

About forty-five adults and children enjoyed an unusual Sunday evening service at Bethel Mennonite Church recently.

At the close of the morning service, the pastor announced, "There will be a 'potluck service' this evening at eight o'clock. We solicit program numbers from each family. During the afternoon I will contact the various homes by phone to find out what you plan to contribute. Everyone please come prepared to do something." The congregation was dismissed.

The hearts and minds of about thirty mothers, fathers, and children took on a unique responsibility that afternoon. Some thirty pairs of eyes and hands leafed diligently through Sunday-school and church papers, hymnbooks, Bibles, and program materials. During the afternoon phone bells rang, warning that time was running out.

At about 7:15 p.m. cars began to arrive at the door of the little white country church on the hill. Eager, smiling occupants greeted one another.

The pastor appointed both chorister and chairman upon arrival, then set to work arranging the various parts into a balanced program. No one knew just where he or she would fit into the hour. The chorister announced a hymn, and everyone united in singing.

Psalms 23, read by a small girl, was given an interesting Indian interpretation by her brother. A sixth-grade boy presented a Bible "match-it" quiz to be answered spontaneously from the audience. Paragraphs from an article on "Prayerlessness," followed by a short prayer by an adult, stimulated our thinking. "Two Little Ladies to Work for Jesus" was the testimony in song by two fourth-grade boys, followed by a poem, "I Will Grow Like Jesus Grew," read by a junior. Two high-school girls sang "Whispering Hope."

From the monthly booklet printed by the Prairie Bible Institute in Alberta, Canada, an adult read a touching story of Norwegian persecutions during the last war. "In the deafening darkness of the night, women, whose husbands had been earlier dragged away by their enemy, were now forced out of their homes, destitute, carrying weeping, half-asleep children to boats at the river's edge. Thence they were carried into the blackness of the unknown future. Those who knew God in a personal way huddled together at one end of the boat and sang out across the black waters, 'The Name of Jesus Never Fades.'"

With grateful hearts in our well-lighted church we united in singing "Blessed Assurance, Jesus Is Mine."

A teen-age boy conducted a lively "Bible Names" quiz. Anyone recognizing the character according to the clues given, popped up with the name.

Testimony time brought forward a

half-spent man whose recent conversion to the Christian faith gave him a humble zest to share his new joy. For twenty-five years he represented the Canadian Police Force, wearing at their command the police uniform and helmet. Now, having laid aside the old garment, he bears with love and liberty the "Helmet of Salvation" and the Christian garment. He made this startling statement: "During the twenty-five years of my service on the Police Force of a large Canadian city, I was never once invited to church by anyone, not once." He stood before us, a man of commanding stature, bowed with unashamed tears, requesting "Brethren, will you pray for me?"

Most appropriate closing remarks came from the father of a newborn son, challenging us with this comparison: "Just as our children are eager to spring to the side of the new baby to do anything he might need to have done, so we Christians should be pricked to helpfulness for those who are newly born into the kingdom of God."

Would you like something new, something different on a Sunday evening? Does your pastor need a change or rest? Why not try a sparkling potluck service? The Living Bread may become more precious if the group breaks it in unison. And your church house may truly become *Bethel*—the place where you can see God face to face.

Bothwell, Ont.

"Not by Might, Nor by Power"

By STANLEY C. SHENK

There is might and there is power apart from the Holy Spirit. So said the prophet Zechariah in the Old Testament. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." Sometimes we forget where our basic power comes from. We find *might* and *power* in good company, travel, great music, books, and education, and if we are not careful, we tend to substitute this kind of *might* and *power* for the basic power that comes alone from the Spirit of the Lord. I once talked to a young man in a large Eastern seminary who admitted that he was a worse preacher than when he had entered the seminary. As we tried to analyze his problem, he came to see that his decline in effectiveness had come because all unconsciously he had begun to depend on his seminary training more than upon knee-action and the power of the Spirit. This is no plea for the abolition of friends, travel, great music, good books, and Christian education. It is a reminder that the *might* and *power* that come from these things are not in themselves our basic power and that they have their true place in the work of God only as they are used in connection with the power of the Spirit.

West Liberty, Ohio.

It Happened —

FIFTY YEARS AGO

(From HERALD OF TRUTH, Jan. 29, 1903)

We have an evergreen school. Our average attendance last year was 75 [Olive, Elkhart, Ind.].

The Sunday school is "evergreen," continuing the whole year round. The average attendance is about 75 . . . with about 12 teachers [Blooming Glen, Pa.].

Jan. 11 the new meeting house in the Stahl district [Johnstown, Pa.] was opened for worship. Bro. Noah H. Mack of New Holland, Pa., preached. . . .

(From HERALD OF TRUTH, Feb. 5, 1903)

The opening services in our new meeting house were conducted by Bro. Geo. R. Brunk. . . . The service was attended by over 500 people [Windom, Kans.].

A Bible conference was held at the Folk meeting house [Springs, Pa.] from Dec. 22 to 27, with M. S. Steiner, Noah Mack, S. G. Shetler, L. A. Blough, A. D. Martin, Paul Whitmer, and Aaron Loucks as instructors.

Bro. — frequently spoke to his family of the importance of being sure that a person is dead before burial; accordingly after the service [funeral on the 22nd], there being so little change visible he was taken back to the home where he was kept till the 24th, when his body was laid to its last resting place. . . .

Governor-elect S. W. Pennypacker [a member of the Church of the Brethren] of Pennsylvania is said to have returned the passes for 1903 sent him by the railroad companies. He says he does not want to be under any obligations to any corporation.

In That Day

By Edna C. Schlosser

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels.—Malachi 3:17.

Jesus Christ has shed His blood

On that cruel tree.

There He suffered, bled, and died

That we might go free.

Oh, that we may hear His voice,

And His will obey.

Then His jewels we shall be

In that day.

In that day, in that day,

Then His jewels we shall be,

In that day.

Lederach, Pa.

The Responsibility of the Mennonite Church Toward the Jew

By J. L. Stauffer

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Rom. 1:16.

I say then, Hath God cast away his people? God forbid. . . . God hath not cast away his people which he foreknew.—Rom. 11:1, 2.

For centuries the Christian Church has either been neglecting the Jew or doing the work of the Lord backwards. Years ago I learned that one denomination had 899 missions and only one to the Jew.

Paul, the apostle to the Gentiles (Acts 9:16), always observed the order of Jew first and then the Gentiles. Christ, when He came to earth, had the same order in His ministry. Today the Jew is not only not first, but last if at all, in the evangelistic thinking of Christendom. But how about the thinking of the Mennonite Church? Does the Jew fare any better in our mission program? After over four hundred years of history, we have barely made a good start in carrying the Gospel to the "lost sheep of the house of Israel."

Let us observe some facts regarding the Jews that will help to show our responsibility toward this ancient people.

The Life Standards of the Jews

While the Jew has been scattered throughout the world, yet the influence of the Mosaic law still persists in this people. No other nation had such high standards of life. Their children are diligently schooled in the Old Testament and the result can be seen in the fact that few Jewish children come under the jurisdiction of the juvenile courts and few men become entangled with the law of the land. The Jews are not an illiterate people. It is not uncommon to find those who can speak fluently in a number of languages.

The Jews Were God's People in Old Testament Times

God's dealings with the Jew have been different from those of any other nation. Ps. 147:20. While they rejected their Saviour when He came, yet God has not cast them off any more than He has other Christ rejecters. The Apostle Paul denies that they have been castaway, because he was one of them and he was called and saved by the grace of God. He also makes it clear that in his day there was a remnant of saved Jews in the Christian Church.

When God divided up the nations of the earth (Deut. 32:8), He took into

consideration the children of Israel before they were, and reserved a land for them. Space fails us to note the various prophecies that are associated with the land, the city, and the people. While they are at present a scattered people and the veil of unbelief is upon their heart, yet it is not forever, for God will take away the veil and remove the blindness that is upon them. Faith in the Lord Jesus Christ is essential, and the Gospel must be presented to them. II Cor. 3:14-16; Rom. 11:25. During this present time a Jew can be saved like any Gentile. God is no respecter of persons. If the veil is removed from the Jewish hearts en masse, it will be because the Christians have brought the Gospel to them.

The Christian Owes a Debt to the Jew

We owe everything we have in the way of Gospel light to the Jew. All of the prophets and the apostles were Jews. All of the writers of the books of the Bible were Jews with the possible exception of Luke. Our Lord Himself was a Jew of the tribe of Judah. Mennonites are known as people who pay their debts, but we have no reputation for paying our Gospel debt to the Jew as yet.

The Jews Are Not Pagans

We take the Gospel to the pagan people of the earth. The Jew accepts the Old Testament, which was the Bible that our Lord used while on earth. The Jew believes in the coming of the Messiah, but they do not believe He has come as yet. Their leaders have led them astray in the interpretation of their prophecies. The Jew has also been prejudiced against Christianity because of a spurious Christianity that has persecuted him to the death in the centuries past. It is up to genuine Christians to display the real spirit of the Gospel toward this ancient people that is in such spiritual need.

The Jew Is Open to Teaching

The Jew is open to teaching because he realizes that something is wrong somewhere. The terrible persecutions during World War II cause him to seek an explanation for the experiences of his people. His own religion does not bring peace to his soul and yet he sees nothing satisfying in popular Christianity. In fact, many of the modern Christians have no interest in the salvation of the Jews and it does not take a Jew long to sense it. Because of the persecutions endured by the Mennonite Church in the past, we are peculiarly fitted to express sympathy with the Jew in his persecution and rejection and point him to the

Christ of Calvary as the satisfying One who alone can meet their soul cry and need.

They Are Here Among Us

God has sent millions of Jews to America. While they now have an organized nation of their own, yet the American Jews are evidently not too much interested in migrating while they are free to enjoy the privileges of this nation. Why not take to them the hope of a heavenly country through Christ which means so much to us and for which Abraham looked? The expense of laboring among the Jews would be no more costly than a city mission.

There Is No Language Difficulty

Our missionary witness in India, China, Japan, Puerto Rico, South America, and Africa requires the learning of a language and living in a strange land. The Jew in America understands English, and when tactfully approached, is ready to hear what we have to say.

They Are Included in the Great Commission

Jesus said: "Go ye therefore, and teach all nations." Since many professed Christians hate the Jew, cannot we as a non-conforming, nonresisting, and noncompromising people take the Gospel to this neglected people who gave us our Saviour and the great apostles of the early church? Is not our responsibility heavy because the Jew can lay no persecution to the door of the Mennonite denomination? The early church was all Jewish in the beginning and it was difficult for Jews to see how Gentiles could be saved. Now it is turned around and the church is primarily Gentile and most Gentiles cannot see how a Jew could be saved. The Jew hates nominal Christianity because it hates him. The awful persecution in some European countries against the Jew was done in the name of Christ. It remains for people who believe in the Gospel of the grace of God that teaches love toward all men to demonstrate their love toward the Jew of the twentieth century. An orthodox Jew said to the writer a number of years ago: "I tell people there are no real Christians anywhere outside of the Mennonites, Dunkards, Amish, and River Brethren, because they alone seek to teach and live the truths of the Scriptures."

Harrisonburg, Va.

An Ordination at Chambersburg

By HARVEY D. MARTIN

On Thursday morning, Jan. 1, 1953, the earth was covered with a blanket of new snow. On this beautiful morning an inspiring ordination service was held at the Chambersburg Mennonite Church.

Seven brethren were in the lot, namely, Norman Lehman, Arthur Lehman,

Reuben Eberly, Blain Horst, David Eby, Omar Martin, and Marlin Frey. There was an overflowing crowd when the service was opened by singing "Come, Gracious Spirit, Heavenly Dove" and "Prince of Peace, Control My Will." Several other selections were sung and during the last song Deacon Ira Eby led the class to the front seat.

As a devotional lesson Bishop Moses Horst read the account of our Lord sending forth the seventy in Luke 10. Bishop Amos Horst led the congregation in a verse of "Above the Trembling Elements," and then brought a message from Acts 14:19-23. He also referred to Num. 27, where God took Moses on the mountain and showed him the promised land but he was not permitted to enter. He mentioned Moses' concern that God would set up a leader over Israel, inferring that it is still important to set up godly leaders in our churches. He gave a wonderful message on the responsibilities of a minister and also the duties of the people to the minister.

The ministering brethren from the Chambersburg congregation gave testimonies. Bro. David Kuhns referred to the ordained man as no longer his own but God's and the church's. The congregation was led in prayer by Bishop Richard Danner. Bishop Amos Martin read Acts 1, the Scripture which teaches the using of the lot.

The seven books were taken out by Brethren Amos Souder and Reuben Martin, who placed the lot and sealed the books with rubber bands. They were then placed on the table in front of the pulpit. The spirit of reverence was keenly felt as the congregation knelt in silent prayer asking God to reveal the man whom He had called. Then the books were chosen one by one.

Bro. Amos Martin opened the books and the lot was found in Bro. Omar Martin's book. He then laid hands on him and ordained him to the ministry of the Gospel as the audience sang "Pour Out Thy Spirit from on High." Bro. and Sister Martin received greetings of welcome to this new work. The closing benedictory prayer was pronounced by Bishop Harvey Shank.

Bro. Martin preached his first sermon on the following Sunday evening. He first made an appeal to the people that the work of the church does not only rest on the shoulders of ordained ones but on every Christian. Although not everyone can preach or teach, all can pray. He especially urged young people to live their lives so that they will be ready to meet God when He comes. He used II Pet. 3:9 as his text, using some Bible examples to show that God's Word is sure and that God is very long-suffering, warning the sinner over and over. He closed with the thought, "Do we have a vision of the end of the two roads, the broad and the narrow ways?"

May the Lord continue to bless and

guide Bro. and Sister Martin as they go forth in His service.

Chambersburg, Pa.

Who Are They?

By RUTH PEACHEY

The mailing list of the Mennonite Students' Fellowship of Philadelphia carries about 70 names. About five sixths of these people are Mennonites with the remaining one sixth divided about equally between General Conference Mennonites and Brethren in Christ, plus a few other interested persons. Adding to the list wives or husbands of people in the group brings the total population to about 90. There is a continual fluctuation in the individual members due to students graduating, students from nearby schools affiliating in the city, new students, etc. There is a net increase of about 15 to 20 this year over last year.

Areas of study or work include music, medicine, nursing, law, art, English, physics, theology, Bible school, upholstery, dentistry, medical technician, library science, education, telephone operator, secretarial work, and home economics. Some of these fields are represented because people who studied in Philadelphia have remained in the city or near by for employment. Others are wives or husbands of those currently in school.

In spite of the relatively large number on the list, any one meeting of the Fellowship is not likely to be attended by more than forty to fifty persons, due to irregular tight schedules, frequent difficult examinations, hospital duty, employment to help pay for schooling, etc.

Meetings are held monthly. A committee has been appointed to plan the programs this year. It consists of John M. Grasse, Chm.; Ruth Peachey, Sec.; Donald Minter; Mildred Rosenberger; Alvin Zeiser; and Emory Swartzendruber. This committee was also assigned the task of formulating a suggested outline of what the group would like to see established as a student center in Philadelphia. This outline has been presented to a committee, appointed by the Executive Committee of the General Council of the Board of Education, for the purpose of studying the need for and the possibility of establishing such a center. The committee consists of Noah G. Good, Richard Detweiler, and Melvin Lauer. Two additional members have already been or are soon to be appointed to this committee. We students have very much appreciated the concern and interest of the committee and are grateful for the interest of the church in our work.

Because we spend many hours sitting in classes or working in laboratories, and are usually compelled to live by alarm clocks and bells, we like to vary the type of programs used in our meetings. We

have a speaker to discuss some pertinent subject one month and have an informal program of fellowship, discussion, and getting acquainted the next. A student center would provide a permanent convenient place to hold meetings, as well as a place where smaller groups could meet on their own for recreation, fellowship, dates, or discussion.

Speakers or devotional leaders this year have been Paul Verghese, Milton Brackbill, and Chester K. Lehman. Scheduled for future meetings are Lawrence Burkholder and J. D. Graber. A panel of six members of the group are scheduled to discuss the subject, "Does a Conscientious Christian Have Leisure Time?" at the next meeting, February 7. Albert Meyer is chairman of the panel.

Probably anyone actively working in a constructive vocation or avocation is usually busy. Students have a factor of urgency added to their being busy in the form of examinations, dead lines, volume and quality of work to be turned out, on which the rest of their life is pivoted. Many times the balance swings almost too much for the comfort of those being thus weighted. The concentration required to retain one's equilibrium on such a balance cannot help narrowing our immediate interests and concerns (more than may be healthy) to our several little worlds. Many times we cannot attend church services, perhaps we tend to forget the significance of some problems or activities in our home churches, we may neglect letter writing, or lose contact with old friends. We would not excuse ourselves. It requires conscious effort by the students to make a healthy adjustment to these sometimes disturbing situations. But we hope that these adjustments which we make will not be interpreted as lack of interest in home community and church life on the students' part.

An understanding attitude by folks at home can be a large factor in some students' success or failure, scholastically and spiritually. We invite the church to pray for us and for those whom we influence daily. Consistent daily living among students and faculty of secular schools is probably just as definitely "full-time Christian service" as are the types of work which usually go by that name.

Philadelphia, Pa.

Time

By HENRY ZIEGLER (98 yrs. of age)

Backward, turn backward, O time in thy flight . . .

Yes, but time when it is past will never turn back again. It passes on, minute by minute, hour by hour, and day by day, and can never be recalled and lived over again. When we think back over our yesterdays we see many mistakes and sins we have committed. We would glad-

A Prayer for This Week

O God, Father of our Lord Jesus Christ, the great Shepherd of the sheep. We approach Thy throne of grace to thank Thee for the many privileges Thy children enjoy. We rejoice to be able to worship and adore Thee in this our country, unmolested and undisturbed.

Help us to demonstrate to the powers that be, through purity, holiness, and true adoration, that we appreciate these blessings. Grant that the religion we possess may be "pure and undefiled" through victorious living.

We pray for those of Thy children in other lands who do not enjoy religious liberty because of world-wide conditions. May they, too, live such a life that the governments under which they live may be convinced of the reality of their faith in the Lord Jesus Christ.

Help them and us to fully understand that in this world we shall have tribulation, but in spite of that, concede to us contentment, good cheer, and hope.

O our Refuge in time of trouble, hear us and grant us these petitions through Jesus Christ our Lord. Amen.

T. K. Hershey.

ly have time come back so that we could avoid those things. Neither can we erase them from our memory and forget them, nor does God forget them. Amos 8:7 says, "The Lord hath sworn . . . Surely I will never forget any of their works." See also Hosea 8:13; 9:9. God will remember those sins against us at the day of judgment if not repented of now while we have time in which to do it. How merciful God is to forgive our sins and remember them no more against us!

We cannot live the tomorrow today, nor can we be sure of ever seeing the tomorrow, for many die so very suddenly they have not even time to say, "God be merciful to my soul." Might not such a thing happen to you or me? Most certainly, for we are altogether in God's hands and power. Then let us be wise and do as Jesus said in Matt. 6:33, "Seek ye first the kingdom of God, and his righteousness." And do it now, for today is the day of salvation. We have no promise of tomorrow. I believe He means we should do the most important things first, and what can be more important than our salvation? Why be so negligent about the best thing that can ever happen to us? The greatest calamity that could possibly happen to any one of us would be to open our eyes in hell as did the rich man we read about in Luke 16. If we are lost it is not someone else, but ourselves.

How our ministers should be con-

cerned and burdened about their flock, warn them, and teach the plan of salvation. They should make it so plain that all can understand that God said the sinner shall surely die. It is a mystery to be explained, for many do not understand it. I fear too many feel safe if they belong to some church and try to be good. I often think of the great amount of preaching that is done in the world today but most of it is too general. It doesn't seem to hit any one particularly and people soon forget. When the Apostle Paul spoke before Felix he made him tremble as he reasoned of righteousness, temperance, and judgment to come. But he said, "Go thy way for this time; when I have a convenient season, I will call for thee." It does not say that he ever called, but he hardly forgot. Later Paul preached to King Agrippa, who admitted that almost he was persuaded to be a Christian. In I Cor. 9:26 Paul writes, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." We would not say that two men were fighting if they just beat the air and were very careful not to hit each other. Too much of the preaching in the world today is like that kind of a fight. I believe the time has come that preaching should be more as the prophets of old spake, as the Lord told them, regardless of what the people thought. The coming of Christ and judgment is near according to the signs of the times. Then there will be time no longer. But we must all come to the judge to receive our reward according to our works. But the Lord is gracious and righteous and gives each one sufficient time to repent. He is all-wise and knows who will sometime repent, and who will never repent if he had ever so much time granted him.

Therefore, each of us has time enough given to us, and if we don't improve it and are lost it will be our own fault. The Bible is full of warnings. Let us heed them and be wise. I thank God that He has spared my life for nearly a century that I may add to these warnings.

Columbiana, Ohio.

For Study

By TITUS LEHMAN

Divine revelation and church history are as a great, sparkling diamond illuminating man's spiritual world. Christian sects in varying proximity to the light behold its unfading wonder. Each is so fascinated by the celestial glow, the magnificence of the facet before it that it is gradually overcome by a nearsightedness such as will not permit one step of withdrawal for a wider view lest the beholder lose the customary, however nearsighted, vision.

Let us step back farther than we have thus far dared and find a new perspective from which the doctrinal and practical emphases of our persuasion may be re-evaluated so that our profession of faith,

Prayer Requests—

Pray for our Mennonite broadcasts, as they herald the Gospel over all the world.

Pray for necessary funds for the Jewish Center to be established in Washington, D.C., where Bro. and Sister Isaac Baer and Bro. and Sister John Sensenig are to take up full-time Jewish evangelism.

Pray for the Lord's leading in the location and development of a Center in London, England.

Pray for the annual meeting of the Mennonite Publication Board to be held at Scottdale, Feb. 18, 19. Pray that the most effective means may be discovered for meeting the unprecedented opportunity to spread the truth by literature.

Pray for the workers at the East Bethel Mission, Greenville, Va., a new work sponsored by the Springdale Church at Waynesboro, Va.

(Requests for this column must be signed.)

of love, of peace, and of the simple life may not be blurred by contradictory everyday living.

The following questions represent some important concerns which today await resolving by brethren who it is believed are finding places in an increasingly united Mennonite Christian front.

What is our official position and teaching regarding stewardship?

How much do we love first our own, then the world's poor, homeless, and sick?

Is feetwearing more important than inviting the poor, the lame, and the blind to our feasts? Luke 14:12-14.

How much do we love the spiritually benighted?

Are we not losing New Testament nonresistance?

Are pastoral care and individual confession necessary?

What is the price of having too few trained and few retired ministers? (Recent statistics may tend to reduce the concern of the brother who speaks a "hope that we are done with the idea that anyone can pick up a Bible and teach it. Much sooner let anyone pick up a knife and practice surgery.")¹

What kind of church government is best suited to a Christian brotherhood?

Why do many Mennonite parents accept the emphases of public school education?

¹ Lehman, C. K., "Significant Developments and Future Outlook of Eastern Mennonite College," *Christian Monitor*, Sept. 1951.

Philadelphia, Pa.

TAKE HEED (Continued)

and holy living, it is not of God. "Do not be led away by diverse and strange teachings, for it is well that the heart be strengthened by grace (not talk about grace), not by foods which have not benefited their adherents."

We must beware of the leaven of the scribes and the Pharisees and the Sadducees and the Herodians. Jesus commanded that. But are not all these parties dead and gone? Yes, of course. No one admits he is a Pharisee today. Modern Pharisees may call themselves fundamentalists, separated Christians, holiness people. How shall we recognize the moderns who follow the traditions of the Pharisees? By their fruits. The Pharisees kept traditions of men and ignored the great commandments of God. So do these moderns. The ancient Pharisees loved money and did not like Jesus' teaching about money. So do the moderns. They hold to commandments of men: don't drink, don't smoke, don't gamble, don't use make-up, don't dance. And they ignore such commands as: "Sell your possessions and give alms. . . . Do not be anxious saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' . . . Do not lay up for yourselves treasures on earth." They often emphasize tithing; and they always neglect the greater things of the law such as justice and mercy and love toward God and neighbor. They are confident they are God's people because they have beautified the outside of their lives. But inside they are full of rottenness, gossip, jealousy, covetousness, and other wickedness. Recognize who they are, and beware of the leaven of their teaching.

Who are the modern Sadducees? The liberals and high church people. They have watered down the Word of God and are ignorant of the Scriptures and the power of God. They are the kind of people who live for this world and feel at home in this world. They are not preparing themselves for the other world. We must beware of their leaven, also.

Who are the modern scribes? They are the "reverend clergy." They are the ones who bear the religious titles that Jesus warned us against. "Don't you be called Rabbi," He said. The word "Rabbi" was rightly used by Jesus' disciples in addressing Him. But we are not to be called Rabbi, which is interpreted Teacher or Doctor. Anyone today who takes grand religious titles to himself or gives them to others is condemned by this command of Christ, and is following the tradition of the scribes. Incidentally, there was no Old Testament command forbidding the use of the title Rabbi. But neither had God given it to the scribes. They took it to themselves, or accepted it from men. And Jesus condemned them for that. How much greater must be the condemnation of so-called Christians who accepted titles in contempt or ignorance of the word of the Lord. They not

only violate the spirit of His commands; they violate the very letter of Christ's law. These men accept the worldly standards of the scribes. Prophets of God and teachers who have the gift of teaching by the Spirit are not recognized by them. They recognize formal schooling in theological schools, such as the ancient scribes received. The best of them honor the former prophets of God who are dead and buried. And they will gladly build their tombs and write books about them. But they do not preach like them. They accept as their theological and spiritual "fathers" the scribes who persecuted God's prophets. Jesus warned us to beware of such teachers. For they do not enter God's kingdom themselves by the narrow way of Christ. Nor do they want others to go in by the narrow way that leads to life.

What Is Christ to You?

By Rose Magines

What is Christ to you?

Just a good luck charm

To be taken along

To ward off harm?

When to His throne

You do advance,

Do you hope He hears

Your prayers—by chance?

What is Christ to you?

Just a crutch or cane

To help you along

When tired or lame?

Do you live your life

By chance or guess,

And then blame God

For your distress?

Why not make Christ

Your all, your life,

And live for Him,

Come peace or strife?

He gave His all;

Can you give less?

He then your life

Can truly bless.

La Junta, Colo.

Jesus also warned us against the leaven of Herod. That is politics mixed with religion. Herod was a political power, and he had followers who sought religious ends by political means. Many moderns get mixed up in politics, and try to build a kingdom of God that is of this world. Jesus taught of a kingdom that is not of this earth. And to that kingdom we belong; and for that kingdom we pray and work and hope. Beware of getting mixed up with worldly powers and political movements. Our citizenship is in heaven.

These are not all the teachings that we must beware of, by any means. But we must obey our Lord's command con-

cerning these different types of teaching. It is better not to listen to more of it than we have to. But if we do listen, let us by all means take heed what we hear. If we sit like empty sponges, open-minded and uncritical, we will certainly be deceived and led astray from the truth.

Sometimes it is good to review basic Christianity in order to apply the truth to particular problems. In the case of false teachings this is especially true.

When we read or hear atheistic teaching we do not need to evaluate every argument before we reject it. We judge that all is false or misleading where the foundation is false. And atheism can be overthrown by one simple argument. "Every house is built by someone; the maker of all things is God." No house is ever built by chance. Chance is inferior to man as a creator. Therefore it is reasonable to believe that this universe was not created by chance. No Christian has a right to take seriously the philosophy of an atheist like Nietzsche, because God is living, and the truth is not without atheism.

With agnostic philosophies it is not that easy. Agnostics are slippery and hate truth. They conform their theories, often enough, to modern science. And that makes it difficult to answer them. But we must distinguish between the science that produces cars, atom bombs, and medicines, and the science that theorizes from agnostic premises. Evolution is based on agnostic philosophy, and is therefore a stumbling block to Christians. But we know that the truth is not with agnostics. Creation came either by chance or design. And it is unreasonable to suppose that the story of creation by God must be in harmony with the atheistic theory of creation by undirected and uncontrolled forces. Atheists must defend their theory of evolution by proving creation by chance is not merely possible but probable or certain. And they are still trying to prove it possible. Advocates of theistic evolution must show that it is reasonable to believe God created all things in the way they say He did. But many of them bring in God merely to bolster their weak theory of creation by natural selection. Shall we believe the God of this great universe is only a servant of natural forces and not their Master? No Christian is that foolish. But it is easy to become confused by agnostic teachings if we ignore the fundamental issues. Compel agnostics to choose. The truth is either with atheism or with God. One or the other. If they love truth they will choose the most reasonable faith. For it certainly makes a difference to an honest man whether God made us or not. If it makes no great difference to the agnostic, he is either an atheist or a truth-hating fool.

When we listen to teachers who are atheists or agnostics we must recognize their viewpoint and beware of their teaching. The college student who lets agnostic teachers interpret the facts of

history or science to his immature mind is almost certain to become an agnostic in his thinking. A man with red or green sun-glasses sees a world that is all red or all green. An agnostic mind interprets and evaluates facts in harmony with his personal philosophy of life. So does an atheist, or a Christian. If we are to take heed what we hear, we must certainly think twice before we sign our lives over to some school that wants to educate us. If the teaching is not based on faith in God and in Jesus Christ it is anti-Christian. Jesus said, "He who is not gathering with me is scattering."

When we read so-called "secular" magazines we must take heed what we hear. Some articles are written by atheists, some by agnostics, some by believers in God. That is true of the *Reader's Digest* and *Saturday Evening Post*, for example.

If we think it right to read things in these magazines, we must remember to take heed what we hear.

To love the Lord with all our minds is certainly not a part-time thing that we can forget when we apply our minds to secular studies and business. As we grow in Christ and learn to keep His commandments better, we will conform our minds more to the mind of Jesus. But even today we must love the Lord with all our mind and not leave God out of any of our thinking. And when we listen to people, read newspapers, magazines, and books, and hear a multitude of voices clamoring for our time and attention, we must apply this command of Christ in our everyday hearing and thinking. "Take heed what you hear!"

Staten Island, N.Y.

TEACHING THE WORD

Plan Now for 1953 Summer Bible School

By C. F. YAKE

Secretary, Summer Bible Schools

This is the signal flashed across land and sea to everyone interested in more Bible teaching to more children in 1953. While it is directed especially to district summer Bible school secretaries, it is nevertheless directed also to every other person who has any responsibility for promoting a summer Bible school.

How shall this be done? The briefest answer I can give you is to purchase a superintendent's manual accompanying the *Herald Summer Bible School Series*. If you have this copy, you have in your possession the information to plan summer Bible school and to promote whatever organization is necessary for summer Bible school when school days are over for the children and vacation days entice them. What the annual report will indicate concerning the 1952 summer Bible school remains to be seen, for at this date of writing I do not yet have the reports from all the district secretaries. However, the interest apparently was widespread and keen. More Herald Summer Bible School materials were sold this past summer than any previous summer. If this is an indication, then the summer Bible school outreach was also larger than any previous year. The one indefinite factor is that denominations other than our own have been using these materials so extensively that it is difficult to conjecture just how many of them were used in our own schools. As soon as all of the reports are in, the tabulated summary will be published. In the meanwhile, every district secre-

tary should be promoting summer Bible schools for the summer of 1953. What should be done?

In the first place, every district secretary should distribute a letter to every Sunday school and congregation in his district calling attention to the importance of planning now for next summer's school. This letter should contain information which he feels will be helpful for doing this, besides an offer to serve at any places where his help may be desired. After all, a personal contact is better than a letter.

In the next place, it will be very profitable if a district conference can be planned. The Christian Educational Cabinet may want to give consideration to a week-end conference at some central place and invite all the congregations and Sunday schools to see that responsible individuals attend. This should include all those who participate in the operation of a school. The program should deal entirely with summer Bible school, and should touch such phases of the work as need the chief emphasis. Here again the superintendent's manual will provide valuable information in planning the program.

In addition to a district conference or instead of a district conference, encouragement should be given to having congregational conferences or institutes. Several congregations and Sunday schools may arrange to have a joint meeting at a time most suitable to all concerned. Such a program will likewise cover the most important phases of summer Bible school work which seem to need the greater emphasis. There is no reason why such a conference cannot in a general way cover all phases of the work. At least by providing appropriate discussion periods, opportunities will be made

available for the discussion of questions which seem to be the most perplexing.

One of the most important ways of promoting summer Bible school is by means of a local workshop. A workshop can be planned by one congregation or Sunday school, or it can be arranged conjointly by a number of churches. It is also possible to arrange a district workshop, provided the district does not extend over too wide a geographical area. In such a case, if desired, area workshops can be planned in a district. Each one of these area workshops could then be attended by those who can most conveniently reach such workshops. However, regardless of what particular kind of workshop is held, the most important factors are the planning of the workshop and preparation for it. A few suggestions may be in order.

The program committee responsible for planning the workshop should first of all give careful study to the general plans. When this general plan has been determined, the next important task is securing workshop leaders or a teaching staff. Leaders for the various age levels will be necessary. If personnel is limited, then the number of staff members necessary are: preschool, primary, junior, intermediate, youth, and administration. If an adult section is also desired, a leader must be provided. If a workshop is to be conducted in a more specialized manner, then staff members will need to be selected for the following: nursery; kindergarten; grades one and two; grades three and four; grades five and six; grades seven and eight; grades nine and ten; adults, if desired; and administration. This coverage will provide for the need of teachers in these various areas as well as for the needs of the supervisors who may have responsibilities in such areas.

Of course, it is understood that it will be well to have demonstration classes, if at all possible, in each one of these areas sometime during the workshop period.

To be worth the effort, a workshop dare not be too short. From Friday evening through all day Saturday and Sunday is a splendid week-end period. Friday evening can be utilized to get the work under way through a public message. On Saturday all-day workshop activities can be promoted in the various areas; on Sunday the morning message should be on promoting Bible teaching, while the Sunday-school hour can be used as a workshop by having the staff members visit the various classes and later give reports of their observations. On Sunday afternoon, workshop features are continued and on Sunday evening concluding public program features should be given. Some plan of this sort will be found very profitable. Of course, in each instance the workshop will need to be planned and conducted according to the local circumstances.

(Continued on page 140)

FAMILY CIRCLE

My House

By Stella Wenger Good

I would keep my house always neat,
Yet common enough that little feet
Are always welcome there;
I want my family and friends to come
Whenever they will, and feel at home
And all its comforts share.

I care not for marks left on the door
Nor for a bit of dust upon the floor;
Forgotten soon are these.
But the pleasant hours we spend
When in converse and song our voices
blend
Leave hallowed memories.

Oh, yes, I want my house to be
A center of hospitality
Where love and brotherhood
Bless all who enter in its door
And leave an impress evermore
That is for good.
Dayton, Va.

Report on Births

By AMMON KAUFMAN

Births reported in the GOSPEL HERALD during the fourth quarter of 1952 total 453, of which 224 were males and 229 were females. Six sets of twin sons, two sets of daughters, and one of a son and daughter were reported—one set for every 50 single births. Five children were adopted.

Births by states, provinces, and foreign countries: Pennsylvania, 162; Ohio, 60; Indiana, 39; Illinois and Iowa, each 29; Michigan, 15; Virginia and Oregon, each 14; Maryland, 12; Kansas, 11; Nebraska, 7; New York, Delaware, Minnesota, Idaho, and West Virginia, each 4; Colorado and North Dakota, each 3; Oklahoma, Florida, Missouri, Washington, South Dakota, Kentucky, Wisconsin, and Montana, each one; Ontario, 19; Alberta, one; Saskatchewan, 2; Switzerland, Italy, and East Africa, each one; place not given, 2.

Names: Given names numbered 176 for males and 173 for females. Most frequently used were (male) Eugene and Lee, each 14; David, 13; James and Jay, each 11; (female) Ann, 29; Marie, 21; Jean and Kay, each 14; Ruth, 12; Louise and Mary, each 11. Family names numbered 253. Leading were Martin, 20; Miller, 19; Yoder, 15; Weaver, 9; Hostetler, 8; Hershberger, 6; Gingerich, Hochstetler, King, and Zehr, each 5.

Births by months:

	Fourth Quarter	For Year
January	0	154
February	2	143

March	1	142
April	0	162
May	1	147
June	0	150
July	10	157
August	49	186
September	114	147
October	149	170
November	118	172
December	9	149

453

1879

The year 1952 reports 284 more births than last year, or 1879, an average of 5.15 per day. (National number is over 5000 per day.) Of these, 956 were males and 923 were females; 35 sets of twins, or an average of one set for every 52 singles.

No births were reported on May 8, July 17, and September 15. Days with only one birth were March 10, April 1, 5, 21, May 28, June 9, 14, July 26, September 9, and December 7. Twenty days reported 2 each, while 44 reported 3 each. Holidays reported, New Year, 3; Easter, 6; Fourth of July 3; September 11 (my birthday), 6; Christmas, 6. Days with 10 or more births were July 20, 14; May 15, 13; November 20, 12; March 22, April 6, August 25, and November 3, each 11; July 16, August 28, September 12, October 17, 26, 31, and November 11, each 10.

Names reported most during the year were (male) David, 68; Lee, 65; Eugene and James, each 60; John and Ray, each 57; (female) Ann, 109; Marie, 73; Elaine, 61; Jean, 60; Kay and Louise, each 42; (family) Miller, 87; Yoder, 76; Martin, 59; Weaver, 32; Kaufman, 28; and Hostetler, 25.

The largest family reported was twelve children.

Davidsville, Pa.

Report on Marriages

By AMMON KAUFMAN

For the year 1952 the GOSPEL HERALD reported 674 marriages, of which 429 were performed in churches, chapels, or school chapels. These marriages were performed by 302 bishops and ministers. One marriage reported did not name the minister. Henry Yantzi led with 15 marriages; J. Paul Graybill, 14; Homer Bomberger, 12; Paul R. Miller, Mahlon Witter, and Moses K. Horst, each 11; Elmer G. Martin, 10; Simon Gingerich of Iowa, Amos S. Horst, Ira A. Kurtz, and Samuel L. Schultz, each 9; 162 officials officiated at one marriage.

Marriages by months:

January	33
February	29
March	54
April	47

May	47
June	100
July	35
August	71
September	83
October	69
November	43
December	59
No date given	4

June 7 reported 19 marriages; September 6, 16; June 14 and 21, each 13; March 15, 11; October 11, 10; June 1, August 16, September 27, and October 4, each 9; 129 days reported no marriages and 99 days reported only one. September had only 3 days without a marriage and June missed 9.

Marriages by states, provinces, and foreign countries: Pennsylvania, 235; Ohio, 87; Indiana, 67; Iowa, 26; Illinois, 22; Oregon, 19; Virginia, 18; Maryland and Michigan, each 17; New York, 11; Kansas, 10; Nebraska, 9; California, 7; Florida, Montana, and Minnesota, each 5; Delaware and Missouri, each 4; Oklahoma and Colorado, each 3; Arizona, North Dakota, Idaho, Kentucky, and Texas, each 2; Wisconsin, Tennessee, Arkansas, New Mexico, and Mississippi, each one; Ontario, 62; Alberta, 5; Saskatchewan, Puerto Rico, India, and France, each one; place not given, 14.

Davidsville, Pa.

Our Departed Loved Ones

By AMMON KAUFMAN

The fourth quarter of 1952 the GOSPEL HERALD reported 137 deaths, of which 68 were males and 69 females, plus 8 stillborns. Among these were one bishop, 3 ministers, one minister's wife, and one minister's widow. Six deaths (all males) reported were caused by accident.

The total of ages was 8360 y. 11 m. 6 d., or an average of 61 y. 10 d. Sixty-eight exceeded threescore and ten.

Deaths by states, provinces, and foreign countries: Pennsylvania, 35; Ohio, 27; Indiana, 22; Iowa, 10; Illinois, 7; Maryland, 5; Nebraska, 4; Virginia and Michigan, each 3; Missouri, 2; Oregon, New York, Oklahoma, North Dakota, Minnesota, Montana, and Arizona, each one; Ontario, 9; Saskatchewan and Alberta, each one; and Korea, one.

Tabulation of ages:

	Fourth Quarter	For Year
Under one year	6	30
1-9	6	26
10-19	7	20
20-29	1	18
30-39	6	16
40-49	7	26
50-59	13	55
60-69	25	88
70-79	36	155
80-89	27	134
90-99	3	22
	137	591

(Continued on next page)

TO BE NEAR TO GOD

Sunday, February 15

The stone which the builders refused is become the head stone of the corner.—Psalm 118:22. Read Psalm 118:19-29.

"He came unto his own, and his own received him not. But as many as received him, to them gave he power [authority] to become the sons of God . . ." Legalistic builders shunted Christ aside as unqualified material. But God's purpose is not thwarted. He has become the headstone of the corner. He occupies the place of highest importance. Man can never remove Him. To refuse Him His place is to refuse God's way. Recognizing Him, all of life falls into purposeful position and we become "lively stones" in a righteous and enduring kingdom.

Monday, February 16

And he saith unto him, Friend, how earnest thou the bitter not having a wedding garment? And he was speechless.—Matt. 22:12. Read Matt. 22:1-14.

The scene was the wedding supper. Wedding garments had been provided. Here was a man without one. To others he might have made excuses. He might have rationalized his actions. But before the king he was speechless. God provides salvation. He lays down the conditions. We may excuse ourselves before others. We may rationalize our failure to receive. But we will stand before the King someday, speechless. "Wherefore . . . brethren, give diligence to make your calling and election sure."

Tuesday, February 17

For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding.—Prov. 2:6. Read Prov. 2:1-9.

"The world by wisdom knew not God." Worldly wisdom has always enslaved men. It has put them out of reach of true wisdom. Jesus said, "I thank thee, O Father, . . . because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Peter, uncouth, untrained, a humble fisherman, had the wisdom that God gives. He was wiser than the educated men of his day. He had knowledge and understanding from the Lord. In a day when men stress learning let us not forget to keep close to the fountain of truth, for "the fear of the Lord is the beginning of wisdom."

Wednesday, February 18

My son, despise not the chastening of the Lord; neither be weary of his correction.—Prov. 3:11. Read Prov. 3:11-20.

I do not chasten the children who live across the street. They are not mine. But I must sometimes chastise my own. They are my responsibility. Have you experienced God's chastening? Take heart! It is a guarantee of sonship! He loves you. He would correct and strengthen you. Do not rebel. "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Thursday, February 19

Give me now wisdom and knowledge . . . —II Chron. 1:10a. Read II Chron. 1:7-12.

God asked Solomon to make a request of Him. Solomon chose unselfishly. His request for wisdom and knowledge came from a sincere desire to fulfill his responsibility before God. God granted his petition. Solomon was to lead a people notoriously rebellious. But he did not waver. We too have difficult circumstances and obligations. Let us not ask for personal ease, but for wisdom and knowledge, intelligently to fulfill what God asks of us.

Friday, February 20

Charity [Love] never faileth.—I Cor. 13:8a. Read I Cor. 13:8-12.

Prophecies fail. Men fail. Nations fail. Inventions fail. All fail through imperfection. Material things fail and must be replaced. But no failure is possible and no change necessary in perfection. "Love is of God" and so is perfect. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." "Beloved, let us love one another . . ."

Saturday, February 21

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!—Rom. 11:33. Read Rom. 11:25-36.

It seems presumptuous to attempt an explanation of this verse. God is so infinite, so completely wonderful that we stand agape, in utter awe of Him. But that need not cause you despair. He is great but is also good. He is righteous but also merciful. He who upholds all things by the word of His power will whisper His peace into your trembling heart. Listen! "The secret of the Lord is with them that fear him; and he will show them his covenant."

—Raymond L. Kramer.

FAMILY CIRCLE (Continued)

The totals for the year were 309 males and 282 females. There were 3 bishops, 10 ministers, 5 deacons, 31 accidental deaths, and 18 stillborns. Of the 591 deaths, 309 exceeded the threescore and ten years. The average age was 61 y. 9 m. 20 d.

Deaths by months:

	Fourth Quarter For Year	
January	0	45
February	0	56
March	0	51
April	1	43
May	4	43
June	2	43
July	4	54
August	13	43
September	39	54
October	42	54
November	30	53
December	2	49
No date given	0	3
Davidsville, Pa.		

HOW JESUS ANSWERED QUESTIONS

Sunday School Lesson for February 22

(Matthew 22)

Our lesson opens with a council meeting (v. 12). Who was holding the council? What was the discussion? What had lately incensed these enemies of Jesus? They had heard the parables Jesus told: that of the two sons, the wicked husbandman, the marriage supper, and the man who entered without the wedding garment. Just how had these stories condemned them?

Decision of the meeting was that they would try to entangle Jesus. According to 21:46 the Pharisees feared the multitude. They must turn the multitudes against Jesus. If they could get Him to say something that would turn the multitudes, they would have gained their point. Consider the three questions.

Question one. Not the Pharisees themselves but their disciples put the question. Maybe Jesus would not suspect these men. They began with hypocritical compliments. What was the question? How did they aim to entangle Jesus with this question? They would either bring Him into contempt with His own nation or with the Roman power. But did they? Notice Jesus' first word of answer. Jesus can see through man, all his motives and schemes. Why did they marvel at Jesus' answer?

Question two. What was the significance of the fact that the Sadducees asked this question about the resurrection? Surely this question would baffle Jesus. But no, He just pointed out their ignorance of their own Scriptures. What astonished the multitudes?

Question three. A legal expert now puts a very difficult question. Who could tell of the 613 commandments which was the most important one? Jesus could and did. He gave the foundation principles of all laws in His kingdom. It was even in their Scripture.

While the Pharisees were gathered together Jesus asked them a question. Did He just want to tangle them to return it for tat? Was it not rather to show them how very elementary was their understanding of their own Scriptures? Surely they were greatly defeated. They would have to use some other method than questioning to catch Jesus. He was too wise for them.

The questioning ceased. The council had been discomfited.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

The revivalists placed stress on the doctrine that all men are equal in the sight of God. . . . The preachers sought to reach all classes of men; slaves as well as masters; poor as well as rich; ignorant as well as learned; . . . Thus revivals were a great leveling force in American colonial society; they sowed the basic seeds of democracy more widely than any other single influence. —Sweet.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

The Illinois Mennonite Nurses Association is offering \$150 financial aid to a Mennonite girl who is needing assistance to enter nurses training.

"THE GOSPEL HERALD comes into nearly every home in the church. Read its interesting and informative features. See the church at work throughout the world. Notice the column of needs 'Your Treasurer Reports' and also 'Bibles for Russia.'"—Freeport, Ill., Church Bulletin.

Bro. Theodore Martin is on a 90-day furlough from I-W service at Central Farm, Ellicott City, Md., on account of an accident his father suffered at Hagerstown, Md.

The Frazier, Pa., congregation is considering building a new church.

Bro. B. Charles Hostetter and the Mennonite Hour chorus conducted a radio rally at the Guernsey Shores Pavilion, east of Lancaster, Pa., on the afternoon of Jan. 25.

The Hess congregation, Litz, Pa., is conducting a series of Saturday night prayer meetings for revival. These will be followed by a series of meetings conducted by Alvin Martin, Terre Hill, Pa., March 1-15.

Beef and broth canned by the Wayne County, Ohio, relief committee in January, amounted to 4600 cans, about 4½ tons.

Canton Bible School students gave a program at the Molly Stark Sanitarium on Jan. 20.

Illustrated talks on the world conference and the Palestine trip were given to the Midway congregation, Columbiana, Ohio, by Eugene Yoder, Streetsboro, Ohio, on Jan. 31, and by the Linder sisters, Louisville, Ohio, on Feb. 7.

Two new members were received into church fellowship by water baptism at the Midway Church, Columbiana, Ohio, on Jan. 11.

Bro. John L. Harnish, Eureka, Ill., who is giving Scripture sketch sermons and chalk talk messages in various churches, recently filled appointments at Roanoke, Ill.; the Home for the Aged, Eureka, Ill.; Bethel, Chicago, Ill.; Centennial Chapel, Secor, Ill.; Cullom, Ill.; and Metamora, Ill.

Johanna Sutter, a German girl who worked for MCC in Bad Duerkheim, Germany, for three years, spoke of her work there to the MYF of the Clinton Frame congregation, Goshen, Ind., on Jan. 30.

Bro. John F. Garber, Alma, Ont., is conducting a teacher training class each Tuesday evening at Moorefield, Ont.

Two languages were used in the special service held at Elmira, Ont., the afternoon of Feb. 1. Preaching was in German and special singing in Russian.

Sister Maude Swartzendruber, on sabbatical leave from her work at the La Junta Mennonite School of Nursing, is studying nursing service needs of patients according to the following schedule: Feb. 3-7, Mennonite Home for the Aged, Eureka, Ill.; Feb. 9-13, Mennonite Old People's Home, Rittman, Ohio; Feb. 15-20, Eastern Mennonite Home, Souderton, Pa.; Feb. 25-28, Weaver's Convalescent Home, Goshen, Ind. During these periods she would also be available for conferences and meetings relative to nurses training and would be happy to meet prospective nurses. She can be contacted through the superintendents.

Sister Viola Good and quartet from Goshen College were at Roanoke, Ill., on Jan. 18, in the interests of the new girls' dormitory and the kitchen.

Bro. Harold S. Bender, Goshen, Ind., spoke in the chapel service at Bethany Biblical Seminary, Chicago, Ill., Feb. 7.

I. V. Naprash spoke concerning conditions in Russia in both morning and evening services at the Plain Church, Lansdale, Pa., on Jan. 25. In the afternoon he spoke in the Russian language to displaced persons at the Finland Church.

"The Messenger" is the title of a publication by the youth of the Mennonite Church in Saginaw, Mich.

The date for the Annual Ministers' Week at Eastern Mennonite College has been changed from the fourth week of February to March 9-12.

Bro. Floyd Steckley, Beaver Crossing, Nebr., conducted a singing school at the Lakeview Church, Milford, N. Dak., Jan. 18-25.

Bro. Kenneth Good, Elida, Ohio, spoke on the subject of divine healing at the Pleasant Hill Church, Sterling, Ohio, on Feb. 5.

Fifty used song books are wanted by the Lyndon Mission, Lancaster, Pa. The Church and Sunday School Hymnal or Life Songs No. 2 are preferred. Contact David Groff, R. 4, Lancaster, Pa.

Bro. Lawrence Brunk, Denbigh, Va., spoke at the Tuttle Avenue Church, Sarasota, Fla., on Jan. 20.

The youth fellowship of the Monterey congregation, Bird-in-Hand, Pa., conducted the service at the Congregational Mennonite Church, Marietta, Pa., the evening of Feb. 8.

Bro. Nelson King, Fairpoint, Ohio, expresses sincere thanks for the response to the appeal for a home for the motherless children, in the Dec. 16 issue of the GOSPEL HERALD. There were 28 responses. They came from the following states: Pennsylvania, Kansas, Nebraska, Indiana, Michigan, New York, Virginia, Maryland, and Ohio. May the Lord bless all who were willing to share their homes with these unfortunate children. They have been placed in a fine Christian home in Holmes County, Ohio.

Bro. David M. Weaver, deacon of the East Chestnut Street Church, Lancaster, Pa., de-

(Continued on page 140)

Calendar

Christian Day School meeting, Glasgow's Mennonite Church, Lebanon, Pa., Feb. 14, 1953.

Christian Life Conference, Ontario Mennonite Bible School, Feb. 17-19, 1953.

Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953.

Annual Ministers' Conference, Iowa-Nebraska District, Beemer, Nebr., Feb. 19, 20.

Christian Life Conference, EMC, Harrisonburg, Va., Feb. 21, 22.

Ministerial meeting of Lancaster Conference, Strasburg, Pa., Feb. 25, 26.

Ministers' Week, E.M.C., Harrisonburg, Va., March 9-12.

North Central Ministers' Conference at Sheldon, Wis., March 10-12.

Southwestern Pennsylvania Ministers' Meeting, Belleville, Pa., March 13, 14.

Conrad Grebel Lectures on Christian Stewardship, Kidron, Ohio, March 18-22.

Conference on Christian Community Relations, Martins Church, Orrville, Ohio, March 20, 21.

General Council of General Conference, Chicago, Ill., April 9, 10.

Annual meeting of the Illinois Mennonite Mission Board, Morton, Ill., Church, April 17, 18, 1953.

Semi-annual meeting Commission for Christian Education, Millard, Nebr., April 24, 25.

Annual Meeting Ohio Mennonite and Eastern Am. Joint Conference at Pike, Elida, Ohio, May 26-28.

Annual meeting Mennonite Youth Fellowship, EMC, Harrisonburg, Va., June 12, 13, 1953.

Annual meeting Mennonite Board of Missions and Charities, EMC, Harrisonburg, Va., June 15-16.

Louisville Mennonite Camp, Mt. Pleasant, Pa., American S. S. Union, June 22-26.

Boys Camp (ages 8-13), June 27-July 3.

Girls Camp (ages 8-13), July 4-10.

Junior High Camp (boys and girls 13-15), July 11-17.

Senior High Camp (boys and girls 15-18), July 18-24.

First Family Week, July 24-31.

Writers' Conference, July 27-31.

Missionary Bible Conference, July 31-Aug. 3.

Music Week, Aug. 4-7.

First Young People's Institute, Aug. 8-14.

Second Young People's Institute, Aug. 15-21.

Second Family Week, Aug. 22-28.

Annual meeting Southwestern Pennsylvania Conference, at St. John's, Johnstown, Pa., Aug. 29-30, 1953.

Annual Indiana-Michigan Christian Workers' Conference, Fairview congregation, Fairview, Mich., Aug. 18-20, 1953.

Mennonite General Conference, Kitchener, Ont., Aug. 28-30, 1953.

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Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. George R. Brunk conducted week-end meetings at the Mennonite Home Mission in Chicago, Jan. 31, Feb. 1.

Bro. and Sister Wilbert Lind and son Daniel, missionaries to Italian Somaliland, arrived safely on the field on Jan. 16 and are living temporarily in the Croce del Sud Hotel, Mogadiscio.

Bro. Elton Bomberger, missionary to Ethiopia, arrived safely on the field to take up his work as maintenance man at the Mennonite Hospital in Nazareth. He will also teach crafts to the boys in the Dresser school at the hospital.

Bro. and Sister Henry Becker and family and Sister Rhea Yoder, missionaries to India, have arrived safely in New York for a furlough in the United States. Sister Yoder will make her home with her sister and father at 916 Wilson Ave., Goshen, Ind.

The ordained ministers of the Mennonite Church of India with headquarters at Dharmatari held a retreat at Kanker, Jan. 26-29. Bro. P. J. Malagar, who spent several years in the United States as a student, has charge of the work at Kanker.

Representatives of the historic peace churches in India met at Raipur for a Peace Conference, Jan. 29-31. Bro. Milton Vogt, Bihar, is secretary of the conference, and the brethren E. Pershadi and Wilbur Hostetler represent the Mennonite Church of the Central Provinces.

The Emperor of Ethiopia, Haile Selassie, visited the mission school for blind boys in Addis Ababa for the tenth time in the last six months on the day after the Ethiopian Christmas. During his visit the boys participated in a gift exchange, and one of them read a letter of appreciation for what has been done for them written in Braille by their blind teacher who teaches them music, Amharic, and Amharic Braille.

Bro. Clayton Keener, director of the Ethiopia Mennonite Mission, began a series of sermons on Daniel with the boys of the school for the blind in Addis Ababa recently. Bro. Keener writes: "They enjoy the Bible stories, gospel singing, and devotional periods each morning and evening. The work continues to be interesting and challenging. There are problems to be solved . . . but we are accepting the promise of II Cor. 12:9a."

The annual conference of the Mennonite Church in India held Jan. 1, 1953, authorized the organization of a congregation at Kanker and made plans to establish congregations in Raipur and Rajnandgaon. Many Mennonite members have gone to the latter two cities in search of industrial employment. Thus the church moves from the country to the city.

The brethren J. D. Graber and J. B. Martin

of the Mission Board Executive Committee met on Jan. 30 with representatives of the Mennonite Crusaders' Club, Harrisonburg, Va., who operate the Mennonite Hour radio broadcast, regarding co-operation and further expansion of radio evangelism in the Mennonite Church.

Word has been received from India that Bro. M. Sukhlal, pastor of the church at Balodgahan, has suffered a stroke affecting his right side. May we remember him in prayer.

Bro. J. D. Graber, Elkhart, Ind., participated in the evening service of the Morrison's Cove Mennonite Church, Martinsburg, Pa., on Feb. 1, speaking on the mission program of the General Mission Board.

Our missionaries in Japan have recently had published John C. Wenger's tract, "Who Are the Mennonites?" Bro. Carl Beck wrote that the introduction and the translation into Japanese was done by Araya san and Tanase san, two Japanese young men, members of the Mennonite Church at Kushiho. Pray that this effort on the part of our missionaries and their co-workers to provide literature in the Japanese language may bear fruit to the glory of God.

A Women's Missionary meeting will be held at the Prairie St. Church, Elkhart, Ind., at 2:30 p.m., Sunday, Feb. 15, in keeping with the theme for the Women's Day of Prayer. Sister Ida Hostetler, former missionary to India, will be the speaker.

Our missionaries at Obihiro, Japan, request prayer for a former drunkard who has accepted Christ as Saviour and received relief from the terrible temptation to strong drink.

The YPCA Missions Committee at Hesston College and Bible School, Hesston, Kans., is sponsoring a study of the foreign missions of the Mennonite Church during the second semester of the school year. Studies on rural missions and city missions were sponsored by the committee during the first semester.

Bro. Nelson Litwiller, missionary on furlough from Argentina, spoke at the North Goshen Mennonite Church, Goshen, Ind., on Sunday morning, Feb. 1, and at the final session of the Christian Life Conference at Goshen College, Sunday evening, Feb. 8. He will also serve on the Ministers' Week Program at Goshen College, Feb. 11-13.

Bro. Samuel Miller, missionary recently returned from the Argentine Chaco, spoke at the Olive Church, south of Elkhart, Ind., both morning and evening, Feb. 8. Bro. and Sister Miller are scheduled to speak at the Prairie St. church, Elkhart, on Sunday evening, Feb. 15. The Millers are now living in the Dwight Y. Ehret residence, R. 3, Goshen, Ind.

Bro. James Lark will spend Feb. 8-22 in the Virginia Conference district in the interests of the Chicago Bethel Church building program. Bro. Lark's schedule is as follows: Feb.

Your Treasurer Reports

Over the past week end I had the privilege of visiting the Kansas City Children's Home. This was my first opportunity to see this home since the building was remodeled this past summer. The changes made possible through this remodeling and addition to the original building have certainly made a significant change in the facility and service which can be rendered in this home. We are glad to report that these changes now meet specifications of the Kansas authorities and it is hopeful that an increasingly valuable service can be rendered through this institution.

The work on this building was completed even though funds were not immediately available. In order to completely cover construction costs we are in need of about \$10,000 in contributions. It is hoped that these funds can be obtained before the end of our fiscal year. Therefore, we would again like to make an appeal for contributions to be directed for the Building Fund of the Kansas City Children's Home.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

8, a.m., Fentress, p.m., Denbigh; Feb. 10, Lyndhurst; Feb. 11, Waynesboro; Feb. 13, Dayton; Feb. 15, a.m., Weavers, Harrisonburg, p.m., Chicago Ave., Harrisonburg; Feb. 17, Lindale; Feb. 18, Mathias, W. Va.; Feb. 19, Broadway; Feb. 22, a.m., Ft. Seybert, W. Va., p.m., Broad St., Harrisonburg.

Sister Margaret Kreider, Richmond, Va., spoke concerning her work among the Jews in that city to the Georgetown congregation, Washington, D.C., on Jan. 25.

Bro. Calvin Redekop, recently returned from relief service in Europe, spoke at Pigeon, Mich., the week end of Feb. 8.

Bro. J. N. Byler, MCC director of foreign relief, spoke to the Gospel Cheer Band of the Mt. Joy, Pa., congregation on Jan. 15, concerning the needs in Korea.

Bro. Frank Byler, on furlough from Argentina, will speak at the Howard-Miami Church, Kokomo, Ind., on Feb. 20.

Bro. Irwin Schantz writes from Minnesota: "Our winter Bible school has just closed and we are hoping to enter the Canadian work more permanently. We have just received our private pilot license so we will be able to fly unrestricted in Canada. We need your prayers to sustain us as we fly these many miles of isolated country."

The service unit working on the construction of the Prairie View Hospital at Newton, Kans., gave a program at the Pennsylvania Church, Hesston, Kans., on Feb. 8.

The Congo Inland Mission was presented to the North Lima, Ohio, congregation in pictures by H. A. Driver, Wauseon, Ohio, secretary of that mission.



The Calvary Hour Quartet serving with Bro. Lester Hershey during 1952 on his Spanish radio broadcast. Left to right—Clair Hoover, Lawrence Greaser, Delmar Byler, and Timman Hersherberger. Hoover, Byler, and Hersherberger are service workers.

Serving Puerto Rico Through Direct Evangelism:

At Pulguillas

If you should leave the La Plata Valley on a hot day (as I did) and travel the half-hour trip to Pulguillas, you would immediately notice how much cooler it is there. Pulguillas is situated much higher than La Plata and has many trees. As you drive up the steep driveway you will see the clinic building, the new three-room school, Doris Snyder's "casita" and Pastor Hershey's house. As you get to the top, you will notice another "casita," which is empty now, and two more concrete houses.

The schoolteachers, Carol Glick, Anna Kay Massanari, and Gladys Widmer, live in one, and the other is the home of Elmer Springers. Between Doris Snyder's house and the school is another concrete structure, the bottom of which is a double garage, and the top a kitchen and dining hall for the school children. Then, if you follow the sidewalk on the far side of Hershey's house and go down a steep hill, you will come to the church. This whole area, with its lovely green lawns, trees, and other tropical vegetation, looks like a small paradise to us continentals.

On Christmas of 1945 Paul and Lois Lauver arrived in Puerto Rico to take charge of the mission work at Pulguillas. At that time there were no buildings on the Mission's ten-

acre tract which had been donated by a wealthy landowner and friend of the La Plata Project. A temporary house was built for the Lauvers until a hurricane-proof one could be constructed. The first services, attended by 70-90 people, plus numerous dogs, cats, and goats, were held in the garage.

In the summer of 1946 a temporary church was built. By this time the Elmer Springer family had arrived to take over the construction work and business end of the mission program. In August, 1946, Bishop S. C. Yoder conducted the first baptismal service, at which time five men were received into church fellowship.

Today Bethany, as the church is named, has a beautiful hurricane-proof building. Besides having a seating capacity of 250, this building houses the studio for the radio program, La Hora del Calvario, which Lester Hershey conducts. Membership at Bethany is now 65, with an average attendance of 128.

There is a beehive of activity at Pulguillas throughout the day and half the night. On Monday evening the continentals gather for an English prayer meeting. On Tuesday at 1:30 p.m. women's meeting is held, at 4:00 p.m. the young converts' class, at 4:45 p.m. the older converts' class, and at 7:00 p.m. Christian Endeavor. Thursday is supposed to be free. Friday at 7:00 p.m. is the time for Bible study and prayer meeting. On Saturday night young people's meeting, fathers' meeting, and boys' club are all held at the same time. This way the fathers can bring their children to the services and then fel-

lowship among themselves. On Sunday preaching service is conducted at 9:00 a.m. followed by Sunday school and converts' class. At 7:00 p.m. another preaching service is held.

Besides these regular services, the pastor and other workers carry on work at different outposts. The largest of these stations is Coamo Arriba, which is now really an organized congregation with 13 members and an average attendance of 49. The first service was held at Coamo Arriba by Lester Hershey in March, 1950. Later a house was rented for holding services—this same house and land later being bought by the church. Today a cement block meetinghouse is under construction. The new building will have a special room for holding clinics. On Oct. 21, 1951, the first seven members were baptized by Bishop T. H. Brenneman.

Since there are no roads leading into the valley, Lester Hershey rides his horse into this community every Tuesday afternoon for visitation and an evening service. On Friday the people hold their own prayer meeting, but on Sunday afternoon someone from Pulguillas goes down to preach. Lydia Rodriguez has been going down on Saturday afternoon and Sunday to help with home visitation.

Just across the mountain from Coamo Arriba is a community called Pedro Garcia. Regular services are being held here and progress is being made. The average attendance is about 22. Lester Hershey is in charge of this work also.

One of the problems of the rural churches is that families are continually moving to town. A number of families left Coamo Arriba and Pedro Garcia to move to Coamo. Lester Hershey has gone to visit them and hold services in their homes. As friends and neighbors were invited to these meetings, the attendance grew; now every other Wednesday night services are held in Coamo for these people.

Another important part of the mission program is the Bethany Christian Day School at Pulguillas. This school began in September, 1948, with 35 pupils in the first and second grades and plans to expand to the sixth grade. Beulah Litwiller Gonzalez and Mrs. Elmer Springer were the first teachers. For a schoolhouse the original church building was walled in, and the schoolroom equipment was made by a local carpenter. Today the school has a new, three-room hurricane-proof building which was finished in 1951. Carol Glick is now principal, with Anna Kay Massanari and Gladys Widmer completing the staff. Doris Snyder supervises the kitchen, which takes half her day. The rest of her time is spent in visitation and caring for her two children. Today the school has 83 pupils, is fully accredited, and includes all six grades. A small tuition fee is charged the pupils.

As mentioned before, Elmer Springer came down with his family to direct the building program and act as treasurer for the mission program. There are always buildings to build and repair. This work, with his routine duties as treasurer, keeps Elmer pretty busy.

Other American families attending the Pulguillas church should be mentioned. Just

across the road and up the hill live Lawrence and Annabelle Greaser with their four small sons. Lawrence operates the farm owned by Dr. George Troyer. Chickens, coffee, bananas, and other products are raised. Lawrence also serves as church chorister, a member of the La Hora del Calvario Quartet, and is active filling speaking engagements.

Dr. and Mrs. Earl Stover, with their three children, live in Aibonito, where Dr. Stover has his dental office. His services to the mission and unit personnel, as well as to the Puerto Rican people, are invaluable. Dr. Stover teaches the men's Sunday-school class at Bethany.—Delmar Byler, in Rio La Plata.

At La Plata

Almost everyone is aware that the Menonites came to La Plata as a relief unit during World War II. Early in 1947 Lester Hershey came to start the first organized church, for which a building had already been built. While the service program had been active in speaking and working in "the name of Christ," interest and conviction were being aroused in the hearts of many. Several were waiting for the first opportunity to make public confession of Christ and be baptized. At the first baptismal service, held in October, 1947, seven people were baptized. Today the church has 63 baptized members. Sunday-school enrollment is 72.

Preaching services are held on Sunday at 9:00 a.m. followed by Sunday school. A one-half hour prayer meeting is held immediately preceding the Sunday evening service. On Wednesday night the converts' class meets, with the weekly Bible study following. The Christian Endeavor on Friday night is a weekly service mainly for young people. Once a month this group meets for a social hour. Women's meeting is held every other Saturday afternoon. Recently the women have been piecing together quilt blocks made from donated feed sacks in their homes. They then bring the assembled quilt to women's meeting where everybody joins in knotting the quilt.

John and Bonita Driver are in charge of the mission work in the La Plata area, with Paula Santos assisting as missionary.

One day in 1947, as Lester Hershey was trying out a new horse, he happened onto a trail leading to barrio Rabanal de Cidra, a 45-minute horseback trip (as a lady "drives" a horse) from La Plata. Here seemed to be fertile soil for a new work, and meetings were begun. As interest grew, a permanent meeting place was needed, and in 1948 a group of interested Christians from Morgantown, Pa., financed the building of the cement church now in use.

Clinics were at first held in the church building, but nurses Linda Reimer and Marjorie Shantz asked for a small frame building to be built beside the church. Since the girls had been spending one or two nights a week up there (the rest of their time at La Plata), they had found it necessary to keep house in the church also. Thus, the new little clinic building was a double blessing; now they kept house, worked, and slept in the "casita." As the work grew, the girls spent more and more time at Rabanal, until finally they divided their time equally between Rabanal and La Plata. Their work in midwifery was a strong contact point for giving the Gospel witness in that area.

Today Rabanal is an independent church with a membership of 32. Until 1953, John Driver is responsible for the work here. The schedule of services is as follows: worship service at 9:15 Sunday morning, followed by Sunday school; children's meeting Sunday afternoon; preaching service every other Sunday evening; women's meeting every other Monday afternoon; young people's meeting on Monday evening, and prayer meeting on Tuesday night.

On the Cayey Road, about three miles from La Plata, is an old house which was kindly offered for use as a meeting place in 1950. Here is the Penon mission outpost of the La Plata Church. Robert Yoder is superintendent of the Sunday school which meets on Sunday afternoons. Average attendance is about 25-30. Bill and Thelma Swartzendruber and Paula Santos also assist in the work here. Thelma and Bill help in the Sunday school,

and with Jim Snyder's aid, hold boys' and girls' clubs on Saturday mornings. On Monday evening preaching services are conducted by either John Driver or Fidel Santiago. A converts' class precedes this service.

A fairly new outpost of the La Plata Church has been established in barrio Salts. Here John Driver holds regular Saturday night services, and Paula Santos is in charge of a Bible class on Saturday afternoons. Since opposition to this work is strong, attendance remains low.—Ophia Sevits Snyder, in Rio La Plata.

At Palo Hincado

I wish you could all come to visit the church at Palo Hincado. If you were to drive from La Plata it would take you about 45 minutes to drive the 22 miles to the church. The road has the usual number of curves, about 25 in every mile, but the beautiful green hills and palm trees keep one from thinking about the curves.

Until leaving for a year's furlough in August, 1952, Wilbur and Grace Nachtigall were the workers in this area. They had gone there in 1949 to co-ordinate the early beginnings made by the occasional evangelistic services and visitation. Today the church has 26 baptized members, but the average attendance is 92.

Arriving at the church, one may hear recorded singing by the Goshen College chorus coming over the loud-speaker, accompanied by loud jazz coming from the store next door. People will be coming from three directions to attend church because the church is located on a T in the road. Preaching services followed by Sunday school are held on Sunday morning, and another preaching service preceded by Bible study on Sunday night. Wednesday night is the time of the weekly prayer meeting and Saturday night the young people's meeting. The Palo Hincado Christians take a very active and interested part in the work of the church.

(Continued on page 137)



The Penon Sunday School in 1950. Bro. and Sister John Brandeberry, Middlebury, Ind., service workers, were assisting with the Sunday school at that time.



The building in which the Penon Sunday School is conducted is located just above the La Plata Valley on the main highway from San Juan to Ponce.

Missions Editorial

Quarreling Christians

The new revised version of the Bible has generated controversy among Christians. Recently the new version was denounced as a "work of Satan" by Carl McIntire of Collingswood, N.J., at a mass rally of 2,000 people in Denver, Colo. McIntire is president of the International Council of Churches and founder of the American Council of Churches which sponsored the rally.

The American Council of Churches strongly opposes the National Council of Churches of Christ which sponsored the new version. McIntire's charges that the revision is a result of radical, pro-Communist ideas in the constituency of the NCCC would be difficult to substantiate. His assertion that the new version is an unholy book, the work of Satan and his agents, borders on sacrilege, to put it mildly.

Luther A. Weigle, chairman of the revision committee, earlier indicated in Denver that the sale of 1,600,000 copies of the new work since its release the last of September, attested to its wide acceptance by Christians. McIntire replied that 50,000 preachers belonging to NCCC had gone to their pulpits and arranged mass meetings to sell the new edition. He further indicated his approval of the burning of a page of the new version by a minister at Rocky Mount, N.C.

We are not attempting to defend the new version or the NCCC, or to find fault with the ACC. However, any thoughtful Christian must be deeply disturbed by the whole controversy and the resulting irresponsible statements of certain Christian leaders and ministers of the Gospel.

If we truly believe that the Bible is the Word of God, then we will also believe that the Holy Spirit will protect it from perversion today just as in the past. We will certainly not make God's Word the center of controversy. McIntire promised his audience in Denver that a series of rallies would be held across the country on Jan. 30, 1953, to protest against the new version.

What must nonbelievers think as they watch this melodrama performed by Christian actors? How atheists must rejoice to see Christians quarrel about the book they have always denied! Where is Satan's hand more evident, in the revision or in the unchristian charges against the revision?

If Christians are busy quarreling about a version of the Bible, they will not have time to preach the Gospel in keeping with the great commission, nor will their preaching be ac-

ceptable to thoughtful nonbelievers. This must please Satan no end.

God save us from carping criticism and teach us to practice Jesus' method of showing fellow Christians what we consider error in their lives.—L. C. Hartzler.

Relief and Service News

MRC Weekly Notes

Voluntary Service

Delores Roth, Deer Creek, Ill., began voluntary service at the Mennonite Service Center, East Lansing, Mich., Jan. 20. She will assist Bro. and Sister Joe Freyberger, leader and matron of the I-W unit at East Lansing. Personnel are needed in the following locations:

1. A builders unit of 8 I-W men for the Harrisonburg, Va., Home for the Aged. Both skilled and unskilled men are needed. Beginning date, May 1, 1953.

2. A builders unit of 2 or 3 non-I-W men at Calico Rock, Ark., for the mission church. Beginning date, Feb. 15.

3. City missions VS units where non-drafts and women can help with the work in the homes and fit into the other programs involved.

It is becoming increasingly clear that voluntary service provides opportunities for self-giving which ordinary I-W service opportunities lack. The satisfactions of clearly church-related services, the joys of living in a group dedicated to a common vision, the release from financial worries, all continue to make a VS experience a high point in a Christian's life.

D. J. Mishler, Personnel Director in the Relief and Service office, has invited the following volunteers to the Feb. 4-13 orientation school: Eldon Bontrager, Thomas, Okla.; Paul Conrad, Orrville, Ohio; Ida Habermehl, Kitchener, Ont.; Mary Ann Herschberger, Detroit Lakes, Minn.; Grace Knecht, Kitchener, Ont.; Bro. and Sister Alvin R. Miller, Etna Green, Ind.; Louise Miller, Hollsopple, Pa.; John Rheinheimer, Goshen, Ind. Miriam Renno, Belleville, Pa., who has been serving for several months at the Mission Board headquarters, will also participate.

Stella Yoder, Wooster, Ohio, secretary in the office for Service and Relief, is back on duty after a week's absence due to illness.

Alma Bechtel, Hespeler, Ont., kindergarten teacher in the Mathis, Texas, Service Unit, has returned to Mathis after having been detained at home following Christmas vacation due to the illness of her mother.

I-W Services

A unit home for the I-W men serving in Kansas City, Mo., has been purchased in Kansas City at 2744 Holmes Ave. Bro. W. R. Herschberger, Area Administrator for I-W Services, will be working on arrangements for

that center and men who are serving in Kansas City may get in touch with Bro. Herschberger at Garden City, Mo., for information.

MCC Weekly Notes

Two More Workers Sail for Europe

Two more workers—one to serve as a matron of a PAX unit in Germany and the other to work as a member of the team in Basel, Switzerland, adapting American religious education material for the use of European children—sailed from New York City Jan. 29.

Susan Willms of Coaldale, Alta., will be assisting with matron duties for the PAX men at Backnang, Germany, for about a month. Then she will be the matron of a new PAX unit to be opened elsewhere.

Currently there are 41 PAX men in Germany constructing refugee housing. According to tentative plans another group of PAX men will be sailing for Germany in April.

Hilda Carper of Oyster Point, Va., will be working with Norma Jost of Hillsboro, Kans., and her sister, Ruth Carper. They are working with several European Mennonites in translating and adapting American religious education materials which are being translated for the use of German, French, and Swiss children in summer Bible schools and Sunday schools.

This work stems from the relief ministry carried on by MCC. It goes back to the summer of 1950 when the first MCC vacation Bible school was held in the Kaiserslautern, Germany, neighborhood center.

No suitable teaching materials in the German language could be found. American materials were translated and used. The present work in Basel is a continuation of that beginning. Materials for various age levels and teachers are being adapted.

Shipping 77 Tons of Relief Materials

A total of 77 tons of relief materials including clothing, bedding, school supplies, and various foodstuffs are on the way to Austria, Germany, and Jordan.

The shipment to Austria includes 8 tons of clothing, bedding, school supplies, and soap and 4 tons of foodstuffs. These materials will be distributed in the Steiermark area.

Living in this area are many old people who have left their homes in Yugoslavia and Hungary and have no hope of resettling. They live in mountain huts or in camps described as being in "very deplorable conditions."

The need among many refugee families, especially widows with larger families, is also great. Arnold J. Regier of Winnipeg, Man., director of the Austrian work, has indicated. They receive little help from the government and the unemployment situation in Austria is especially acute during the winter months.

In addition to the Regiers other workers in Austria include Edith Kern of Jonestown, Pa.; Agatha Peters of Rosemary, Alta.; and John Harshbarger of North Newton, Kans.

The 8-ton shipment to Jordan includes clothing, sewing, and hospital supplies. Going to Germany are 16 tons of bedding and clothing and 41 tons of canned goods including beef, poultry, lard, pork, and cracklings.

Needy Christmas Children Appreciate Christmas Bundles

A newspaper in Kobe, Japan, told the following story in its Dec. 12 issue concerning the distribution of MCC gifts in a disaster area. Also included was a picture showing Harold Yoder, relief worker from Columbiana, Ohio, distributing gifts.

"There were 48 families, 182 people, who lost houses and furniture by fire that burned out the 2-chome Kotoo Cho, Fukiaiku, area on the morning of Dec. 6. The people were shivering in their temporary huts as the cold was getting very severe.

"MCC Osaka Social Welfare Center, 7 Kasugadoke Naka 6-chome, Konohana-ku, heard of this disaster and came to visit the scene with some articles of comfort. These goods were collected by helpful Mennonite children for poor children in different parts of the world.

"There were many items in the bundles including school supplies, towels, clothing, and toys. J. H. Yoder came with these goods and distributed them to boys and girls between the ages of 3 and 17. The children were very glad for these comforting presents."

VS Unit Opened at Maine General Hospital

The assigning of four of the seven members of the January orientation school to Maine General Hospital in Portland marks the beginning of a Voluntary Service unit there. The men will be filling positions as operating room technicians.

The unit will eventually be a 12-man one. The leader will be William Regheer of Inman, Kans., a member of the January school. The other members of the school who began work Feb. 3 are Robert Miller, Nampa, Idaho; Henry G. Penner, Lushton, Nebr.; and Maurice Slagell, Hydro, Okla.

Two other I-W men—Marlow Deckert, Dolton, S. Dak., and James Unruh of Galva, Kans.,—also joined the men. They did not attend the orientation school, however.

This work has been approved by Selective Service as an alternative service project. It consists of preparing patients for surgery and assisting physicians during operations.

Other men attending the school held at Akron headquarters Jan. 6 through 30 are Arlo Voth, Whitewater, Kans., and Leslie Wolfer of Portland, Oreg., assigned to Mississippi State Hospital at Whitfield. This unit was opened in January when five men of the December orientation school began work there.

The remaining member of the school, Vernon Pauls of McPherson, Kans., is on his way to Cuauhtemoc, Chihuahua, Mexico, where he will be teaching in a Mennonite elementary parochial school.

The next VS school is to begin Tuesday, April 7, and will run through Friday, May 1.

Released, January 30, 1953

MCC News Service
Akron, Pennsylvania

Women's Activities

It was with a lump in my throat that I filled in the last prayer request today for the 1953-54 Daily Prayer Guide. There were still some earnest prayer requests on my table. What will happen to them? After a bit of relaxation I had an idea; so you will be seeing some of these from time to time. We want to honor every prayer request, every item for praise.

Reading all the meditations on the Sunday-school daily readings was quite an experience, too. Twelve consecrated persons wrote those for us. You will be pleased with this addition to our Prayer Guide. From May to April you will find many gems of wisdom in the meditations. And, of course, you will want to follow daily the prayer requests.

Sister Mary Royer prepared the missionary book list for us this time with a new feature which adds interest. Many others have also helped in various ways in producing a good manuscript for the Prayer Guide. We appreciate this interest and encouragement. May God bless each one.

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Many of you have now read the prayers in the February issue of the Missionary Sewing Circle Monthly composed by our sisters in foreign lands. Several more came which will be published in the March issue of the Monthly. There will also be articles on relief activities in this issue.

You will be happy to know that our sisters in Central America are furnishing material for the April Monthly. We are sure that they will have some helpful information for us.

Mrs. Edd. Garber, president for the Iowa-Nebraska district, reports in the Missionary Challenge that their fall orders for needs from their different stations have all been placed among the circles in Iowa and Nebraska and that the circles are busily engaged in preparing the garments needed. They are preparing 120 Christmas bundles for the Navajo Indians at Grants, N. Mex.

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Mrs. Wallace Gascho, president of the East Union circle, Kalona, Iowa, writes that besides their regular monthly sewings, they have projects. The adult sewing had yarn for their October project which resulted in 324 skeins; their January project was yardage and amounted to 128 yards of material; through the sponsorship of their food committee, 2,240 cans of meat and lard were processed in the fall and sent in for relief.

We are happy to receive such reports. They are heart-warming and encouraging. They are proof of what willing hands can do.—Mrs. C. L. Shank.

PALO HINCADO (Continued)

Grace Nachtigall held regular women's meetings in the women's homes. The women helped each other with mending or whatever sewing they had on hand. Wilbur supplied recreation for the young people in the form of table tennis and ball games with the other Mennonite churches on the island.

The rug project is another interesting de-



Ruben Fuentes and the rug he finished. The figures on the rug represent a map of Puerto Rico, and inside the map is a representation of the Etema Mennonite Church at Pulguillas. The church is flanked by two palm trees.

velopment at Palo Hincado. Young people who are interested in going to college have a chance to earn money by making rugs. These rugs, usually made with a Puerto Rican design, have found a substantial sale in the States, where several interested people are selling them. Five boys and one girl are employed now, all with the desire to attend college.

Palo Hincado is the home church of the two boys who have become well known throughout Mennonite circles, both here and in the States, for their firm stand as conscientious objectors in the face of possible jail sentence. Through an appeal to the president of the United States, one of the boys has been granted his I-O classification; the case of the other is still pending.

Wilbur and Grace, with their four adopted Puerto Rican children, are now on furlough while Wilbur is studying in the seminary at Goshen College. It would be an inspiration to each of you if you could meet them while they are in the States. Their new home near La Cuchilla stands high on a hill, awaiting their return.

Elmer and Clara Springer are now living in the new house and have charge of the mission work during the absence of the Nachtigalls. Carol Glick, Anna Kay Massanari, and Lawrence Greaser, living at Pulguillas, also help with the work each Sunday.

About five miles from the Palo Hincado Church is La Cuchilla, a mission outpost also in charge of the Nachtigalls. One of the members from Palo Hincado, Angel Luis Miranda, takes active part in the work here. Average Sunday-school attendance is 21. Sunday school is held on Sunday afternoon, and prayer meeting and Bible study on Friday night.—Grace Bergey Brenneman, in Rio La Plata.

God has not different standards for those who go and those who stay.

Serving Christ in Prison

By NELSON E. KAUFFMAN

The following are excerpts from letters from our brethren in the Missouri State Prison, Jefferson City, Mo. They are presented here to encourage interested friends to remember them in prayer and with letters.

"I am thinking of all the dear brothers and sisters who sent me cards. People I never knew before made me feel as though I had always known them. Today we were given fruit and nuts and I know I am not worthy of even a slice of bread when I think of how I broke my country's laws and, most of all, God's laws all my life. I cannot write to all my brothers and sisters who wrote to me, but I can remember them in prayer. Words fail me and tears come when I think of how kind you have been to me. I pray that the love of God shown to me through all you brothers and sisters will reflect in me in some way that I will be a help to someone along my way."—Louie McDonald, No. 65409.

"I thank my precious Jesus for answering my prayers and that I have His love. 'My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly. The spirit of God hath made me, and the breath of the Almighty hath given me life.'—Don Zerkel, No. 66383. (Waiting to be baptized.)

"We just came back from Sunday school and I rejoiced to hear the wonderful testimonies that were given in our class, Bro. Johnnie Leasing. I'm so thankful to God for all the dear brothers and sisters He has given me. I have received many beautiful Christmas cards. This has been the happiest Christmas I've ever had in my life and God has given me the most wonderful gift, the blessed Lord Jesus as my personal Saviour."—Merle Brown, No. 66111.

"I am happy in Jesus Christ. I can't thank Him enough for what He has done for me. I received 74 Christmas cards and I am so happy to know I have so many friends. We had such a happy time in our Sunday-school class today."—James McCracken, No. 64540.

"The Lord did bless me both spiritually and physically this Christmas, and truly I can say that this was the happiest Christmas I have ever known in my present life. Praise His holy name! Before long a new year will be here, and thank God, through Jesus Christ, I can start the coming new year with a new life. I feel the great need to consecrate my life to my Saviour Jesus. I want to start the coming new year by doing as Rom. 12:1 says, presenting my body a sacrifice to my dearest Jesus. Your prayers for me I know shall help me, and God bless you for them.

"We all got to go out on the yard today. We had such a blessed fellowship. We sang

songs and had a testimony service. Glory to God! There is so much I desire to write, but it just seems like I can't find words to express myself. It seems I can't contain all that is within me at times. It's just so wonderful, I can't explain."—James Wall, No. 65702.

"Tell all the people at the Mission to hold all of us up in prayer and remember our darling wives always. I did not work this afternoon but Johnnie is down at the shop; so he told me to send his love. When you see Bro. Uriah Johnston of Leonard, Mo., please say thanks for all of us to him for the box of cards he sent. I kinda wish you were here to visit me this evening so we could have a nice long prayer and talk of Jesus, the altogether lovely one. I wish I was able to send all of you a gift for Christmas, but I don't have anything except a heart full of love. So I'll just send lots and lots of love and pray God's blessing on you and yours."—Bob Capps, No. 64533.

"I am the true vine." There is the kernel of the whole matter of fruit bearing. For it is as the vine that He bears fruit and we do so by being in living touch with Him. For a vine is a very weak plant and must needs hold on for support. That is the secret of divine fruit bearing. Our blessed Lord Himself took the place of abject weakness and ever clung to His Father for guidance, wisdom, and strength. He took the place of human weakness and came to do the will of Him that sent Him. Praise God, let me forever take the place of human weakness and cling for everything I need to God. Blessed be His holy name. I received your two letters and also a gift from Uncle. Please all pray for us and our darling wives! Maranatha."—John Allison, No. 65381.

Hannibal, Mo.

A Church Service at the Missouri State Prison

By WALLACE JANTZ

A men's octet from Hesston College assisted Bro. Nelson Kauffman, Hannibal, Mo., with the morning services at the Missouri State Penitentiary, Nov. 16, 1952. Bro. Kauffman has charge of two public church services per year.

Previous to the public worship service, Merle Brown was brought into the fellowship of the Mennonite Church by water baptism. We, along with Bro. Brown and the other five church members there, were then led in a simple but very inspirational communion service by Bro. Kauffman in the chaplain's office.

It was a thrill to sing and witness in that morning service before approximately 500 men of the penitentiary as they listened attentively to the messages. It was interesting to note that while Bro. Kauffman was preaching, Johnnie Allison was spending most of the time in intense prayer.

Our experience there reached a climax as we met after the service in the chaplain's

office with the fellow Christians in the jail to hear and share testimonies of how wonderful Christ really is.

One of the riches of blessings that each of us received from these Christians, so very much on fire for our Lord, was the challenge they gave us to live for Christ under any and all circumstances.

Hesston, Kans.

"Just People"

There is an interesting travel game called "Who Buys the Bible?" It is played this way: the traveler stops at a newsstand or bookstore which displays inexpensive copies of the Bible and says to the clerk, "Does anyone ever buy these things?" The rest of the conversation is almost invariably as follows:

"Of course, or we wouldn't carry them."

"Who buys them? Preachers and old ladies?"

"Oh, no, just people."

"Of course, people buy them; but what kind of people?"

"Not any kind of people—just people."

"Can you tell me, are they bought by prosperous-looking people or by people who appear to be poor?"

"I told you, mister, no kind of people—just people."

That is the wonderful thing about the Bible in our Western world. It is a book of the people.

A great deal has been written about the influence of the Bible on the lives of great men. Much of the greatness of our nation, however, rests upon the fact that the Bible in America has always been a book owned and read by "just people."

In the history of our nation there are, no doubt, tens of thousands of stories like that of Catherine Duprane, who settled in Minnesota with her husband in the late 1860's. He had just returned from fighting in the Civil War and they had high hopes of building a wonderful home on their land grant. They soon found the land was poor and sandy, and their life became one of hard labor, poverty, and discouragement.

One Sunday afternoon in 1874 Catherine decided that she just must attend the religious service which was being held in the schoolhouse three miles away. Having no shoes or stockings, she tied an old pair of men's rubbers on her bare feet, carried one child, and with the other hanging to her skirts, walked the three miles to church.

A man attending the service came up to Catherine and said, "Have you a Bible in your home?"

She was so embarrassed she could only stammer, "No, sir, we're young and we haven't been able to get one yet."

The next day at noon the man was at Catherine's door and presented her with a Bible. She invited him to stay for dinner, for her husband was just coming in from the field. In later years Mrs. Duprane always chuckled at this part of the story, for she said the man took one look at the bare table and politely declined to join them.

In those days Catherine couldn't read, but she put the Bible at her husband's place at the table. He opened it, and as he read, tears came to his eyes. He never would tell anyone what he read that so moved him.

From that day on he read aloud from the Bible daily. Prayers were offered at the table. After Mr. Duprane died—with the Bible in his hands—Catherine continued to cherish the Book, which she by now had learned to read. Her children and her grandchildren grew up knowing the Scriptures. Bibles like Catherine's have been a vital part of American history. She was never able to identify the man who gave her the Bible, but from her story he appears to have been one of the volunteer workers of the American Bible Society.

From book counters all over the United States Bibles are being purchased by "just people." But in America and throughout the world there are countless others who can have the Bible only as it is given by those who now have, love, and cherish the Book of books and who, like the man who gave Catherine her copy, seek out their fellows who are without Bibles.

Of course, the Bible is not only purchased by "just people." It is full of "just people." The people we meet in the Bible are weak, sinful, and afraid, even as we are; but they find with God's help strength, courage, and forgiveness, and so point us all toward the way of victory in Christ.—Bible Society Record.

From Our Churches

ALBUQUERQUE, NEW MEXICO

(Bethel Congregation)

Dear Brothers and Sisters in the Lord: We wish to thank you for your continued interest and prayers. It is wonderful to know there are others praying for us.

On the evening of Nov. 19 we were pleasantly surprised and very thankful when five brethren from Delaware and Pennsylvania came to help work on the church building. We have now moved the building into place and hope we will have it finished soon.

On Nov. 25 we had an inspirational service. With us for the day were Bro. and Sister J. D. Graber, Esther Graber, and Erma Zook, all from Elkhart, Ind.; six people from La Junta, Colo.; and the service unit from Grants, N. Mex., which includes Bro. and Sister Stanley Weaver, Esther Hoover, and Bertha Alderfer. We were all drawn close together in the Lord.

Bro. and Sister Abram Miller and their family from Estacada, Oreg., were with us on Dec. 11, when Bro. Miller had charge of the meeting.

Our nephew, Melvin Ruth from Phoenix, was here for communion and a baptismal service on Dec. 13.

Our Sunday-school attendance has been very good as a result of the enthusiastic work of our own pupils to bring other boys and girls to Sunday school.

Our group is enjoying a singing class under the direction of our pastor.

We pray the Lord's blessing will be upon you all. Phoebe Pearl Yoder.

ALTOONA, PENNSYLVANIA

(Mill Run Congregation)

Dear HERALD Readers: Our twenty-fifth annual New Year's service gave us new joy and much courage for the coming year. Bro. John Glick, Boyertown, Pa., reminded us of our duties as parents and servants; Bro. Jacob Wehrlich, Belleville, Pa., gave a message on the three "I Am's" of Rom. 1:14-16 and challenged

us with "God's Provision for Our Daily Victory." Bro. Elrose Hartler, Belleville, Pa., very forcibly presented "Nonresistance in Practice"; Bro. Harold Horst, Altoona, Pa., inspired us to greater spiritual growth; and an appropriate story was very capably given to the children by Sister Katie Wingard, Johnstown, Pa.

We are happy to report that our Sunday morning service has almost doubled in attendance during the past year. Four young folks from one family accepted Christ during a recent revival by Bro. Andrew Jager, Altoona Mission, and the following Sunday four more opened their hearts to Christ. Pray with us for a continued revival. If present plans carry, Bro. Jager will conduct the Conference for us on the latter part of February.

Our pastor, Bro. Chester Kanagy, is receiving inspiration from three weeks of study at the Allenaville Bible School.

May we often meet at the throne of grace.

Mina Cashman.

ASHLEY, MICHIGAN

(Bethel Congregation)

Dear HERALD Readers: "... consider the years ..." (Deut. 32:7). We have many things to remember from the past and we also have much to anticipate for the future.

We enjoyed the fellowship of many visitors and speakers throughout the year: Norman Kraus of the Goshen College faculty; Boyd Nelson, Elkhart, Ind., who spoke on the problems concerning draftees; Bro. and Sister Paul Lederach, Scottdale, Pa., who opened to us precious truths from Colossians; Bro. and Sister James Lark, Chicago, Ill., who told about their work and need for a new building; Alvin Becker, representing the Northern Bible Society; Sadie Custer, a former worker of the China Inland Mission and now under appointment to work with the Chinese people in Malaya; and Bro. Clarence Yoder, Midland, Mich., who gave a stirring message on "Eternal Values."

We are happy to welcome Bro. and Sister Joe Freyenberger to our services. They are located at East Lansing as the leader and matron of the J.W. Center which was opened there in November. The group from there gave a program for us on Sunday, Jan. 14.

Fall communion services were held in October with our resident bishop, D. S. Yoder, in charge. Bro. Oyer has suffered much ill health the past year but at present he is able to be up.

We have had a number of elections recently which resulted as follows: S.S. Supt., Earl Slatell; Asst., Milo Sumner; Sec.-Treas., Irene Zook; Chor., Kathryn Sumner; Primary Supt., Kathryn Sigel; YPBIM committee, Cyril Smith, Mod., Clifford Snyder, and Wilbur Zook; sewing circle president, Ruth Zook; V-Fres., Mayne Bontrager; Sec-Treas., Anna Conrad; church chorister, Otis Bontrager; Sec-Treas., Wesley Zook; Cor., Lydia Oyer.

Two of our young men have been called by the draft board. Harold Zook is with a military service unit at La Junta, Colo., and Robert Swartzendruber is in alternate service at Ann Arbor, Mich.

Lydia Oyer.

GARDEN CITY, MISSOURI

(Sycamore Grove Congregation)

Dear GOSPEL HERALD Readers: A group from our congregation gives a program at the Rest Home in Warsaw the first Sunday afternoon of each month. A program is then given the same evening at our outpost, Evening Shade School-house, Edwards, Mo.

A program was given on Christmas morning by the primary and intermediate classes and their pastor, W. R. Hersberger delivered the Christmas message.

A number of brethren met at the Ralph and Nona Yoder home on Dec. 9 to help put the roof on their new barn, and then the women of the church discussed the needs of the home.

On Dec. 25 our members contributed groceries, canned fruit, and vegetables, which our pastor and his wife delivered to a needy mother and her children.

Mrs. Harold Yoder and her Sunday-school class helped to pack and deliver Christmas baskets at the Gospel Center in Kansas City on Dec. 22. Several of our Sunday-school classes made and gave coats to help.

Mrs. Sarah Miller, 91 years of age and one of our oldest members, broke her hip as a result of a fall on Jan. 8. She is now in Memorial Hospital at St. Louis, Mo.

The MYF is planning to sing for invalids and shut-in folks the fourth Sunday afternoon of each month.

Mrs. Ira T. Zook.

HUBBARD, OREGON

(Zion Congregation)

Christian Greetings to HERALD Readers: A new year is here and we know the Lord will be with us whatever may come.

Dec. 20-Jan. 1 we were blessed by having Bro. Charles Hostetter with us for a series of meetings. His messages inspired by the Holy Spirit were of great help to us.

Bro. John David Zehr from the Los Angeles Mission brought us the morning message on Jan. 1. In the evening of the same day Bro. Ivan H. who was formerly a member here, preached for us.

Pray for us that we may be found faithful until the coming of our Lord Jesus.

Mrs. Juanita Kauffman.

KINZERS, PENNSYLVANIA

(Hershey Congregation)

Dear Christian Friends: We look back over the past year and praise the Lord for His many blessings.

Some of the activities of the Gospel Witness group have been to go out haphazardly to poor families during the holiday season, and to hold a service at the Pottsville prison. Bro. Ahner Stoltzfus reported his experiences from his trip to the Mohawk Land, and Bro. Paul Miller gave a discussion on tract distribution. Bro. Lester Miller also gave the group an interesting, as well as enlightening, illustrated talk on "Saved to Serve."

At the present time there is a class under instruction for baptism.

Our new Sunday-school officers are: Supt., Clair Hershey and Melvin Hershey; Sec.-Treas., Maurice Good; Chor., Raymond Hershey and Donald Gehman.

Lloyd Kurtz had been ill with polio but the Lord is able to heal and we are happy that he is back in Sunday school.

Bro. Chester Hershey is at present working at the Philadelphia Hospital, and Sister Rhoda H. Clemens and her husband are teaching Christian day school in Millin County.

Everett Buckwalter.

PEORIA, ILLINOIS

(Pleasant Hill Congregation)

Greetings to HERALD Readers: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22).

Meetings were held Jan. 16-17 with Bro. Howard Hammer as evangelist. Our pastor, Bro. Bucher, and some of the members had distributed a letter regarding these meetings about two weeks previous, giving hearty invitations to attend. A prayer meeting was held each evening prior to the meeting. There's power in prayer and the Lord answered. Bro. Bucher and Bro. Hammer did much visitation and personal work which resulted in several reconciliations and three persons accepting Christ.

Bro. Hammer certainly preached the Gospel with power. May we by our life press forward and be ready to witness. May we bear the fruit of the Spirit and have love for one another.

We pray that the one convert, who was a youth in the hospital, may be instrumental in winning his parents and others to the family to Christ.

Bro. and Sister C. Warren, Tazewell, Ill., were here for the evening service on Jan. 18. Bro. Long gave a very interesting illustrated talk on his trip to Europe last summer.

Amelia Conrad.

VESTABURG, MICHIGAN

(Zion Congregation)

Greetings in the name of Christ our Redeemer. We praise the Lord for His wonderful love wherewith He hath loved us, and as we begin the new year we look forward to His coming again.

For some time we have been looking forward to the time when we might have a basement under the church. At the present time the wall is laid. Pray for us in this work.

On Nov. 16 Bro. Smith was in our midst and brought us two inspiring missionary messages. On Dec. 10 Bro. James Lark was here in the interest of the Chicago Bethel Mission. The Thanksgiving meeting of the Bowne, White Cloud, and Pleasant View congregations was held here.

Bro. Jesse Yoder was evangelist for meetings, Nov. 25.

Our Sunday-school officers are: Clark Sharp, Supt.; Donald Inbody, Asst.; Elizabeth Carls, Sec.-Treas.; Virginia Sharp, Chor.

Nell Buskirk.

TEACHING THE WORD (Continued)

Now it will be obvious from this brief message that it is not necessary to wait for a district secretary to send a promotional letter, for the leadership in any local congregation can proceed to plan any one of these types of promotional meetings. This will help the district secretary to accomplish the work which he desires done.

Teacher-training classes should also be given consideration. A congregation or Sunday school may desire to promote a teacher-training class. This will give opportunity for experienced teachers to give guidance to potential young people who have not previously taught. Numerous kinds of such classes can be promoted. Those interested may want to write Paul M. Roth, Sec., Christian Workers Training, Masontown, Pa. He will be glad to provide literature which gives guidance for the conducting of a teacher-training class.

But there is another type of training class which is also very profitable to conduct, and which can be done locally without this literature. It is the kind of class which runs possibly from four to ten weeks. A competent local leader should be appointed to give instructions in various areas which will be helpful to both experienced teachers and those who have never taught. This subject matter, of course, will deal particularly with the teaching in summer Bible school. The class can be conducted by merely discussing questions from week to week, one night each week; or by meeting five nights a week for two weeks. For example, such questions as these will be very profitable for discussion: How should a lesson be prepared? What is the chief purpose of workbooks and how should they be used? How may discipline problems be avoided? The questions are innumerable, and appropriate selections will need to be made so that the most important ones will receive the chief consideration. Such types of training class will be very interesting to everybody attending and will also be very profitable.

One concluding word about teachers. The demand for good teachers is great. There are never quite enough teachers to go around. It becomes very important, therefore, that teachers be engaged at an early date. If the local supply is adequate, that is very encouraging. If it is inadequate, then it is all the more important that early engagements be made. It is also evident that it is very advantageous, therefore, to have a teacher-training class, a workshop, a conference, or an institute. Any type of meeting which will arouse interest, provide guidance, and enlist the services of everybody, the entire congregation and Sunday school, will be very valuable to promote. And now is the time to do it. Let us have more summer Bible schools for more children in 1953, and let us have more better schools because we have

planned them better and have better teachers.

Scottdale, Pa.

FIELD NOTES (Continued)

passed this life on Jan. 27. He had served in the office of deacon for 45 years.

The auditors of the Mennonite Publication Board were conducting the annual audit at Scottdale on Feb. 5. On Feb. 6 they met conjointly with the Executive Committee.

New workers at the Publishing House are Paul Gamber, Scottdale, Pa., in the linotype department, Paul Blosser, formerly of Louisville, Ohio, in Cost Accounting, and Mrs. Blosser in the Production Office.

Simultaneous nonresistance conferences throughout the church are being sponsored over the week end of July 4, 5, 1953 (close to Dominion Day in Canada and Independence Day in the United States), by the Commission for Christian Education and the Peace Problems Committee. In nineteen Mennonite communities nonresistance conferences are definitely scheduled:

Francia Conference
Johnstown, Pa. (Thomas)
Belleville, Pa. (Maple Grove)
Caselman Valley, Pa. (Springs)
Northwestern Pennsylvania (Sunnyside)
North Lima, Ohio
Holmes County, Ohio (Walnut Creek)
West Liberty, Ohio (South Union)
Archbold, Ohio (Central)
Kokomo, Ind. (Howard-Miami)
Sterling, Ill. (Science Ridge)
Eureka, Ill. (Roosevelt)
Kitchener, Ont. (First Church)
Kalona, Iowa (East Union)
Garden City, Mo. (Sycamore Grove)
1st Junta, Colo.
South Pacific Conference (Upland)
Oregon
Wayne Co., Ohio (Kidron)

There are approximately ten other Mennonite communities in which conferences are planned. As arrangements are completed these will be named in the Field Notes. The Commission and Peace Problems Committee have secured the services of approximately 50 brethren and will assign one or two of them to each conference.

Announcements

The Ambassador Quartet of Goshen College at YPM, Oak Grove, West Liberty, Ohio, on March 8.

Richard Danner, Hanover, Pa., speaking on "Beware of False Prophets" at the Hess YPM, Lititz, Pa., on Feb. 22.

Bible instruction and biennial Sunday school meeting at Mellingers, Lancaster, Pa., Saturday evening to Sunday evening, Feb. 14, 15, with Clyde Shenk, Noah Hershey, A. J. Metzler, John Thomas, Clyde Hostetter, J. Paul Graybill, and Warren Good as speakers.

Gerald C. Studer, Smithville, Ohio, as one of the guest speakers in the Christian Life Conference at E.M.C., Feb. 21, 22.

Thomas Martin, Waters, Ont., in baptismal sermon at Alma, Ont., Feb. 22.

Stanley Tam, Lima, Ohio, in talk on Korea at Salem, Elida, Ohio, the evening of March 8.

Roy Otto, Springs, Pa., at Salem, Elida, Ohio, March 15.

Quarterly Bible meeting at Manchester

Mission, York Co., Pa., with Lloy A. Kniss, Witter, Pa., as instructor, all day, Feb. 22.

Victorious Life Conference of Oley, Pa., with Lloy A. Kniss and Elam W. Stauffer as instructors, Feb. 14, 15.

Musical program at Mountain View, Lyndhurst, Va., 7:00 p.m., Feb. 15, by a group from Ebenezer, South Boston, Va.

Lectures on Colossians by Paul Erb in Annual Bible Conference, Messiah College, Grantham, Pa., Feb. 20-22.

Bible class in I Corinthians at Rocky Ridge, Sellersville, Pa., with Paul Clemens, Lansdale, Pa., as instructor, beginning March 3.

Visiting Speakers

Jan. 11: James Lark, Chicago, Ill., at East Goshen, Ind.

Jan. 18: Bro. and Sister M. C. Lehman, Vienna, Austria, at Midway, Columbiana, Ohio; Kenneth Good, Elida, Ohio, at Vine Street, Lancaster, Pa.; Richard Martin, Elida, Ohio, at United Brethren Church, Delphos, Ohio; Ralph Malin, West Chester, Pa., at Strasburg, Pa.

Jan. 25: D. L. Sommers, Archbold, Ohio, at Tuttle Avenue, Sarasota, Fla.; John Detweiler, Dover, Del., at Alma, Ont.; Glenn Esh, Akron, Pa., at Orrville, Ohio; Samuel E. Miller, on furlough from Argentina, at Canton, Ohio; Earl Buckwalter, Hesston, Kans., and Harry Diener, Hutchinson, Kans., at Protection, Kans.; Allen H. Erb, Lebanon, Oreg., at Albany, Oreg.

Feb. 1: M. D. Stutzman, Kingman, Alta., at Tuttle Avenue, Sarasota, Fla.; Warren Good, Ephrata, Pa., at East Chestnut Street, Lancaster, Pa.; Ray Bair, Louisville, Ohio, at Leontonia, Ohio; Harold Brenneman, Ephrata, Pa., at Chestnut Hill, Columbia, Pa.; Robert Harnish, East Peoria, Ill., at Metamora, Ill.; Clinton Ferster, recently returned from Honduras, at Plain, Lansdale, Pa.; Paul Lantz, Goshen, Ind., at Benton, Ind.; George R. Brunk, Denbigh, Va., at Yellow Creek, Goshen, Ind.; William A. Miller, Bremen, Ohio, at Clinton Frame, Goshen, Ind.; E. J. Stalter, Flanagan, Ill., at Amity, Sumner, Ill.

Feb. 8: J. Lawrence Burkholder, Princeton, N.J., at Plain, Lansdale, Pa.; Donald Driver, Goshen, Ind., at Oak Grove, West Liberty, Ohio; Noah K. Mack, on furlough from Tanganyika, at Frazer, Pa.; Bro. and Sister Samuel E. Miller, on furlough from Argentina, at Olive, Elkhart, Ind.; Edward Stoltzfus, Goshen, Ind., at South Union, West Liberty, Ohio.

Evangelistic Meetings

Noah L. Hershey, Parkesburg, Pa., at Mellingers, Lancaster, Pa., Feb. 14-March 1. Clyde Shenk, on furlough from Tanganyika, at Goods, Elizabethtown, Pa., beginning Feb. 22. Howard Hammer, Apple Creek, Ohio, at Wild Cat, Ky., Jan. 31-Feb. 8; Louis Road Chapel, Bedford, Ohio, Feb. 13-22; Meadville, Pa., Feb. 27-March 8. Nelson E. Kaufman, Hannibal, Mo., at E.M.C., Feb. 6-17. Elias W. Kulp, Balby, Pa., at Caselman, Grantsville, Md., April 27-May 6. B. B. King, Scottdale, Pa., at Fairview Mission, Grantsville, Md., June 21-28.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Albin.—To Lester and Esther (Miller) Albin, Hagerstown, Md., a second son, Leon Eugene, Jan. 3, 1953.

Baker.—To Robert J. and Anna Mae (Moyer) Baker, Elkhardt, Ind., a third child, a daughter, Nancy Ann, Jan. 14, 1953.

Bender.—To Paul L. and Virginia (Riehl) Bender, Greenwood, Del., a first child, Paul Alan, Jan. 21, 1953.

Brunk.—To James R. and Thelma (Ketterman) Brunk, Charlottesville, Va., a first child, a son, James Robert, Jr., Jan. 23, 1953.

Ruckwalter.—To E. Verrett and Fannie (Gross) Ruckwalter, Bonks, Pa., a fifth child, a son, Raymond, Dec. 17, 1952.

Buller.—To Jeff C. and Priscilla (Mast) Buller, Creston, Iowa, a third child, a daughter, Ellen Marie, Nov. 6, 1952.

Burkholder.—To Leonard and Evelyn (Byer) Burkholder, Markham, Ont., a fourth child, a daughter, Elisabeth Anne, Jan. 10, 1953.

Charlton.—To John M. and Margaret (Kreider) Charlton, Dalton, Ohio, a third child, a daughter, Ellen Marie, Jan. 22, 1953.

Eberly.—To Amos and Lucy (Martin) Eberly, Epupa, Ind., a second child, a son, Elvin Eugene, Jan. 10, 1953.

Ebersole.—To Aaron and Ruth (Ober) Ebersole, Lebanon, Pa., a first child, a daughter, Mae June, Jan. 15, 1953.

Gascho.—To Norman and Alice (Shantz) Gascho, Breslau, Ont., a first child, a daughter, Nancy Marie, Jan. 4, 1953.

Gingerich.—To Moses M. and Dorothy (Kurtz) Gingerich, Harville, Ohio, a second child, a son, Dale M., Nov. 20, 1952.

Good.—To Ezra and Vida (King) Good, Tynes, Ky., a sixth child, a son, Wilfred Eugene, Jan. 1, 1953.

Good.—To A. Harland and Esther (Weinhold) Good, Mohnton, Pa., a fourth child, a daughter, Janet Louise, Nov. 24, 1952.

Graham.—To Willis and Bertha (Eberly) Graham, Dalton, Ohio, a seventh child, a daughter, Ann Lois, Nov. 22, 1952.

Goshaw.—To Abram and Miriam (Deweller) Goshaw, Sonder, Pa., a fourth child, a son, Carroll Jay, Dec. 24, 1952.

Graber.—To Virgil and Evelyn (Seur) Graber, St. Johns, Mich., a daughter, Joan Leslie, Jan. 15, 1953.

Henderson.—To Ansel and Fern (Barker) Henderson, Wakarusa, Ind., a third child, a son, Eric B., Jan. 23, 1953.

Hershberger.—To Gerald and Ada (Schlabach) Hershberger, Sugar Creek, Ohio, a first child, a daughter, Rita Ranae, Dec. 30, 1952.

Hersberger.—To Howard and Norma Jean (Sommer) Hersberger, Sugar Creek, Ohio, a third child, a daughter, Marsha May, Jan. 7, 1953.

Holderman.—To Kenneth and Evelyn (Phank) Holderman, Goshen, Ind., a first child, a son, Kenneth Allen, Jan. 21, 1953.

Keller.—To Lloyd B. and Eunice (Martin) Keller, Litzitz, Pa., a son, John Robert, Jan. 15, 1953.

Landis.—To Mr. and Mrs. Abram A. Landis, Harleysville, Pa., a third child, a son, Philip Dean, Dec. 10, 1952.

Lyndaker.—To Richard and Pauline (Lehman) Lyndaker, Lowellville, N.Y., a fourth son, Keith Alexander, Dec. 18, 1952.

Martin.—To J. Mark and Virginia (Moyers) Martin, Broadway, Va., a son, David Elwood, Dec. 18, 1952.

Martin.—To Russell H. and Lois (Dillard) Martin, Maugansville, Md., a seventh child, a son, Lowell Russell, Dec. 11, 1952.

Mumaw.—To Mrs. and Mr. Elene H. (Becker) Mumaw, Wooster, Ohio, a first child, a son, Irvin Richard, Jr., Jan. 16, 1953.

Myers.—To Paul L. and Aquilla (Freed) Myers, Randolph, Pa., a fifth child, a son, James Alan, Nov. 22, 1952.

Pletcher.—To Ephraim and Berdine (Harter) Pletcher, Elkhardt, Ind., a fourth child, a daughter, Ann Ann, Jan. 1, 1953.

Schaefer.—To Martin and Arlene (Meek) Schaefer, Freeport, Ill., a son, Robert Dale, Jan. 10, 1953.

Shank.—To Orval M. and Dorothy (Yoder) Shank, Harrisonburg, Va., a second son, Jay Richard, Oct. 29, 1953.

Strong.—To Buford and Juanita (Lloyd) Strong, Mississippi, a first child, a son, Clyde Buford, Jr., Jan. 18, 1953.

Swartz.—To Alvin and Eula (Rogers) Swartz, Talbert, Ky., a sixth child, a daughter, Ewid Joy, Jan. 4, 1953.

Swarden.—To Lawrence and Iva (Gunden) Swarden, Ruben, Pa. Port, Mich., a son, Arlin Dean, Oct. 30, 1952.

Tucker.—To Gerald and Martha (Schlabach) Tucker, Greenwood, Del., a third child, a son, Loren Adel, Dec. 30, 1952.

Umble.—To Samuel and Cora (Hertzler) Umble, Atglen, Pa., a son by adoption, Charles Lynn, Nov. 6, 1951.

White.—To Kenneth H. and Thelma (Hershey) White, Holtwood, Pa., a third child, a son, Robert Eugene, Jan. 22, 1953.

Widrick.—To Clayton and Suzanne (Lehman) Widrick, Adams, N.Y., a second child, a son, Bruce Clayton, Dec. 19, 1952.

Wyse.—To Mahlor and Virgie (Schmucker) Wyse, Stryker, Ohio, a fourth child, a son, Edwin Richard, Jan. 26, 1953.

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Zook.—To Edna and Esther E. (High) Zook, Lancaster, Pa., a first child, a son, Eli Edward, Jan. 10, 1953.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Babcock.—Weaver.—Wilbur Babcock, Maple River congregation, Brutus, Mich., and Deloris Weaver, Yellow Creek congregation, Goshen, Ind., were joined in matrimony at the Yellow Creek Church Jan. 1, 1953.

Byler.—Hartman.—Allen J. Byler, Reedsville, Pa., and Eunice M. Hartman, Goshen, Ind., by Charles E. Ketchum, of the East Union Evangelical Church, Adlai Ababa, Ethiopia, Dec. 9, 1952.

Habermehl.—Shoemaker.—Leonard Habermehl, St. Jacobs, Ont., congregation, and Elleen Shoemaker, Bethel Church, Bloora, Ont., by Newton L. Gingrich at the home of the officiating minister Jan. 21, 1953.

Miller.—Hostetler.—LeRoy Miller and Elizabeth Hostetler, both of the North Gales Mennonite Church, Goshen, Ind., by Russell Krahil Nov. 23, 1952.

Miller.—Dike.—Lester LeRoy Miller, North Goshen congregation, Goshen, Ind., and Edna Elizabeth Dike, Markham, Ont., by Roy S. Koch at the Wideman Mennonite Church, Markham, Ont., Nov. 8, 1952.

Ruby.—Honsaker.—Ray Ruby, Tavistock, Ontario, and Betty Honsaker, Scottsdale, Pa., by F. F. Wise, assisted by A. J. Metzler, at the Nazarene Church, Scottsdale, Pa., Dec. 27, 1952.

Wicky.—Miller.—William Wicky and Florence Wicky, both of the Lebanon Mennonite Church, Sturgis, Mich., by O. H. Hooley at the church Jan. 1, 1953.

Yoder.—Gingerich.—Isaac Yoder and Ruth Margaret Gingerich, daughter of the East Union Mennonite Church, Kaloua, Iowa, by D. J. Fisher at the church Nov. 10, 1952.

Bender.—Mary Jane, infant daughter of Eric A. and Dorothy Bender, Baden, Ont., was born Feb. 9, 1952; passed away Dec. 20, 1952; aged 10 m. 20 d. In heaven she awaits the coming of her parents and sister (Ruth Ann). A memorial service will be held at the Salford Mennonite Church, assisted by Orland Gingerich, will be held at the Steinman A.M. Church Jan. 1. Interment was in the Geiger Mennonite Cemetery.

Emm.—To Mrs. and Mr. Elene H. (Becker) Emm, Wooster, Ohio, a first child, a son, Irvin Richard, Jr., Jan. 16, 1953.

Myers.—To Paul L. and Aquilla (Freed) Myers, Randolph, Pa., a fifth child, a son, James Alan, Nov. 22, 1952.

Pletcher.—To Ephraim and Berdine (Harter) Pletcher, Elkhardt, Ind., a fourth child, a daughter, Ann Ann, Jan. 1, 1953.

Schaefer.—To Martin and Arlene (Meek) Schaefer, Freeport, Ill., a son, Robert Dale, Jan. 10, 1953.

Shank.—To Orval M. and Dorothy (Yoder) Shank, Harrisonburg, Va., a second son, Jay Richard, Oct. 29, 1953.

Strong.—To Buford and Juanita (Lloyd) Strong, Mississippi, a first child, a son, Clyde Buford, Jr., Jan. 18, 1953.

Swartz.—To Alvin and Eula (Rogers) Swartz, Talbert, Ky., a sixth child, a daughter, Ewid Joy, Jan. 4, 1953.

Swarden.—To Lawrence and Iva (Gunden) Swarden, Ruben, Pa. Port, Mich., a son, Arlin Dean, Oct. 30, 1952.

Tucker.—To Gerald and Martha (Schlabach) Tucker, Greenwood, Del., a third child, a son, Loren Adel, Dec. 30, 1952.

Umble.—To Samuel and Cora (Hertzler) Umble, Atglen, Pa., a son by adoption, Charles Lynn, Nov. 6, 1951.

White.—To Kenneth H. and Thelma (Hershey) White, Holtwood, Pa., a third child, a son, Robert Eugene, Jan. 22, 1953.

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passed to her eternal home Jan. 10, 1953; aged 65 y. 10 m. 19 d. Her entire life was spent in this community. In her youth she accepted Christ as her Saviour and united with the Sugar Creek Mennonite Church, to which she gave faithful and active service. Surviving are to Abraham D. Blosser on Nov. 25, 1909. Also surviving are 4 sons (Virgil, Dennis, and LaVerne, Wayland, Iowa; and Marvin, Yellow Springs, Ohio), 2 granddaughters (Lillian, a ward, Iowa), and a large number of other relatives and friends. Two brothers and 2 sisters preceded her in death. Funeral services were held at the Sugar Creek Church, Jan. 19, conducted by Simon Gingerich, assisted by Eugene Blosser. Interment was made in the cemetery near by.

Hess, Norman H., son of the late William and Elizabeth (Hartley) Hess, was born Nov. 11, 1888, at Trappe, Pa.; died at his home in Lederach, Pa., Aug. 13, 1952; aged 62 y. 9 m. 2 d. On March 24, 1914, he was married to Eva Lederach, who survives him. They united with the Salford Mennonite Church, Salfordville, Pa., where for many years he was active in the Sunday school. Funeral services and interment were at the Salford Mennonite Church, Aug. 17, in charge of the local ministers.

Horst, Magdalena, daughter of Samuel Horst, was born near West Montrose, Ont., Nov. 18, 1906; passed away at the Kitchener-Waterloo Hospital, Kitchener, Ont., Aug. 17, 1952; aged 45 y. 10 m. 19 d. In her youth she accepted Christ as her Saviour and at the time of her death was a faithful member of the Elmira, Ont., Mennonite Church. Her mother preceded her in death. Surviving are her father and one brother (Irvin). Funeral services were conducted by H. S. Bauman and O. D. Snider, at the Elmira Church, Jan. 20, with burial in the adjoining cemetery.

Kennedy, Mary A. (Oesch), was born near Wheatland, Mo., Aug. 28, 1876; passed away at her home in Kansas City, Jan. 18, 1953; aged 76 y. 4 m. 23 d. She had lived in Kansas City for 31 years. Her husband, Solomon D. Kennedy, died in December, 1949. In 1949 she was a member of the Sycamore Grove Mennonite Church, Garden City, Mo. Surviving are 2 daughters (Elsie and Nellie, at home), one son (Edwin, deceased), 2 sisters (Anna, Shipshewana, Ind.; and Mrs. Edna Yoder, Shipshewana, Ind.), and 3 brothers (J. C. Spartzburg, Pa.; J. D. Garden City, Mo.; and W. W. Garden City, Ind.). Funeral services were held at the Sturgeon and McClure Funeral Home, Kansas City, Mo., Jan. 20, in charge of W. R. Hersberger and Rev. Hughes, with burial in the Memorial Park Cemetery.

Miller, Polly (Mishler), was born Sept. 4, 1857, at Middleburg, Ohio; died Jan. 20, 1953; aged 95 y. 4 m. 16 d. She was married to Jacob E. Miller on Oct. 26, 1879. They resided in Indiana until 1894, when they moved to Longmoot, Colo. In 1899 they moved to Sampa, where her husband died in 1900. She lived there since that time and was active up until the time of her death. She became a member of the Salford Mennonite Church in 1904 and maintained her membership in that denomination until her death. Surviving are 3 sons (Edson R. and J. Frank, both of Nampa, Idaho; and William E. of Melrose, Minn.), 2 daughters (Edna B. and Elva G., both of Nampa, Idaho; and Mrs. Nellie Cervenka, Peoria, Ill.), and one grandson. Funeral services were held at the Ship Chaplains' charge of Robert H. Garber, with burial in the Kohlerdawn Cemetery.

Nyce, Allen M., son of the late Isaac B. and Lizzie (Allen) Nyce, was born Feb. 27, 1883, near Harleysville, Pa., where he resided until his death on Jan. 15, 1953; aged 69 y. 10 m. 16 d. In 1908 he was baptized and became a member of the Salford Mennonite Church. The next Sunday after his baptism he was invited to become one of the young leaders in the church and served regularly in this capacity until one year prior to his death. He also served as a Sunday-school teacher for many years. On Sept. 9, 1942, he was married to Mrs. M. Ruth, who survives. Also surviving are one daughter (Edith—Mrs. John E. Lapp, Lansdale, Pa.) and 9 grandchildren. Both he and his brother, John, were stricken with cancer, hemorrhage on Jan. 10, and died only three days apart. Funeral services were held Jan. 19, at the Salford Mennonite Church, in charge of Elias B. Goshaw and Rein A. Bauman.

Nyce, William M., son of the late Isaac B. and Lizzie (Moyer) Nyce, was born Sept. 30,

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bender.—Mary Jane, infant daughter of Eric A. and Dorothy Bender, Baden, Ont., was born Feb. 9, 1952; passed away Dec. 20, 1952; aged 10 m. 20 d. In heaven she awaits the coming of her parents and sister (Ruth Ann). A memorial service will be held at the Salford Mennonite Church, assisted by Orland Gingerich, will be held at the Steinman A.M. Church Jan. 1. Interment was in the Geiger Mennonite Cemetery.

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Zook.—To Edna and Esther E. (High) Zook, Lancaster, Pa., a first child, a son, Eli Edward, Jan. 10, 1953.

1876; died Jan. 12, 1953; aged 76 y. 3 m. 12 d. He spent his lifetime on the farm where he was born, near Harleysville, Pa. Both he and his brother Allen were stricken with cerebral hemorrhage on Jan. 10, and died only three days apart. Funeral services were held Jan. 19, at the Bedford Mennonite Church, in charge of Elias N. Landis and Rein A. Alderfer.

Roth, Catherine, daughter of John and Fannie (Licht) Jantz, was born March 4, 1862, in W. Warfield, Pa.; passed away Jan. 10, 1953, at Clarence Center, N.Y.; aged 90 y. 10 m. 2 d. On Dec. 21, 1881, she was married to Daniel Roth, who preceded her in death in 1911. Surviving are 7 children: (Pattie Heller, Clarence Center, N.Y.; Anna Otto, Tavistock, Ont.; Catherine, Clarence Center, N.Y.; Nickolas, Regina, Mont.; Elizabeth Mutch, Woodstock, Ont.; Lena Bort, Darlen, Ky.; and Sarah Helmut, Blight, Ont.), 21 grandchildren, 40 great-grandchildren, one great-great-grandchild, and one sister (Mrs. Fannie Jantz, Wellesley, Ont.). One son (Moses) preceded her in death. She with her husband and family moved to the Clarence Center community in 1921, where she was a resident until death. Early in life she accepted Christ as her Saviour and joined the Mennonite Church. She was held a faithful member. Funeral services were held at the Clarence Center Mennonite Church, Clarence, N.Y., Jan. 9, in charge of D. Edward Hartzel and J. B. Birkey. Interment was made in the Good Cemetery.

Shoemaker, Fern, daughter of Mr. and Mrs. George Shoemaker, passed away at her home at Elora, Ont., Jan. 12, 1953. She was born Nov. 19, 1941, at 21 years of age. She was stricken with rheumatic fever which left her with a weak heart. She was confined to her bed for 10 weeks prior to her death at the age of 11 y. 11 m. 23 d. Surviving are her parents, 3 sisters (Eileen, Vera, and Eva), and 6 brothers (Glen, Ray, Loyal, Claire, Lorne, and Stuart). She accepted Christ at the age of 9 and was a faithful and loyal member of the Bethel Mennonite Church. Funeral services were held at the Bethel Church, Jan. 15, in charge of Newton L. Gingrich and Rufus Yutzi, with burial in the adjoining cemetery. This was the first death in the five years' history of this congregation.

Sperau, Nannie Laura, daughter of Amanda Beard, was born Aug. 22, 1872, near Edom, W. Va. She married John H. Sperau, who died some year Baker, W. Va., Dec. 11, 1952; aged 80 y. 3 m. 20 d. She was united in marriage to Abram Sperau in 1901. To this union were born 15 children: 10 sons and 5 daughters. Ungers Store, W. Va.; Mrs. Edna M. Beam, Carlisle, Pa.; Mrs. Ruby Fries, Manassas, Va.; Howard A. Martinsburg, W. Va.; and D. A. Washington, D.C.). 16 grandchildren, and 7 great-grandchildren. In early life she accepted Christ and was received into the Mennonite Church where she remained faithful until death, living an exemplary Christian life. Funeral services were held at the Salem Mennonite Church, Needmore, W. Va., Dec. 14, in charge of S. A. Shank, assisted by P. E. Shank, with interment in the church cemetery.

Stehle, Mrs. Elmer, daughter of C. C. and Katie (Birkey) Schrock, was born at Eureka, Ill., Dec. 19, 1875; passed away as the result of a heart attack at her home at Wellman, Iowa, Jan. 20, 1953; aged 77 y. 10 m. 10 d. She was married to Ammon Stolzhus on Oct. 8, 1895. Surviving are her husband, 3 sons (William, Corry, Pa.; John and Alvin, Wellman, Iowa), 2 daughters (Anna and Mrs. E. E. Knepp, Keota, Iowa), and Bertha, Mrs. Harvey Steider, Meadville, Pa.), 30 grandchildren, 53 great-grandchildren, 5 brothers (Joe, Fairbury, Nebr.; Chris, Peter, and Dan, Shickley, 3 Nebr.; and Samuel, Scotchell, Nebr.), and 2 sisters (Mary—Mrs. Sam Roth, Nampa, Idaho; Amelia—Mrs. Dan Licht, Bruning, Nebr.; Lena—Mrs. Sam Steider, Beaver Crossing, Nebr.; Lydia—Mrs. F. D. Dwyer, Beaver Crossing, Nebr.; and Martha—Mrs. George Boyce, Shickley, Nebr.). She was preceded in death by one daughter (Mary—Mrs. Menno Stutzman), one brother (John), and one sister (Mrs. E. E. Miller, Ernst). She united with the Mennonite Church in her youth and served the Lord and the church faithfully as a minister's wife for 55 years. They have lived in Wellman, Nebr., Eureka, and in 1941 they moved to Wellman, Iowa. Funeral services were held at the Wellman Mennonite Church in charge of Max Yoder, Edward Diener, and George W. Miller, with burial in the Wellman Cemetery.

Tanner, Theobald, son of the late Leonard and Mary (Werner) Tanner, was born in Fulton Co., Ohio, Feb. 17, 1894; passed away at his farm home near Tedrow, Ohio, Dec. 30,

1952; aged 58 y. 10 m. 13 d. He was united in marriage to Ida Wanner on Jan. 5, 1925. Remaining to mourn his departure were his wife, one sister (Mrs. George Weber, Monclova, Ohio), 4 brothers (Albert, Coleman, Mich.; Emory, Elroy, Ohio; Edward, Morenci, Mich.; and John, Tedrow, Ohio), and many other relatives and friends. His parents and one sister (Louisa) preceded him in death. In 1938 he accepted Christ as his personal Saviour and was received into the Tedrow Gospel Tabernacle. A few months before his death he renewed his covenant with his Lord and was received as a member of the Tedrow Mennonite Church. He enjoyed good health until the spring of 1952, but he bore his suffering patiently and as his body grew weaker his faith in Christ became stronger. Services were held at the Tedrow Mennonite Church, Jan. 1, in charge of E. B. Frey, with burial in the Smith Cemetery.

Weldy, Ira, son of the late John K. and Susan Weldy, was born near Wakarusa, Ind., March 8, 1881; died at the home of his daughter, Nov. 19, 1952; aged 71 y. 8 m. 11 d. On Dec. 6, 1903, he was married to Minerva Weldy, who survives him. Also surviving are 2 daughters (Grace—Mrs. Harold Knicker, Wakarusa, Ind.; and Ethel—Mrs. Walter Miller, Elkhart, Ind.), one son (John, Elkhart, Ind.), 9 grandchildren, one great-grandchild, 6 brothers (George, Jacob L. Silas, and Elmer, all of Wakarusa, Ind.; Amos and Homer, of Nappanee, Ind.), and one sister (Ruth—Mrs. Alvin Uder, Nappanee, Ind.). Three brothers preceded him in death. He confessed Christ as a young boy and was baptized in the J. P. Funk, and received into the Holdeman congregation. Funeral services were held at the Olive Mennonite Church with the brethren L. C. Hartzel, S. C. Yoder, and John H. Martin officiating. Interment was made in the adjoining cemetery.

Witmer, Samuel Martin, passed away Jan. 14, 1953, at Falls home near Sterling, Ill.; aged 67 y. 2 m. 6 d. He was born Nov. 1, 1885, at Morrison, Ill., the son of the late Samuel and Elizabeth (Gsell) Witmer. As a child he moved with his parents to Carroll Co., Iowa, where he grew to manhood. The family then moved to Morrison where he was engaged in farming. On Dec. 29, 1909, he was married to Edith Esther Hendon. Besides his wife, he is survived by 3 sons (Harry, Dixon, Ill.; J. P. Sterling, Ill.; and Henry, Morrison, Ill.), 6 daughters (Ethel—Mrs. Amos Ebersole, Dixon, Ill.; Gladys—Mrs. Roy Hess, Sterling, Ill.; Mabel—Mrs. Russell Hess, Sterling, Ill.; Jessie—Mrs. Leland Horst, Mt. Morris, Ill.; Lorna, at home; and Alice—Mrs. Merle Ebersole, Dixon, Ill.), 23 grandchildren, and 2 brothers (John, at home; and Alvin, near Carroll, Mo.). An infant daughter (Mary Emily), one brother (Harry), and 2 sisters (Etta and Mrs. Mattie Miller) preceded him in death. In early manhood he accepted Christ as his personal Saviour and united with the Mennonite Church, and at the time of his passing he was a consistent member of the Science Ridge congregation near Sterling, Ill. Funeral services were held Jan. 17, at the Science Ridge Church, in charge of A. C. Good and Robert Keller, with interment in the adjoining cemetery.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Young Paintings, An Introduction to Art for Young People, by Alice Elizabeth Chase; Platt and Munk; New York; 102 pp.; \$3.50.

The author is a teacher who lectures to groups who visit the Yale University Art Gallery. Her training, plus her experience with all types of people, has enabled her to write in a very understandable, interesting, and yet authentic manner. She not only understands art, and has a unique ability for interpreting it, but also understands and conveys to the reader the story of the culture and civilization which gave birth to each painting.

Though the book is intended primarily for young people, adults will find it equally intriguing—perhaps their first real awareness of art appreciation. The book contains 172 reproductions and 50 full-page reproductions in color. The selection of pictures includes a well-chosen representation of the pictures of all time. Each full page is supplemented by three or four works of other artists that tell a similar story in a different way. Semi-nudes appear in several of the paintings.

The book is attractively done, in readable type, and fully indexed. The quality and number of reproductions are unusual for a book of this price.

The author apparently loves people and enjoys learning about the activities of all peoples of all times. Her enthusiasm is catching. Thus while she presents an intriguing interpretation of history and cultures, and brings them to life, she also arouses your interest in these activities. Similarly, though the author gives an understanding interpretation of religious paintings, she gives an equally understanding interpretation of those works which present aspects of culture which we as Christians question. She avoids any ethical evaluation. Parents of impressionable children will therefore want to be prepared to supplement her interpretation. Some may even question whether or not they wish to present this total appeal to a child's imagination. This is more than an art book. It is a fascinating story of peoples and how they lived. As it ties their feelings to ours the subjects and artists become alive—even like our next-door neighbors.—Beulah Stauffer.

Devotional Programs for Women's Groups, by Lora Lee Parrett; Zondervan Publishing House; 93 pp.; \$1.50.

Devotional Programs for Women's Groups is indeed an answer to the questions often raised by those responsible for preparing programs for women's meetings. It will prove a relief for those minds that have been racked trying to make up programs that would satisfy the needs of various groups; for there are eighteen complete and refreshingly different programs.

The planning of the program is orderly and takes in every part of devotional procedure. Music is suggested, a fitting poem provided, appropriate Scripture chosen, applicable meditations given, and a closing prayer included. The presentation of the plan of procedure is not rigid and demanding but presented in a way that would be pliable for individual expressions on the chapter subject and personal requesting in prayer.

There is a personal appeal in each program, and if used rightly in women's groups, inspiration will be given that will enrich the spiritual life of the women as they work in their homes and churches.

Devotional Programs for Women's Groups furnishes refreshing reading for any Christian, for each one is rich in spiritual inspiration. This book should be in every home and on the shelves of the church library. It could well be used as a gift book.

Lora Lee Parrett is well known to write the book, for she is a minister's wife and

often has to take her part in leading and organizing meetings of devotional nature.

This book is a real "find" and will be cherished for what it can do for you and your meetings.—Esther Detweiler.

Bible Characters, by Moody, Talmage, and Parker; Moody Press; 1952; 475 pp.; \$3.95.

The book, *Bible Characters*, contains eighty-two messages on the major and minor characters of the Bible. These characters are a compilation from the studies and work of Moody, Talmage, and Parker. The book is called a "quick reference edition." The characters are alphabetically arranged; for example, under Moody the first character is Abel and the last the Pharisee and the Publican. The book has no index, but the table of contents is sufficient for reference. The authors were students of human character and met thousands of people; they were keen students of the Word of God. This enables them to set forth the characters as real life persons.

The approach to the character sketch varies, but in general a brief historical statement is followed by a description of the person and his characteristics, spiritual lessons to be gleaned, and the message of redemption. We have often read about Absalom, Peter, and Paul, but did you ever read a character sketch of Ittai, Othniel, or Shishak? The unwritten and somewhat unknown characters are what add interest to the book.

I would recommend this book for Sunday-school libraries for general reading. It would be a good book to give as a Sunday-school reward to the age group from twelve to fourteen. Any Sunday-school teacher will find a lot of fruitful suggestions from the sketches of these human characters. The preacher also can draw apt illustrations for sermon material from the sketches.

One is impressed in reading the book because it is somewhat like reading a story-book. You want to know what the next character is like. One is interested in the humanness of the person. At the same time the redemptive message is interwoven, and one is challenged to pray God to let the Holy Spirit interpret one's own character in order to get it conformed to the will of God.—J. B. Martin.

ITEMS and COMMENTS

A recent article in *India's Challenge* reveals that one half of the world's population of 2,400,000,000 have never heard the name of Jesus. The world's population increases 60,000 souls a day, faster than the world-wide missionary effort is proceeding. There are more than 2,000 languages spoken in the world but the Bible has been translated into only 200 of them. Another 200 have the New Testament only, 500 have less than the New Testament, and 100 have less than one book of the New Testament. There are 27,000 Protestant missionaries in the world. Nearly half of all the Protestant missionaries are in Africa. The ratio of missionaries to lost souls

is as follows: in Africa, 1 to 17,000; Latin America, 1 to 31,000; Island World, 1 to 63,000; Japan, 1 to 67,000; India, 1 to 101,000; Southeast Asia, 1 to 148,000; China and central Asia and most of Europe are closed.

The Landis Valley Museum, located eight miles north of Lancaster, Pa., has recently passed into the hands of the State of Pennsylvania. The Museum has been developed by Henry K. and George D. Landis during a period of forty-five years. It contains a quarter of a million pieces and a library of 50,000 volumes, altogether valued at \$300,000. The Museum contains much material of interest and value to Mennonites.

The largest individual parish of the Protestant Episcopal Church in this country is St. Phillips in New York's Harlem. It has 3,764 communicants. It is a Negro congregation.

The Board of Temperance of the Methodist Church has compiled figures which show that drinking is becoming heavier year by year in this country. The final 1951 figures show that Americans over the age of 14 consumed an average of 26½ gallons of intoxicating beverages per capita. Most of this was beer. At this rate the per capita consumption was four pints per person per week or almost ten fluid ounces a day. However, it is estimated that 40 per cent of the population refrain from drinking. Thus, the actual amount consumed by drinkers approximates a pint a day. Nothing but ruin can lie down this road of drunkenness.

The Pope has named Archbishop Valeriano Gracias of Bombay as the first native-born Indian cardinal. This is in line with the practice of other churches' Indianizing the church in India.

The McCarran Immigration Act, although it has unfortunate discriminatory features, has its good sides. One is the abolition of the Oriental Exclusion Act of 1924 which barred natives of Asia from citizenship in the United States. According to the new law, all countries in Asia are to receive a minimum immigration quota of 100 persons per year. In addition, thousands of Chinese Americans and Japanese Americans who have resided in this country since before 1924 now become eligible to apply for citizenship. Religious leaders generally rejoice at the death of the Exclusion Act. Dr. E. Stanley Jones said, "The Exclusion Act simply worked to the exclusion of ourselves from the affections of vast sections of the world." A representative of the National Lutheran Council said, "We live in a glass house with the world watching us to see if our deeds live up to our teachings, and our immigration policy cannot be separated from our foreign policy."

Dwight D. Eisenhower told the Freedoms Foundation in a recent address that he "wanted to make public testimony" of his belief that "the great struggle of our times is one of spirit." He went on, "If we are to be strong, we must be strong first in our spiritual con-

victions. Our form of government," he said, "has no sense unless it is founded in a deeply felt religious faith and I don't care what that faith is. With us, of course, it is the Judeo-Christian concept, but it must be a religion that all men are created equal. Even those among us who are so silly, in my opinion, as to doubt the existence of an Almighty are still members of a religious civilization because the founding fathers said it was a religious concept that they were trying to translate into the political world." This may not be orthodox Christianity. Certainly it does not go far enough. But we are glad that our new president has at least such convictions.

Passages from the Bible are being translated into color patterns on film for use in treating the mentally ill and maladjusted. They will be used in hospitals and prisons for their psycho-therapeutic value.

Hundreds of white citizens helped to restore a nativity scene on the campus of Mississippi Vocational College, Negro educational institution, after it had been wrecked by teenage white vandals. Four boys toppled over the Christmas scene which was erected by the students of the college. When news of this vandalism spread, white residents phoned in to express regret and to offer financial and manual help. The creche was reconstructed in two days of joint effort by Negroes and whites. "It was a wonderfully heart-warming experience," said the president of the college.

Large manganese and phosphate deposits have been discovered in Jordan recently. The deposits are reportedly so rich that they may change the entire economy of the Hashemite Kingdom of Jordan. Previously, it was assumed that country had almost no resources. Let us hope that it will help solve the refugee problem there.

Progress in co-operation with the Arab government and the government of Israel is evident in a few recent agreements. One is co-operation in the face of a threatened plague of locusts. Another concerns the prevention and control of illegal crossing of Israel's borders in either direction. Still another provides that when ships of Israel or Lebanon are in distress, each may take refuge in the territorial waters of the other state and then proceed on their way without hindrance. May friendliness grow at the east end of the Mediterranean.

The Assemblies of God held last year in Springfield, Mo., "the world's largest Sunday-school convention," with a total of 9,218 registered. This spring the denomination will conduct six regional Sunday-school conventions at Fort Worth, Texas; Fresno, Calif.; Portland, Oreg.; Cleveland, Ohio; Mobile, Ala.; and Minneapolis, Minn. Books, exhibits, and visual demonstrations will be carried in large van-type trucks.

Translation of the Bible into modern Greek is being urged by both the religious and secular press in Athens.

The Jewish Agency reported a drop of more than 85 per cent in immigration to Israel in 1952 as compared with 1951. This indicates the strain which continued migration brings to the economy of the young country.

The Federal Trade Commission has ordered Philip Morris, Inc., to stop "misleading" advertising which claims that its cigarettes are less "irritating" than other brands. It also ordered the advertising to stop claiming to protect smokers from "smoker's cough" and "smoker's breath." Philip Morris is the fifth major cigarette company that has been ordered to correct its advertising.

A group of Senators and Representatives of the 83rd Congress will meet in a weekly "prayer breakfast" throughout the year. This is the twelfth year for these prayer sessions. Names of those attending are not being released, so that no one may make political capital of religious interest.

The State Council, Egypt's supreme court, has upheld freedom of worship as the inherent right of every Egyptian and called upon the government to simplify the conditions laid down for granting permits to build places of worship.

Mau Mau terrorists are slaughtering Christians in Kenya, East Africa. Development of resistance against the dreaded secret society is participated in by churches. But there is a feeling that by such protective measures the churches might identify themselves too closely with the government and lose sight of the fact that they oppose Mau Mau primarily because it is evil and anti-Christian.

Almost 44 per cent of Canadians are Roman Catholics. Next largest church is the United Church of Canada, with 20.5 per cent. In a total population of 14,000,000, Canada has 2,420 self-designated pagans, and almost 60,000 who say they have no religious belief.

Joseph H. Edge, of the Methodist General Board of Evangelism, recently told the Association of Conference Evangelists of the Methodist Church, that a "new day of mass evangelism is dawning," and urged churchmen to be ready for that new day. "One can pick up almost any newspaper in the country and find an editorial or a front-page story stressing the world's need for a great religious resurgence. Doors are opening wide to us," he asserted.

Prime Minister Nehru of India, in a talk before the World Council of Churches' Central Committee, denounced war and nationalism. "War is unnecessary today," he said, "because we now have the means of making the necessities of life available to all. . . . War," he went on, "is a method that never achieves results but, instead, brutalizes humanity." He said that Africa is now "the most disturbing spot" in the world.

Liquor played a part in about a third of the

In terms of modern living, what is the separated life?

You will get help in finding answers to this important question if you read

Separated unto God

By JOHN C. WENGER

"I am reading *Separated unto God*. It is interesting," wrote a teen-ager to her friend.

A minister said, "We have been studying *Separated unto God* in our midweek services."

"We gave *Separated unto God* as a wedding present," commented a pastor's wife. "We want to see that every young couple gets a copy."

And in the *Conference Messenger*, Glen Yoder, pastor, wrote: "It should be read not only by individual Christians, but it should be studied and discussed in Bible study groups, at midweek meetings, at Winter Bible Schools, etc."

Have you read the book? If not, get your copy today.

\$3.50



MENNONITE PUBLISHING HOUSE SCOTTDALE, PA.

1,882 crimes reported by the FBI in 1951. . . . Liquor was a basic cause for almost half of the divorces granted in 1950. . . ."—Between the Lines.

The new steel center in Bucks County, Pa., is the second fastest-growing region in America. The new city of 150,000 people which is springing up is closed to Negro buyers, although several thousand Negroes will have to live in the community, and although there is a state law against segregation in residential construction aided by public funds.

In 1952, there were approximately 19 million women in the labor forces of the U.S., an increase of nearly one-half million over 1951 . . . a third of all women of 14 years of age or over belong to the labor force.—Between the Lines.

Pastor Martin Niemoeller told the World Conference of Christian Youth which met recently in South India, "Christians who really believe in Christ and follow Him as their Lord and Master will always remain strangers and suspected people, sheep among wolves; the normal state of His church is

persecution; enmity of the world and not friendship and peace."

The Republic of Panama is taking racial discrimination seriously. A land company superintendent from the U.S. was recently fined \$10 for asserting that four colored teachers riding in a first-class railroad coach should be excluded. (WP)

Southern Baptist giving to Convention agencies and causes increased 14.58 per cent in 1952.

The Brethren Service Commission has shipped 3,925,000 pounds of relief materials over the past five years to the needy in foreign countries. During the same period the Commission processed and shipped 11,180,000 pounds of materials for other groups.

Opposition to rearmament is widespread in Japan, and reckless statements by United States politicians calling for the sending of Japanese troops to Korea or statements that Asians should fight Asians, are having a definitely adverse effect on Japanese-U.S. relations, according to Worldover Press.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLVI

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NUMBER 7

A Spiritual Tranquillity

By A. C. Good

(Matt. 11:28)

There never was a time when the message of the Bible was out of date. Sometimes we feel that it was written for just our times, when there is so much unrest and confusion among the people of our day. So many seem to be on tension and just about at the breaking point. Just as I write these lines the fatalities of the holiday season are mounting higher and higher and may reach the seven hundred mark. We are startled when the telephone rings, and we wonder where the messenger boy is going as he comes up the street. Will he stop at our house? Or maybe we hope he will go on to the neighbor's. Our nerves are pretty well frazzled out. Our way of life seems to be catching up with us.

They tell us that in India if one misses the train one day, he says there will be another one tomorrow, or maybe next week. But here in America if we miss one section of a revolving door, it is just too bad that we had to lose that much time. Now today we are accepting the thing that we have invited, mental health centers, five or more of them in the last twenty-five years or so. The tragedy is that for the most part they are not for the elderly folk, but for the middle-aged and young people.

Jesus must have seen a world something like ours, when He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." The teachings of Jesus are soul-centered, for there is where the trouble lies. Getting people right with God is the task of the church. Ever since man is in the world he has a spiritual need that only Christ can fill. Without that need supplied man merely exists. Such a man has no relationship with God, he never prays, he never has a Bible or family prayers in his home, he never lights a candle, builds a school, hospital, or church. He eats, he works, sleeps, and dies, and is forgotten by his fellow men. He might make a contribution to the kingdom of God, but his soul is untouched by the Spirit of God.

It was the soul-need that moved the compassionate heart of the Master. "I am come that they might have life, and

that they might have it more abundantly," He said. The great heart of the Master must be moved as He looks down upon our world today: war, confusion, bloodshed, crime, immorality, drunkenness, speed, and death on every hand. It seems to be the kind of world in which we are living that brings the burden of our hearts. The invitation is to those that labor and are heavy laden.

We have a concern for the nations of the world. So much of bitterness, of hate, envy, and greed! How wonderful if nations would appropriate the gift of peace on earth, good will toward men. But more wonderful would it be if we could have more peace and good will among Christians in our day. We seem to forget that Jesus said on one occasion, "Ye are the light of the world." Even now when it is pretty dark, when the light ought to shine the brightest, at times it gets woefully dim. We can become self-centered instead of Christ-centered, and insist on having our way for things regardless of consequences. Then the light grows dim.

I hear people say, "We have so many problems today." Some of them we have invited. I never knew a time when we must depend more upon the leadership of the Holy Spirit in the solution of those problems. If we sometimes could just get ourselves out of the way, and give the Spirit a chance, it would be wonderful. Jesus saw those that labored, but were heavy laden. "For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders." "The law was given by Moses, but grace and truth came by Jesus Christ." "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Sometimes we as undershepherds seemingly forget that the Good Shepherd leads and feeds His flock. He doesn't drive them under the lash of law. We are in a changing world, but the methods of Jesus never change. If our methods are different from those of Jesus, then we ought to change our methods, and pattern them after the ideal.

But I hear some say, "We can't change,

for this is the way of the fathers." We have many things that the fathers did not have. Did you ever hear the story about the frog that got into a deep rut and could not get out? His neighbor frogs came to help him, but failed, and so went their way. Pretty soon they saw their neighbor out in the field again, and said to him, "How did you get out of the rut?" "I saw a truck coming down the road," he said, "and I had to get out."

Danger ahead sometimes changes our point of emphasis.

Christianity is not a burden, but it is a joyous experience, in fellowship with Jesus Christ as Saviour and Lord. Churchianity, if that is all that we have, is a burden. I have met so many heavy-hearted folk lately, and I say to them, "Let your burden down and trust your all to Christ; He is able." Jesus said, "I will give you rest." There is an inner calm Jesus would give us, and it would

My Refuge

"The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27)

By Cora M. Nicodemus

High on the mountain's rocky ledge,
The eagle builds her nest,
And there brings forth her kingly brood,
Safe on its lonely crest.
The eaglets stronger grow, and soon
The birds must learn to fly;
She pushes one from off the cliff,
Its growing wings to try.
The mother soaring round and round,
Looks on with anxious eye,
And when its wings begin to droop,
She quickly flies near by,
And swooping underneath the bird,
She bears it on her wings
Until its strength again returns,
And it no longer clings.

The knowledge of the eagle's care,
Assures the faith I sought,
When troubled days make me to fail
Before my task is wrought;
When the cross seems more than I can bear,
And I faint beneath its load;
When my weary footsteps falter as
I tread the long, long road;
I shall think of the Everlasting Arms
Outstretched to bear me up,
For the cross will never be so great,
Nor the dregs in the bitter cup
So deep that His love cannot reach,
And the heavy sorrows share,
Giving me strength to stronger grow
In the refuge waiting there.
Newton, Kans.

lift us above the tumult of a troublesome world.

So I would say, Let us slow down a bit, and take a little more time for God and the Bible and family life. Let's get acquainted with our families. A little fellow whose daddy was gone a great deal said to his mother one day, "Mom, who is that old man that boards here?"

But I hear our youth saying, "That sounds good for our elders, but what for me in these hectic days when all that I hear is rush, rush, all day: schoolwork, social activities, MYF, Sunday school, YPM, and many other things too numerous to mention." All are good in their place. But already I hear some young people saying, "I just can't take it." Now listen: your physical health and your spiritual health means more to you than the multiplicity of your activities. We will have to select carefully where to spend our energies. I believe every family ought to have what they would call family night, one night in the week where they would meet the family for fellowship, reading, and relaxation. We owe it to ourselves, in order to be our best. Jesus said to His disciples on one occasion, "My peace I give unto you." He wants to give it, if we will wait long enough. "I have yet many things to say unto you, but ye cannot bear them now." Their spiritual capacities were too small.

A definite experimental relationship with God will enlarge our spiritual capacity. More of His love, more of His Spirit, more of His presence. The world and its troubles will fade away as He becomes more gloriously real to us. Today we need the undergirding of our faith in an all-sufficient Saviour, who said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." We are just passing through, in quest of the city whose builder and maker is God.

Sterling, Ill.

Striking Comparisons

In his book, *Decline and Fall of the Roman Empire*, Gibbon gives five reasons for the collapse of that world power.

"First: the rapid increase in divorce; the undermining of the dignity and sanctity of the home, which is the basis of human society.

"Second: higher and higher taxes and the spending of public moneys for feasts and circuses.

"Third: the mad craze for pleasure; sport becoming every year more exciting and brutal.

"Fourth: the building of gigantic armament, when the real enemy lay within, in the decadence of the people.

"Fifth: in the decay of religion, faith fading into mere form, losing touch with life and becoming impotent to guide it."

Are not these conditions extant in our own United States of America today? Are we not in danger from the same internal enemy? It does not take an expert diagnostician to discover the same symptoms which caused the decline of Roman power and influence, in our so-called modern civilization. America will fall into ruin through this moral decay as surely as did the ancient Roman Empire, unless we, as a people, and also as individuals, awake to righteousness, and sin not.

See I Cor. 15:34.—*Youth Today*.

Strikes at Evolution

To strike at evolution in the stronghold of the scientific "sect" is a daring thing. *United Evangelical Action* tells us: "Some weeks ago Dr. Mortimer J. Adler of Chicago University, speaking to a packed audience in Kent Hall, ripped into the Darwinian theory. He conceded that the *Origin of Species* might properly describe the evolution of plants and animals, but flatly challenged Darwin's lateral hypothesis relating men to apes. The Chicago professor said men and apes differ essentially in kind. Only men make artistically, only men manufacture, only men communicate ideas, and only human society is constitutional or political. Men and apes, he argued, are as far apart as a square and a triangle. There can be no intermediates—no three and one-half-sided figure. And since there is no missing link, there can be no common ancestor. Adler even went so far as to admit the possibility of man's special creation by God in His own image."

Immediately the Eastern educators were shocked and bewildered. Then bewilderment turned to indignation. One Harvard professor called the "Chicago pronouncement" the kind of statement Bryan used to make in the Bible belt. With all their violent reaction, the scientists have produced no "missing links." This may be applied to different species of plants and animals as well as men and apes. God made the different creatures to reproduce after their kind, and they have continued to do so.—*Convenanter Witness*.

Our Readers Say—

With considerable interest I have read Gerald Studer's article, "Are There Other Worlds?" in the Dec. 2 *GOSPEL HERALD*. Surely most astronomers would admit that the nature and extent of life on other worlds is essentially a theological or philosophical problem, for it seems virtually impossible for science to answer such a question. Bro. Studer seems to have done an excellent job in examining the theological basis of the question.

Unfortunately, the article was prefaced with a discussion implying that flying saucers give evidence of just such life on other worlds. In particular, Bro. Studer cited as "authorities" three popular books by Keyhoe, Heard, and Scully. In professional circles all of these books are considered sensationalistic and about on the level of the science fiction books sold at corner newsstands. For instance, a major part of the Scully book deals with the story of the "little green men" who landed in a flying saucer. I might add that the original author of that story is now under federal indictment for fraud. The book by Major Keyhoe concludes that flying saucers are space ships because he can't think of anything else. Actually, the real experts in the field believe that flying saucers can be explained by natural phenomena. There are no professional astronomers who believe flying saucers represent life on other planets.

Of course, astronomers believe that elsewhere in the universe there might be physical conditions that would permit life. From this standpoint the theological discussion was in order, and has been appreciated.—*Owen Gingerich, Cambridge, Mass.*

I should like to tell you that my *GOSPEL HERALD*, which I have received for five or more years from some unknown source, has furnished me with so much material of interest and value that I have been sending it along for some time to a friend in California. She writes me today to say that after she has completed her reading of the magazine, she gives it to the president of her woman's society. This woman uses features and ideas in her group and then sends the already thrice-used *HERALD* to "shut-ins" who are able to enjoy it.—*Mary Louise Snapp, Bristol, Ind.*

As one tours through the southern states he sees many colored boys and girls and older folks who need someone to teach them the way of salvation. If the good seed is sown, God only knows what the result will be in later years. Many, we believe, are waiting for someone to come and help them. May God bless the work and the workers of the mission Sunday schools which have been started recently among the colored people of Florida. We feel sure there are other open doors.—*S. N. Stoltzfus, Aiglen, Pa.*

The nature of the Church is not determined by any form of organization. It is determined by the relation of a community to Christ. He alone is the Head of the Church and He alone has the right to rule.—*Clarence T. Craig*.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

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EDITORIAL

Seventh-Day Absentists

Someone has said that one of the fast-growing sects today is that of the seventh-day *absentists*! Church membership figures have little co-ordination with church attendance. Thousands of adherents go to church only occasionally, maybe at Christmas and Easter. A congregation with a membership list of 700 may have 70 people at worship on a lovely summer Sunday. All the churches of a town have to go together to get enough people to keep a Sunday evening service going. The long lines of cars on our highway are not filled with people on their way to church. Sunday is the biggest day of the week for some filling stations, and for parks and resorts. As on a Monday morning one hears people talk about how they spend the week end, one has a feeling that they have misread the fourth commandment, "Remember the sabbath day to keep it jolly."

There are, no doubt, many factors contributing to this trend. One is our scattered residence. The members of a given congregation may no longer live in a compact community. Cars and good roads enable us to live perhaps many miles from the church to which we belong. So the proximity of the church no longer has its Sunday morning pull. It is almost as easy to drive the other direction, or to spend the day comfortably at home. Many of our increasingly migrant population hold membership in churches even hundreds of miles away, and so feel no obligation at all to attend local churches.

Sunday work is also a contributing factor. More and more industries have a Sunday shift. More and more our culture requires Sunday service—utilities, transportation, professional care. An increasing number of people feel they have good reasons for not going to church.

Church services have increasing competition. In communist countries political meetings, perhaps by design, are made to conflict with church services. Some European countries regularly hold elections on Sunday. In our own country labor unions and other organizations schedule Sunday meetings. And of

course sports and amusements make a strong bid for interest on the Lord's day.

Perhaps the quality of the church services is running down, so that they have lost something of their inherent interest. Certainly a watered down theology and a departure from real Bible religion gives people less soul satisfaction and makes them drop the church as easily as they would some club which no longer attracts them.

But the chief reason, we are sure, for church absenteeism is spiritual coldness. By and large, when people grow slack in church attendance it is because they do not love the Lord and His service. The seventh-day absentists are people who have never known the Lord or who are growing cold in their Christian life.

We are thankful that attendance is good in most Mennonite churches. Attendance at Sunday school, which includes the children, often exceeds the church membership. But there are enough evidences of a tendency to absenteeism that we must be on our guard. Especially is this true of the Sunday evening service, and of the midweek meeting. With the argument that we can't go to everything and that we have to protect our family life, we decide that going to church Sunday morning is enough. One must give very conscientious consideration before such a decision is made. We may be doing the best for our families when we accustom them to regular church attendance. A work program that requires complete rest on Sunday is probably too strenuous, except for an emergency.

Were you in church last Sunday?

A Christian Calling

What is your vocation, your calling? To most of us this question would simply be an inquiry concerning our job, would it not? It would ask us how we earn our bread and butter, what we do to make a living. The question would have no relevance at all to our being Christians, unless we happen to be making our living by working for the church—as a preacher, teacher, missionary, or institutional worker. Then we might say that we have a religious calling.

The Bible uses the words *vocation* and *calling* when it speaks of our position as Christians. Eph. 4:1; I Cor. 1:26; *et al.* God has called us out of darkness into light, out of the servitude of sin into a service to Him, out of the kingdom of the evil one into the kingdom of His dear Son. Our high calling in Christ Jesus relates, not to our place in eternal glory, but to our everyday living in the privileges and the blessings which are in Christ.

Does not this Biblical use of *vocation* and *calling* shed a great light on what our attitude toward our job should be? For the Christian his vocation must be related to his religion. He cannot draw a line between the sacred and the secular. For he is a Christian every day, and the hand of the Master is upon him on the farm and in the shop as well as in the church pew or at the family altar. One of the reasons that our culture is so unchristian is that a great many Christians have not related their everyday work to their Christian profession. And so we have Christian people in unchristian jobs, or doing in an unchristian way work that could be Christian. There are occupational problems which demand a Christian answer, and we are not thoroughly Christian until we recognize that fact.

A man's work is a gift from God. This was the ray of light that the author of Ecclesiastes saw. It gave meaning to an existence that otherwise would have been futile and frustrated. Too often a man's job is a burden to him. It is a bitter necessity. He must eat; therefore he must work. He has no other motive. His job is a bondage, not a deliverance; a wall, not a gateway. God would not have it so. He would have His children live in their daily work as happy sons of the kingdom, full of joy and hope. Our vocation must become a calling in Christ. Only through Christian faith can life acquire true meaning.

When we see that "it is not work which gives meaning to life, but life which gives meaning to work," we are in a position to turn jobs into Christian callings. This concept will enter into our choice of an occupation. We will be careful to walk in the will of God as we prepare for or take a job. We will expect a call of God just as much for becoming a doctor as for becoming a missionary or a preacher. We will know that the kingdom requires that every man be in

his place, and will seek conscientiously to find that place.

Such a Christian approach to job-finding will keep us, of course, from any vocation which caters to or produces that which is evil. A Christian cannot cater to self-indulgence or luxury. He cannot manufacture liquor and munitions or sell jewelry or raise mink or cook for millionaire entertaining. He cannot advertise tobacco and luxury products. He will want his life to make some contribution to human well-being. His first question will not be where he can make the most money. It will rather be where he can make the maximum contribution to the glory of God.

The Christian will necessarily raise questions concerning the implications of his employment. Is he a part of a corporation which is unethical in its financing and promotion, or which exploits its employees? Do the practices of the employees constitute dishonesty or selfish advantage-taking? Is his Christian testimony beclouded by his complicity with unfair and questionable practices in the meeting of competition?

The Christian dare not avoid these questions or dodge these issues. The preacher must be aware of these and many other similar problems as he preaches to his people. His language and illustrations must make sense to the people who sit in the pews. The Sunday-school teacher must help in giving the children a Christian concept of work. Parents must nurture their sons and daughters in Christian ideals of vocation. Community living must be judged by Christian standards.

Those wishing further help and stimulation on this idea and some similar to it should plan to attend the Conference on Christian Community Relations to be held at Martins Church, Orville, Ohio, March 20, 21. Include the Conrad Grebel lectures on Christian Stewardship by Milo Kauffman at Kidron, Ohio, the evenings of March 19-22.

The Menace of Strong Drink

By DAVID E. PLANK

In America today we enjoy prosperity and comparative peace. Of course, there is Korea, and our difficulties with China and Russia, or in other words, communism. The American people regard communism as a real threat to our very existence, but what to do about it brings forth answers which are many and var-

ied. Like a man scanning the sunset skies for indications of what the weather will be tomorrow, then turning to his companion and remarking, "It doesn't look so good for tomorrow, does it?"

But somehow this Christian is not too much alarmed about the threat of communism. After all, "he is faithful that promised," and indeed if we "hold fast the profession of our faith without wavering," we can be assured that the Lord will take care of His own until He comes. This is our hope, rather than the assurance of a free world.

There is, however, within the borders of our nation a menace that, in this writer's opinion, is a far greater threat to our national security than communism. It is an old evil, dating back perhaps to the days of Noah. It is a legalized evil, as compared to many evils which are at least outlawed. And worst of all it is indulged in to a greater or less degree by many who profess to be Christians. Strong drink is not a new evil, but it is certainly a growing one. Our modern ways of living have given it impetus such as it has never received before in the history of the world. At least this is true as it concerns America. More men and women are drinking and more are drinking to excess.

The automobile has increased the hazards of drinking and has given strong drink far greater capacities for evil than was possible before the days of our much-used autos. Despite all that law-enforcement agencies can do there are thousands driving cars while more or less under the influence of liquor. The thirst for liquor has driven many folks, especially young folks, to other drugs even more terrible than alcohol. Yet the trade in alcoholic drinks goes on with ever-increasing vigor, and with the blessing of the state! But perhaps all this is to be expected of a people who do not know the Lord, but we certainly have a right to expect better things of people of the church.

It is my belief that we as a Mennonite people are again growing lax in our witness against the strong drink evil. Granted that a generation or two ago our people actually drank more liquor than they do now. But then came the Sunday school with its strong Bible lesson every quarter and from this base other forms of intemperance were discussed. I believe this had a tremendous effect for good on our youth through the years. But somehow of more recent years the Sunday school has fallen down on its job of witnessing against strong drink. One Sunday is designated as "Temperance Sunday," but the words are placed in parenthesis and usually the lesson is pretty farfetched. As a Christian people we need to teach and live absolute total abstinence from all alcoholic beverages, whether beer, wine, or whisky. We must thus teach against this evil, for we need not expect worldly-minded people to do it. Every means of teaching available must be employed, preaching and teach-

It Happened—

TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Feb. 9, 1928)

Bro. E. W. Kulp of Bally, evangelist, preached God's Word . . . resulting in . . . 14 public confessions [Mountville, Pa.].

. . . P. S. Hartman . . . gave his annual lecture on "Civil War Experiences" [E.M.S.].

. . . Bro. M. D. Landis read the book of Job [Hesston College].

(From GOSPEL HERALD, Feb. 16, 1928)

"Mennonites cannot preserve their doctrines and confession of faith according to the teachings of the fathers when they dedicate churches . . . We build meetinghouses and use them to worship in, but so far as the sacredness of the place is concerned any other building would be just as good." [Quoted from John F. Funk.]

Bro. John S. Hess . . . preached soul-stirring messages . . . Fifteen souls . . . were willing to confess Jesus Christ . . . [Washington, D.C.].

ing, publicly and personally.

We should have patience with folks who have reached the alcoholic stage and who then confessed Christ. They need our help and prayers that they may regain and maintain a place in Him, and that by His grace. However, we need to take a stiffer attitude toward those respectable church members who declare, "A little is good for us." "I can drink it, or leave it alone." "It is all right if you don't drink too much." These are the folks that are a detriment to our young folks, much more than the drunkard in the ditch. Many a youth has been started on the road to ruin by such attitudes on the part of older ones.

It is up to us as Christians to witness against this monster evil which has such a strangle hold on the people of America today. It is the instigator of more crime than all the law-enforcement agencies can prevent. But worst of all, it is leading many souls to hell. What shall our witness be?

Detroit, Mich.

A CHALLENGE

Look around unafraid. Time moves on, and we must move with it. Away with regrets of the past, for they only clog the wheels of time. All life's experiences may enrich the present and give sustained hopes of the future. A Christian character says, "I will fear no evil, for thou art with me."—D. Carl Yoder

What Does a Lost Soul Mean to You

By Esther V. Graber

Did it ever occur to you that your next-door neighbor might be lost? If he is lost, he is just as lost as a man in China, India, or Africa. He may be watching your life and thinking that you are not really a Christian or you would care more for the lost souls that you are daily in contact with. You would talk to him about his soul. You ask, but why should I talk to him and what must I have before I can do real personal work?

Personal work is not getting men to quit certain habits or making them reform. To do that may be an outward expression of something which may not be true of the heart. What men are born within they just naturally reform without. Neither does joining a church save anyone. Merely having one's name on a church roll does not give him salvation. What, then, is personal work? It is to lead a soul into living fellowship with Christ, out of the power of darkness into the kingdom of light. The Lord's command, Mark 16:15, "Go ye into all the world, and preach the gospel to every creature," should be one of our motives for soul winning. By the Master's final words to His disciples the obligation is laid upon every Christian to be a soul winner. "Ye shall be my witnesses" is the risen Lord's message to all His followers. No one is excused. "Follow me," said Christ, "and I will make you fishers of men." By the mouth of the prophet Ezekiel God distinctly says that, if we neglect "to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." We are all sent and if we shrink or excuse ourselves from our great mission we shall come into condemnation.

The unsaved multitudes know that every Christian should be an ambassador for Christ, and when we fail to do our duty we are condemned in their eyes as well as before God.

The highest motive which directs one who is saved is the will of God. What His will is, of that we need never be in doubt. God would have all men to be saved (1 Tim. 2:4) and does not desire that anyone should perish. II Pet. 3:9. If you love Christ you will talk about Him to others. You will tell others of the joy and satisfaction that you find in Him. Why are we so indifferent to souls around us? Why do we so readily make the excuse that we lack courage to speak to them? Certainly it is a lack of love. If we truly loved them with a passion that could not be constrained, this desire for their salvation would have to be expressed some way. There is no substitute for this love to make us really concerned for souls. Evans says, "A man may be a successful physician without having love for his patients; he may be a successful

merchant without having love for his patrons; but no man can be a successful co-worker with God without having love for souls, and a desire to see them saved." Paul had this love for his brethren; he was a great worker for Christ. Men will not readily rebuff you for speaking to them if they know you love them, but they will not believe that you love them unless you really do. Love for souls is a gift from God. We need to pray that He may give us the spirit of love.

What is a soul worth? No human calculation can make that clear. Jesus said that the gaining of the whole world was of little worth in comparison with the value of a soul. Matt. 16:26. Jesus, the Son of God, put aside heaven's glory, suffered, bled, and died, so highly did He value souls. Is a soul worth a real sacrifice on your part? Are you willing to make such a sacrifice? When the love which Christ has for souls becomes your love for them, then you will love souls with a willingness to "spend and be spent" for their sake. II Cor. 12:15. What is the life of your sister or brother worth? If the life of a dear one be worth so much to you, what must be its value in God's sight, who sees to what depths a soul may plunge and to what heights it may rise? It may be a small matter to you that in the saloon down the street is a man dissipated and drunken. But what if he were your father or brother or husband? Yet, in God's sight, his life is as valuable as if he were your relative; and every soul is of infinite worth.

Jesus Christ set a high estimate upon human life when He left His Father's throne and came into this sin-cursed world to suffer and die that He might redeem us from death. The church of today needs a new vision of the worth of a soul. We need to stand beside Calvary and see the price that was paid there for human life. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26)

While a medical student, Fred was stricken with that dreaded scourge tuberculosis. As he was lying in a Denver hospital, he was visited by some consecrated young people, who sang and prayed with him. He yielded himself to Christ and the peace of God filled his heart.

They brought him to a little Iowa city to die. The day after his arrival the pastor was called to his bedside, when the young man related the circumstances of his conversion. The pastor said, "Then you are not afraid to die?"

"No," said he, "not afraid, but not ready." When asked why he was not ready, he replied: "I have done nothing for my Master. I have won no souls for Him. Could I have six months more

to live that I might bring some souls to Jesus, and thus go into His presence not empty-handed, I would be satisfied to die. I am not afraid to die, but not ready." Just then the door of the room opened, and the dying boy's father, an old, white-haired man who had been absent from home and had not seen his son since his return, came in. The old man was not a Christian. The young man threw his arms about his father's neck, drew him down upon his knees at the bedside, urged him to give himself to God, and then, with shortening

Walking on the Water

By Almeta Hilty Good

Walk on the water, Peter!
It's slippery and it's wet,
But just keep walking, walking,
While your gaze on Christ is set.

Walk steady, Brother Peter!
Let others laugh in scorn.
You'll learn more of believing
Than those scared ones who warn.

Only hear Jesus bidding:
"Come to me," over the rim,
And tempests cannot stop you,
While your eyes are all for Him.

The waves are dashing, dashing,
Your chances look mighty slim;
Don't look now! Christ's the Goal!
Keep your heart, too, fixed on Him!

God's own Son knows the water,
He sees the Father true.
If only your gaze is steadfast,
His faith upholds yours, too.

Think not: "Now John is cheering,
I guess he believes in me!
Thomas, the others, they're jeering!
I feel like a fool, for Thee."

Think only: "Jesus! Jesus—
Enables me! He knows my fear,
Knows where He's leading, knows, too,
If I falter, He is near."

O thou of little faith, me
Wherefore didst thou doubt?
When I say "come," not all hell
Can one believer rout!

Hammett, Idaho.

breath, uttered such a prayer of intercession as is seldom heard. The old man sobbed aloud, yielded to Christ, declared his faith, and the dying boy had won one soul for his Master. In a few hours he had gone into the presence of the King, but not empty-handed.

Oh, you to whom God has given the strength and vigor of manhood and womanhood, and who have pledged your allegiance to the Christ of Calvary, are you winning any souls for your Master?

What if in the Judgment Day it shall be seen that some souls who might have been saved have been lost through your neglect? And what if in the great day of His appearing you shall be found, having gathered no sheaves and empty-handed?

A qualified worker must be saved himself. To be a channel through which and by which Jesus Christ accomplishes His purpose, there must naturally exist an attitude and relation to Christ which makes it possible for Christ to use him. God's Word is a power unto salvation to everyone who believes it. He who does not believe it, by his own life calls the Word a lie. How can such a one bear witness of the truth with his lips, when by his life he calls it a lie? No one can understand the way of life who is not walking in it. Christianity is not conforming outwardly to certain rules; neither is it knowing about Christ. It is knowing a person—the Lord Jesus. It means that you have had personal dealings with Him, that from your heart you can say, "I know whom I have believed." Are you witnessing for Jesus to others? If not, surely your own spiritual life is very hazy, and has not meant much to you.

To really be a useful tool you need the continual guidance and direction of the Holy Spirit. This is only possible when you live close enough to Him so that you can hear when He speaks to you. Jesus does not intend that you shall speak to everyone, nor at any and every time. But there are certain ones whom you can reach better than anyone else. Begin to pray that the Holy Spirit may burden you for certain souls, souls that God wants you to win. Those whom He thus places upon your heart continually are the ones to whom He desires you to speak. When you begin to pray for souls, God's Spirit begins to work on them. In that way He prepares their hearts for your message from God. Every successful personal worker desires to have the unerring guidance of the Spirit. This may be yours through prayer and continual remembrance.

Let us remind ourselves that it is God alone who can save a soul. But He must work through us. We need to be yielded vessels, cleansed channels through which He may operate unhindered. Only the fully yielded soul can be entirely directed by the Spirit. Too often the "self-will" wants to express itself. It is so easy to sing: "All to Jesus I surrender, all to Thee, my blessed Saviour," but—do we mean it? When Jesus fed the five thousand, we are told very definitely that "he . . . took the five loaves, and the two fishes" (Matt. 14:19). They gave all they had. Here was a full surrender of all. Are we lacking His blessing because a part of ourselves has been held back?

As Christians we will want to tell others of the great love of God. We are responsible to God to let others know about God's marvelous plan of salvation.

No sincere effort for Christ can fail. Perhaps we are too anxious to see results now. We do like to number the converts, and add to the church roll. Far better it is to do our best for Christ and souls, then leave the results to God. He will see that the seed faithfully planted, is watered, and that no effort is in vain. What does a lost soul mean to you? We cannot be indifferent and passive to the sin-sick soul's cry of need. We know God's remedy for sin and it is our responsibility to God to tell others about it. Let's start now and be real fishers of men for Jesus.

Goshen, Ind.

Ninety-nine Years Plus

By CLARENCE SHANK

This is not the story of one who has committed a great crime, and whom the judge sentenced to prison for ninety-nine years. It is the brief story of an individual who had liberty and went about as a free man, not fearing the court or the judge, for his deeds were commendable.

On Aug. 19, 1952, this aged pilgrim came to the end of a long journey. For 36,187 days he had faced life's problems, cares, and disappointments; also its joys and appointments.

Bro. George W. Ernst was born July 22, 1853, near Gap, Pa., and later moved with his parents to Franklin Co., Pa. As a young man he was baptized by Bishop Michael Horst of Washington Co., Md., and received into the Mennonite Church at Chambersburg, Pa.

He was united in marriage on Oct. 3, 1878, to Mattie Kuhns, who preceded him in death 18 years ago. After their marriage they moved to the Marion district, at which place he was ordained deacon on Nov. 2, 1896, for the Marion and Williamson congregations, to fill the vacancy caused a few months earlier by the death of Michael Hege. In a little over a year the same congregations had another ordination service. At this service on Feb. 9, 1898, Bro. Ernst was ordained to the ministry. This place he filled faithfully the remainder of his days, as health permitted. At the time of his ordination his senior minister was Jacob W. Hege. These two were the ministers for about four years, after which Bro. Ernst was the only resident minister for five years. In the summer of 1907 Bro. William Hege was ordained to help in the work. A number of ordinations took place later on as the work grew.

Both congregations were small. Church services were held at each church every few weeks on Sunday morning, but it was a great meeting. Visitors were present from neighboring Mennonite congregations. Neighboring folks of other denominations and those of no church connections would gather in and enjoy the service together. Especially on communion Sunday, if it was a nice day,

it was always necessary to place benches in the aisle of the building to accommodate the crowd.

Additions to the church at this period were few and far between. However, in the year 1897 Bro. A. D. Wenger held a number of meetings in these congregations, which resulted in eleven additions to the church.

Bro. Ernst never owned an automobile, but during the greater period of his active ministry drove a horse. In later years he traveled in an automobile with his son-in-law and daughter, with whom he had his home.

Bro. Ernst never opposed aggressive methods of teaching and preaching the Word of God, and with the encouragement and help of the laity, Sunday school, Sunday-school meetings, evangelistic meetings, YPBM, and more appointments for preaching services became the regular program of the church. The congregations moved forward in this work almost unanimously; no doubt because of tactful leadership, the peace of the church was not disturbed.

The evangelists for the series of meetings for the different years were Bro. Abram Metzler, Sr., Noah Mack, and S. G. Shetler. The brethren Metzler and Shetler were here for two successive years. The church during these years became very much burdened and concerned for her young people. Her prayers, tears, and labors of love were wonderfully blessed. The largest number of conversions in the history of the Marion congregations was at one of these meetings, when there were twenty responses to the invitation to accept Christ. A few of these have left us and found church homes elsewhere. Some have passed on into the glory world; others are our present-day church officials.

Bro. Ernst's life had a good effect on those who knew him best—his neighbors. For a number of years he furnished means of conveyance (horse and buggy) for poor neighbors to come to the house of worship. By Bro. Ernst's noble example they perhaps were won for the Lord. An unchristian neighbor would occasionally become seriously ill; then he would send for Bro. Ernst. One night he caught a neighbor stealing his corn. He rebuked him by saying, "If you needed corn, why did you not come in the daytime and I would have given you corn?"

A most pleasant memory of him was the beginning of his prayers: "Indulgent Father, we come to thank you for your loving-kindness and tender mercy in watching over us thus far through the journey of life."

He became a marvel to the medical world, when at the age of 90 years he had a hernia and appendix operation from which he fully recovered.

The church grew during the ministry of our brother. At the beginning of his ministry there were two meeting places, two ministers, and one deacon. At the time of his departure there were in the

A Prayer for This Week

Thank you, dear Father, for the revival fires beginning to burn all over the church. Bless the prophets of revival—those who dare to forge ahead in the face of opposition and persecution, preaching your truth boldly, willing to suffer all things for your cause. Bless them, we pray, in proportion to the sacrifices they have made.

Open the hearts of those who are blinded by the devil, those who have been satisfied with so little of the blessing you have for them. Create an overpowering thirst for the whole truth that will overshadow everything else and show them not only their desperate need, but also your abundant provision for victory and peace and power through the Holy Spirit.

Guard and direct those of us who have been filled with your Spirit, who have received, by surrender and faith, the baptism of fire in our hearts. Give us boldness and tact. Above all, keep us humble so that glory may be yours and yours alone.

Fan, O Lord, this Holy Spirit flame higher and higher until it warms cold hearts, wakes the indifferent, and burns out worldliness and pride and sin—until it touches every member of the Mennonite Church and sends us out with cleansed hearts filled with divine compassion to bring the glad tidings of the Gospel to a lost and bewildered world. Amen.—*Edna Beiler.*

same district five meeting places, one bishop, eight ministers, and four deacons, and the church membership nearly six times as large.

Forty years ago the Ernst family moved from the Marion area to an outpost (Pleasant View) of the home church, but he retained his place with the official group at all the churches in the circuit. For many years his place was seldom vacant at the worship services at Marion, but in more recent years, because of age and other circumstances, his interest was centered more at the outpost, which was near his home, while younger brethren served at the home church.

Bro. Ernst retained his vigor remarkably well, but gradually grew weaker the last few years of his life. He went about and needed no special care almost to the end. His last illness was less than of one week duration. On Aug. 19, 1952, he fell asleep at the Chambersburg Hospital. Thus was granted one of his desires expressed earlier in the summer when he said, "I hope I'll not need to stay here another winter."

It can be said of him as of David, "After he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption" (Acts 13:36).

The final rites for our aged brother were at the Chambersburg Mennonite Church, where fitting remarks were made by the brethren Harvey E. Shank and Walter H. Lehman. Text, Ps. 71:7.

Sharing the lot at Bro. Ernst's ordination as a minister was the writer's father, John L. Shank, who was born near Leitersburg, Md., Sept. 21, 1857, and quietly slipped away while sitting on his rocking chair on March 3, 1952; aged 94 y. 5 m. 13 d. For a little over a half century these two brethren held membership in the same congregation. The former ministered to the spiritual needs of the people, while the latter was engaged more with the secular things in connection with the church, such as sexton, trustee, caring for the cemetery, and solicitation work. I believe it is suitable to refer to these as the last of their generation. Solomon says, "One generation passeth away, and another generation cometh: but the earth abideth for ever."

Marion, Pa.

Do You Agree?

The following is from a newspaper clipping of recent date.

"Lipstick and other cosmetics are symbols of feminine deceit and despair," says Mrs. — of New York.

"Friday she made her first adult public appearance with her own face, and is going to continue it, she said. 'I have abandoned cosmetics because I do not need them. I examined myself under the spotlight of absolute honesty, and saw cosmetics as a sham, a falsehood, and a sign of deceit and despair. I like being honest with myself. I like my new appearance. My husband didn't know I was going to abandon make-up until I did it. This morning he told me I look better than ever. I would like to see more women being honest with themselves and with the world.'"

One summer's day I had occasion to spend the afternoon with a young matron and her little girl. We had a very pleasant time outdoors in the sunshine, and I especially noticed the wholesome face of the young mother—sun-tanned and free from make-up.

Along about four o'clock my friend said, "I have to go in now and dress for supper. My husband will be home soon." When she came out again, her face was all made up.

"How much better," I thought, "was her appearance before!"

Myself, I am glad to be free from make-believe of any kind. I always figured that since the Lord loves "truth in the inward parts," it was my privilege to believe that He loved truth in the outward parts too. Really, I think any make-believe, physi-

Prayer Requests —

Pray for the annual meeting of the Mennonite Publication Board to be held at Scottdale, Feb. 18, 19. Pray that the most effective means may be discovered for meeting the unprecedented opportunity to spread the truth by literature.

Pray for the workers at the East Bethel Mission, Greenville, Va., a new work sponsored by the Springdale Church at Waynesboro, Va.

Pray for the healing of one of God's own.

Pray for a prodigal mother and daughter, that they may return to their family and to God.

Pray for the continued healing of Sister Evelyn Bauer, who is slowly improving in the hospital at Leedsdale, Pa.

Pray for evangelistic meetings being held in the Colored Mission, Tampa, Fla., by Bro. Luke L. Horst of Reading, Pa.

Pray for a young man in Brussels, Belgium, who comes from a staunch Catholic home and who has been attending a Catholic college, but who has found the Lord Jesus Christ during the past year through the efforts of Bro. Lamotte, our Belgium worker.

(Requests for this column must be signed.)

cal or spiritual, is a weight to our immortal spirits.

Let's give ourselves the glorious joy of absolute honesty!—H. A. K., in *The Burning Bush*.

Archbishop Arundel wrote as follows to pope John XXIII concerning John Wycliffe, one of the first translators of the Bible into English, 28 years after his death: "... that wretched and pestilent fellow of damnable memory, son of the old serpent, and the very herald and child of antichrist, ... who crowned his wickedness by translating the Scriptures into the mother tongue ..." But not all such abuse came to him after his death. A contemporary of his wrote of him: "This Master John Wycliffe translated the Gospel from the Latin into the Anglican language, not the angelic. And Wycliffe, by thus translating the Bible, made it the property of the masses and common to all ... even to women!" He lived through all this, however, and died of a stroke on Dec. 28, 1384, while in prayer. Forty years later the hatred still ran wild to such an extent that his remains were dug up, burned, and flung into the River Avon in contempt of his memory. We are the benefactors of his bravery.—Pleasant Hill Church Bulletin.

OUR SCHOOLS

The Will to Choose

By JOHN UMBLE

(A chapel address delivered at Goshen College, written for publication by request.)

Did you ever plan to do something and then not do it? Why? Did you ever decide firmly not to do a thing that you should not do and then later, against better knowledge, do it? Why? When you failed to do a good deed or did a wrong one, was it your fault or should the blame rest on someone else? Were you merely the helpless victim of unavoidable circumstances?

The problem of free will is as old as the human race. When Adam transgressed in the garden of Eden it was not his fault! It was the fault of the woman; in fact, it was God's fault because He had given him the woman! "The woman whom thou gavest to be with me, she gave me fruit of the tree, and I ate." But the woman, it seems, was not to blame either! "The serpent beguiled me, and I ate."

Paul faces this problem in Romans, the seventh chapter: "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. . . . I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do."

To be sure, there are some things that one cannot change with any amount of will power. We cannot add one cubit to our stature. We cannot "make one hair white or black." Since there are some things which man is powerless to do, some philosophers decide there is nothing he can do. He is the victim of blind forces, fate and chance.

This is why much of our modern literature lacks moral content. The Persian philosopher, Omar Khayyam, felt indignation because man was ushered into the world without his asking and out of it again without his consent.

Into this Universe, and Why not knowing
Nor Whence, like water willy-nilly flowing;
And out of it, as Wind along the waste
We know not Whither, willy-nilly blowing.
What, without asking, hither hurried thence?
And, without asking Whither, hurried hence!

Lizzie Doten in her poem, "The Chemistry of Character," expresses it in this way:

Out of earth's elements, mingled with flame,
Out of Life's compound of glory and shame,
Fashioned and shaped by no will of their own
And helplessly into life's history thrown.

This idea that man is helpless and therefore cannot be held responsible for his actions has had a devastating influence on much of our modern literature.

When I taught freshman Literature, I required the class to read Hardy's "Tess of the D'Urbervilles" in order to give them an opportunity to see what kind of world results when God is left out, and fate and chance and human passion hold the reins of human destiny. One of my good students said she wished she could "find and burn every one of those books so that Professor Umble could no longer require freshmen to read them." That was exactly the reaction I hoped for and when students did not react in that way I suspected that they had not read the book or did not know what it was all about.

The Christian philosopher, Jonathan Edwards, America's great theologian, reaches a different conclusion from Hardy. In his monumental work, "Freedom of the Will," he holds to the idea that man after Adam's fall lost his power of free choice but that through the Atonement that power is restored. As a result of the Fall man could choose only evil, but the grace of God through Jesus Christ enables man once more to choose the good and reject the evil.

Now let us look at Paul's letter to the Romans again. "For I delight in the law of God, in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members." Then in agony he cries out, "Wretched man that I am! Who will deliver me from this body of death?" He himself gives the answer: "Thanks be to God through Jesus Christ our Lord! . . . There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death."

This is the Christian's answer to the question: "Am I responsible for the good that I fail to do and for the evil deed that I commit?" He knows that in Jesus Christ the power to choose the good has been restored. Let us be thankful that within recent years people are learning that the godless philosophy that would make it impossible for man to choose the right and to avoid evil is losing ground. At least in America.

In this connection let us look at the last stanza of a poem by Robert Frost, "The Road Not Taken." One day out walking he came to a fork in the road. He should not take both roads, but chose one.

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—
I took the one less traveled by,
And that has made all the difference.

Here there is recognition that one has the power of choice.

Years ago when I was a boy in the grades, a schoolmate and I ran off from school one day because we didn't like the teacher. She probably didn't like us either, no doubt with good reason. We walked four miles to town. We didn't hitchhike in those days. He had some money. We bought several pounds of candy and when we came back and treated the girls we assumed the role of heroes. The next day, of course, we suffered for our delinquency.

That boy was a bright boy of my own age. Later I went to high school and then to college. He followed the path of self-indulgence. Our old bishop with tears streaming down his cheeks excommunicated him from the church for drunkenness. The path he chose led to a drunkard suicide's grave. His wife as a high-school girl also had been a church member. She was beaten to death with a bed slat by her second husband while her ten-year-old boy slipped around the house trying to get a shot at his foster father with a 22 rifle. This is not fiction. It is tragedy in which the actors simply suffered the results of their own sin and folly.

The Bible plainly teaches by multitudes of examples, "The soul that sinneth, it shall die." Death as a result of sin is the inevitable end of the road of deliberate wrong choices.

What gives such tremendous stature to the work of Shakespeare and Milton is that they echo the same theme. The great tragic figures of Shakespeare's dramas accept their doom as self-inflicted. What makes much of modern literature completely devoid of moral content and ethical value is its denial of human responsibility and of the potential freedom of the human will. "Do not be deceived; God is not mocked, for whatsoever a man sows, that he will also reap." That stands, not as a threat, but as a law of life.

Let us, like Paul, thank God that through Jesus Christ we may have a renewed mind, willing and able to see and to choose the right. And let no pagan philosophy, ancient or modern, or no literature, however skillfully and artistically written, swerve us from our determination to choose and to do the right. To this end let us pray God to give us grace and strength to do His will.

Goshen, Ind.

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work and forced to do your best will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.—Kingsley.

A load of books does not equal one good teacher.—Chinese Proverb.

PEACE AND WAR

Where Armies Meet

By Lorie C. Gooding

Here lies another one
Rigid and cold.
Mark how the young face looks
Haggard and old.
Some loving mother's boy,
Some father's pride and joy,
Once young and bold.

He was not one of ours?
Well, lay him there,
There by those lads of ours.
They will not care.
Tenderly cover him,
Smooth the sod over him,
So leave him there.

Here he met journey's end.
Here was full tide.
Here, without kin or friend,
Lonely he died.
Now at his young life's close,
With those he called his foes,
Dead, side by side.

Lay him to slumber here,
Here with his foes.
Give him a hasty tear
For his long repose.
Tears for a mother's son,
Dead, with life just begun.
Aye, so war goes.

Fold his still hands and close
Each sightless eye.
Lay him among his foes.
So let him lie.
If nations keep their place
In this world's frantic race,
Young men must die.

Whose is the victory here?
Whose the defeat?
Oh, to the young and brave
Life was so sweet.
Man's foes are hate and fear.
Death is the victor here
Where armies meet.
Holmesville, Ohio.

When the State Is God

By JOHN HOWARD YODER

The beginning of the story is that the military court of Reuilly found before it in May two very different criminals. The one, a German theological student, had killed in cold blood a captured French underground fighter; the second was Jean-Bernard Moreau, a young French pacifist, whose crime was the de-

sire to render a civilian service more useful than military training.

The end of the story is simple enough. The German who killed was acquitted; the Frenchman whose God forbade him to kill was sentenced to a year of prison.

The explanation is clear enough; we need no long investigation to understand the contradiction. For from the judges' point of view there is no contradiction. The state is simply not interested in the moral question of killing. They approached the trials from an utterly different point of view, from which there is nothing surprising about the decision to release a criminal and punish a Christian.

That point of view is, simply enough, that the state is its own God. Its ultimate good is its own existence, in the light of which decisions of right and of value are made. Its decisions are concerned not with the will of God, nor with the welfare of its citizens, nor with any other moral quantities, but solely with the obedience and submission necessary to its own existence.

It was on this basis that the German could be acquitted; for even though the superiors whose orders he obeyed were agents of the hated Nazi state, that obedience excuses him from all his moral responsibility. No matter that he knew the deed was wrong; no matter that a man in training for the service of God surrendered his moral independence which was the image of God in him; no matter that a French citizen was killed without trial; still the law of France can see no guilt in him because he submitted to the demands of the state upon his loyalties and service.

And with Moreau the case is just as clear. He concerned himself with moral values and tried to guide his life by their prescriptions. On that basis he decided that military service is no real service either to his country or to the world, and that therefore he must insist on civilian work. It is for that independence of personality, finding its basis in and centering its loyalties on values greater than the state, that the law can find no place. In vain his lawyer spoke of loyalties and laws of higher degree, of the more constructive service a CO renders; the fact remains that the law was disobeyed and must be avenged.

There is in this lived parable a striking portrayal of the essential clash between the ethical Christian and the demands of the state. It arises because the Christian can have no gods but God, no loyalties unqualified by his ultimate allegiance to his Creator and Redeemer. The conflict arises especially with the state because only the state is equipped

to enforce its demands for worship and service. It is no accident that the apocalyptic writings of the Bible speak of the Antichrist, of the climax of the powers of evil in the world, in terms with political overtones. For the idol of statism today, in ever-growing degree, is capable of enlisting every evil capacity in man, to magnify itself at the expense of the society in whose service the realm of political organization was originally ordained by God.

In the accelerating process of totalitarianization the objection of a lone struggler is but a momentary hindrance, easily brushed off with a year's imprisonment and forgotten. The obedience of which the Lord says, "you have but little power, and yet you have kept my word," plays no great role in the great affairs of the evident world. And yet it is in this obedience that the strength of the obedient Christian life is found, the life whose results and rewards, whose success, are not evident to all, because "the things of the Spirit . . . are spiritually discerned." To this obedience we are called in the spirit of Him whose triumph began when He was condemned to death and Barabbas, a murderer, went free.

Valdoie, France.

Another Gospel

By FORD BERG

Recently, while scanning through a Protestant current historical magazine, I read part of an article by a minister in that church who was lauding the work and faith of his father and grandfather as it related to his own ministry of the Gospel. Here are his words:

My grandfather became a Christian when he was eleven years old. He grew up a hunter and an Indian fighter. He was an earnest Christian. I have heard him tell how, when waylaying the Indians, he would fix his eye upon the one he would shoot; as soon as he came so near as to be sure of him he would tell the Lord that he was bound to kill him. "But, O Lord, if it be possible, save his poor soul before he shall fall. I didn't want to kill him, but there was no help for it; one of us had to die, and I thought he had better be the victim."

So sacred was the Sabbath to him that when out hunting, though alone, he says he spent the day in meditation and prayer, and though often buffalo, deer, wild turkeys, and other game would come near him, he never fired a gun on Sunday. In his family, he required that fruit, melons, etc., from the garden and orchard, be gathered on Saturday, as the Jews gathered manna on Saturday to last over the Sabbath.

He reared ten sons and four daughters. Nine of the sons were active church officers. When the war between America and England broke out in 1812, five sons enlisted under General Harrison and fought in the Northwest, and three, including my father, were under General Jackson at New Orleans. Not often are eight brothers in the army at the same time. He [Grandfather] was never known to permit a congregation to disperse without singing and prayer because the preacher happened not to be present.

My father was born and reared in a fort, was converted when young, and his type of piety and manner of living were similar to those of his father.

(Continued on page 155)

FAMILY CIRCLE

Rachel's Sorrow

By Bertha King

(Matt. 2:18)

Rachel, Rachel, why do you weep?

What is your sorrow, so dreadful and deep?

They have torn from my arms the babes I love;

Oh, my soul is vexed, and my heart is sore!

Rachel, Rachel, what can stop your tears?

What can heal your wounds and quell your fears?

Alas! no comfort remains for me;

Leave me alone, with my grief and misery.

Rachel, Rachel, do you understand?

Mary's son is safe, down in Egypt land.

My arms are empty, my heart ever yearns

For my children, gone, never to return!

And Rama is filled with deep distress;

No comfort is there for her bitterness.

West Liberty, Ohio.

Enjoying God's Wonderland Together

By GLADYS GRABER BEYLER

Many of the happy times we have shared as a family have come to us from enjoying the beautiful world God has made around us. Sometimes we plan these happy times as special family occasions, like a trip to a favorite picnic spot or a visit to the zoo to see big animals, but more often they come spontaneously as we live together. "Come quickly and look" is a familiar cry at our house. It means something new and wonderful—a cardinal in the hedge, butterfly at the flower garden, new bud or blossom, or perhaps a big caterpillar or earthworm. Our experience has been on a small scale suited to our own two pre-school children, but I shall try to include suggestions for enjoying nature study observed in other families.

The only requisites needed for enjoying God's wonderland are a willing spirit and awareness. Maybe a willing spirit is not even necessary as normal human curiosity overcomes indifference and hostility. Sight, hearing, and ability to move around are helpful but not absolutely essential.

This family fun can be as simple or as complex as we care to make it. Children have the capacity to find enjoyment in such simple things. They will thrill to the daily change of a growing plant, a robin building a nest, a trail of ants across the grass, or actions of insects.

If nature study has not been a special interest of your family before this and you now want to make a start, your new hobby will not be expensive. As your interest grows, you may want some guide-books to help answer your own and the children's questions. Public libraries, school and Sunday-school libraries, and magazines will give you help until you care to buy for your own personal library. Other equipment for the kinds of nature study suggested in this article would be very simple.

The title for this article uses the *wonderland* in two senses. Nature study is a wonderful way to teach about God. As eager little minds focus upon this and that of God's great outdoors the questions come popping, "I wonder, I wonder, I wonder why . . ." Do not lose these golden opportunities to teach the love and care of God in a natural way by an absent-minded "Yes" or "I don't know." Feast with those little eyes upon the color of the first spring flowers and recall those Scriptures which apply, like "He hath made every thing beautiful in his time" (Eccl. 3:11) or "For, lo, the winter is past, the rain is over and gone; The flowers appear on the earth" (S. of Sol. 2:11, 12a). Sometimes God's plan in creation is not so directly understood, as the time I needed to answer a tearful four-year-old's "Why did God have to make bees?" while applying antiseptic to a swollen toe. There have been times when we do not have the answer or cannot supply one suitable for small children. Then we can point out that God knows the reasons for things even when we do not, and that we can always trust His goodness and mercy. "Whoso trusteth in the Lord, happy is he" (Prov. 16:20). God "doeth great things past finding out . . . and wonders without number" (Job 9:10).

Nature study is a wholesome activity for the most part. (I recall vaguely some parental concerns about the amount of sleep we got during a junior-high-age siege of nighttime star study.) Much of it takes place outdoors in healthful surroundings. Children love to make collections. As parents, should we not help them become interested in wholesome hobbies which will deepen their appreciation for God's plan in life? I fail to see such benefits in collections of, say, milk bottle caps, match box folders, or the plastic novelties of cereal boxes.

Your observations of God's wonderland can begin with *projects in your own home*. When forbidding weather or illness keeps you penned inside, window gardens, house plants, fish, turtles, or birds can bring delight to young explorers. Keep a list of the kinds of birds you

see from the windows, bringing the birds close with a feeding place. Or how about a weather chart? The preschool child can use appropriate crayons to color the kind of day he observes, while an older child might learn to read a thermometer or keep track of sunrise or sunset time for his chart. My particular childhood interest was butterfly collecting. Although my parents did not share my enthusiasm for caterpillars, they did admire the beautiful butterflies and moths which hatched out later. Tending the glass jars of busy "worms" and arranging my specimens occupied many happy indoor hours for me.

The area of *co-operative gardening* is a second suggestion for family nature study. Daddy makes the straight furrows, Betsy and Mary Louise drop little seeds, and Mommy covers them up. Then we wait for God to make the seeds grow with rain and warm sun. So many children's books and stories develop this theme. Probably most of our families do these tasks every spring. The challenge comes in being aware of God's gift of life in the seeds rather than preoccupation with those ten more rows to do before supper time, or the aching muscles in tired backs.

More extensive traveling or exploring is another way to learn of God's wonderland. Explore along the bank of a stream. Can you trace it to its source? Travel along a familiar creek in a boat to learn where it connects with a larger stream. Become familiar with the farthest corners of a meadow or hill instead of choosing the same picnic spot time after time.

Weather and sky observation are my fourth suggestion for study. Notice with your children the helpful and/or harmful effects of a storm or rain. Show how we can help to prevent erosion damage by proper soil care. The first snow brings wonders that are new every season. As we catch the tiny flakes on a dark cloth and observe how each one is different, the verse from Job 9:10 comes to mind again. A serious study of stars and planets appeals more to older children, but even a young child can profit. When he is watching for the first evening stars, he will not fear the growing darkness. The construction of a simple sun dial is a good spring and summer project. Show your child how to mark the length of the shadow at the same time for several days or how to make a sun clock from a piece of wood and an upright nail. If this project is carried on for several months, you can observe how the sunlight changes from season to season.

If you cannot get out into woods and fields, you need not pass up exploring. Have a "square-foot zoo." "Explore" a plot of lawn, park, or garden by marking off a square foot or square yard of it and keeping a record of the animal and plant life you observe. If you can, use a magnifying glass or lens from a flash-

(Continued on next page)

TO BE NEAR TO GOD

Sunday, February 22

Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the severity of his knowledge by us in every place.—II Cor. 2:14. Read II Cor. 2:14—3:6.

What a note of triumph! No defeat in Jesus Christ. Troubles? Yes! Problems? Always! Defeat? Never! Through the victorious Christ we have the assurance of constant victory. His is a reserve of unlimited power. As we call on that power we make known the sweet aroma of the knowledge of God wherever we go!

Monday, February 23

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.—Matt. 7:17. Read Matt. 7:15-20.

The nature of the tree is manifest in the fruit. Though well pruned, beautifully kept, in the best surroundings, a corrupt tree will be known. A person once said flippantly, "We haven't asked the blessing at meals for three months and nothing has happened to us yet." Ah, but something had happened. The corrupt tree had been found out. The inner lack had come out. The same is true of the good tree. Friend, you may lack in appearance, in ability, in opportunity. Do not despair. The power of God in you will show and bring glory to His name.

Tuesday, February 24

Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the dead walk out thereon: are ye not aware of this.—Luke 11:44. Read Luke 11:44-54.

Through falsehood and inconsistency the word "Pharisee" has become practically synonymous with the word "hypocrite." Posing as God's people the Pharisees disobeyed the spirit of God's law. In so doing they were as graves to the unsuspecting. How tragic! Remember that someone is watching you. Is your separation from the world genuine, Or is it a false pretense that will lure the young believer into the grave of human effort, legalism, law-works?

Wednesday, February 25

And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.—Matt. 22:46. Read Matt. 22:41-46.

There have always been scoffers. Great in their own eyes they have dared to question the authority of God. But, like the Pharisees, they will be put to silence. They thought they were dealing with a man. But He was the Son of God. Men still regard Christ as a man. But He is sitting at the right hand of God until His enemies are made His footstool. Listen to the voice of God as revealed in His Son. He will give you light and life.

Thursday, February 26

Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.—I Cor. 4:5. Read I Cor. 4:1-9.

No spiritual resources are needed for mud slinging. But it takes spiritual life, love, maturity, judgment, to refrain from it. Many a show at conservatism is merely of the flesh;

carnal, party spirit, "I am of Paul, Apollos, Cephas." A deep devotional life, inner fortification through the Spirit and the Word, a meek and quiet spirit, will enable us both to stand against evil and to appreciate our brother despite minor differences.

Friday, February 27

If I must needs glory, I will glory of the things which concern mine infirmities.—II Cor. 11:30. Read II Cor. 11:23-31.

We rejoice when blessings come our way. It is natural and easy to do it. But God would have us rejoice when we suffer for His sake. Jesus said, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven."

Saturday, February 28

Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.—John 4:4. Read I John 4:1-4.

When I sin as a believer I am saying in effect, "Christ is unable to keep me." That I dare not say, for I would cast reflection on His person and His power. The world has no way of knowing my Saviour except as they see Him in me. I may spend three hours today in prayer, but if Christ is not permitted to work in me effectively in my relations with others, it is of no avail. Thank God for the inner spiritual resource of Christ.

—Raymond L. Kramer.

PEACE AND WAR (Continued)

As I read and reread this expression of a way of life, which is still satisfactory to a large part of Christendom, I thought of the Apostle Paul when he wrote in dismay to the Galatians: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another..." (Gal. 1:6, 7a).

But whose keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (I John 2:5).

Scottsdale, Pa.

FAMILY CIRCLE (Continued)

light to watch the tiny things that so often go unnoticed. A "square-foot zoo" would be fine for a crippled child or one recuperating from illness. A minimum of physical energy is required, but what a wealth of challenge for the mind and eyes!

These five suggestions just skim the surface of ways in which we can enjoy our world. The beauty, lessons, and recreation are ours if we will use them.

Hesston, Kans.

SPIRITUALITY VS. RELIGIOSITY

Sunday School Lesson for March 1

(Matthew 23)

Last call to the Pharisees to repent, to repent before they kill Jesus! Jesus' time for preaching is short. It is only a matter of hours now. For three years He has been declaring the nature of His kingdom and inviting believers in Him to enter. But from the very beginning the Pharisees have opposed Him. Wherein was the conflict?

Jesus' principles concerned the heart, the inner life of man. "What think ye of Christ?" was fundamental to entrance into the kingdom. Jesus proclaimed happiness for the "poor in spirit," "they that mourn," "the meek," "peacemakers," and for those that "hunger . . . after righteousness."

Fundamental with the Pharisees was obedience to the law of Moses and to their own laws. As leaders they had nothing to offer the discouraged sinner, the lonely heart, the weak one, those in trouble, those who were spiritually hungry and desired eternal life. They were concerned with the keeping of rules and ordinances. They were religious but not spiritual, poor leaders in things pertaining to the spirit.

In fact, they had so concentrated on conformity to their rules that they had exalted themselves, not God. They were vain in their religious expressions. In at least five religious acts they were putting on a show of piety—broader phylacteries, wider borders of tassels, uppermost rooms at feasts, chief seats in synagogues, and love of special greetings. This last, striving for honor, Jesus frowned on severely.

Also, Jesus and the Pharisees differed in their attitude toward the Gentiles. Anyone may enter Christ's kingdom by way of faith in Jesus. How could they fail to see this error after Jesus had opened the door so wide?

Then Jesus dragged the sins of the Pharisees out into the open before the disciples and multitude. He pronounced seven woes which, as Maclaren says, "are scathing exposures, but as the word implies, they are full of sorrow as well as severity. They are not denunciations but prophecies, warning that the end of such tempers must be mournful. The wailing of an infinite compassion, rather than the accents of anger, sounds in them." Woe on those who oppose Christ; who are covetous and hypocritical, who proselyte, who pretend to be good guides, who pay attention to tithing the minute seed but are unjust, who put on a front of righteousness, who build monuments to the prophets to avoid the guilt of killing the prophets.

Notice that these teachings have been given to the disciples too. That includes us. We are ever in danger of being religious rather than spiritual. How many try to satisfy God with church attendance, paying money, observing some church laws, but have no heart, mind, or soul set on the things that God asks in His first and second commandments.

Beware of hypocrisy in self and beware of following blind leaders.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Sister Caroline Plank spoke to the Georgetown congregation, Washington, D.C., on Feb. 1, concerning her future work in the Italian Somaliland. A men's quartet from E.M.C. then gave a short program followed by a sermon by Bro. Nevin Miller.

A group from Eastern Mennonite College gave a program at the Wesley Chapel, Newark, Del., the afternoon of Feb. 1.

Bro. S. E. Allgier writes that he has returned to his old home near West Liberty, Ohio, where his daughter and her husband are caring for him. He would be glad to hear from any of his friends.

Bro. Carl Kreider, now of Japan International University, published in the autumn 1952 number of the Japan Christian Quarterly an article on "The Christian Message of Peace."

Bro. Simon Gingerich, Wakarusa, Ind., spoke to the Olive and Holdeman MYF groups at Olive, Elkhart, Ind., on Feb. 4.

Bro. Roy D. Roth, Hesston, Kans., spoke at the Central Kansas Bible Academy, Hutchinson, on Feb. 13.

Bro. C. F. Derstine has fully recovered from his recent operation and filled his scheduled appointments at Wilmington, Del., and the Lancaster and Harrisburg areas.

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Items and Comments

The Gospel for Today radio program conducted by Bro. Howard J. Zehr, goes out now from three stations. The most recent station added was Olney, Ill.

Recordings of Bro. Paul Miner's lectures on Christian Education are being heard at La Junta, Colo., each Sunday afternoon beginning Feb. 15.

The Youth Fellowship from Neffsville, Pa., gave a program at the Congregational Mennonite Church, Marietta, Pa., Feb. 9.

Speakers at the Christian Life program at Goshen College, Feb. 6-8, were Harold and Elizabeth Bauman, H. Clair Amstutz, Mary Royer, George R. Brunk, and Nelson Litwiller.

The Pleasant Grove congregation in West Virginia need curtains for separating their Sunday school classes. If any congregation has curtains no longer in use, please address Lloyd Hartzler, Ft. Seybert, W. Va. They could use 64 ft. of whatever height is available.

Speakers at the annual Ministers' week at Goshen College, Feb. 11-14, George R. Brunk, Nelson Litwiller, Milton G. Brackbill, Howard H. Charles, and John C. Wenger. Bro. Wilbur Yoder served as moderator.

The managers of our branch book stores are scheduled for a conference at Scottsdale, Feb. 16, 17.

Bro. Paul E. Yoder, Albany, Oreg., gave the mid-term address at Western Mennonite School on Feb. 2.

The I.W. men at Roseburg, Oreg., were visited on Feb. 3 by David Kanagy, Hubbard, Oreg., and Max Yoder, Sheridan, Oreg.

Bro. Lloy Kniss spoke to the deaf congregation at Rossmore, Pa., on Jan. 24.

Sister Elizabeth Showalter participated recently in a youth guidance conference at E.M.C. She also addressed several classes.

Bro. Paul W. Shank, Sales Manager, attended a salesman's seminar at Pittsburgh on Feb. 2.

Nine new members were received by baptism at Elmira, Ont., on Feb. 8.

Bro. Norman Wingert, Upland, Calif., spoke on relief work in Austria and Germany at Albany, Zion, and Portland, Oreg., recently.

Bro. Rollin Yoder, missionary in northern Alberta, in the Four-mile Creek community near Eaglesham, was ordained to the ministry on Sunday, Feb. 1, in his home congregation at Carstairs. C. J. Ramer, Duxton, Alta., and John Hochstetler, Creston, Mont., were in charge. May the Lord bless our brother in his ministry in the far north.

Since The Mennonite Hour can now be heard each Sunday at 2:30 p.m. from WORK, York, Pa., the broadcast will no longer be released from WGCB, Red Lion, after Feb. 22. WORK is found at 1350 on the dial. The Mennonite Hour is also being broadcast each Sunday from KXIC, Iowa City, Iowa, at 4:00 p.m., and from WDNE, Elkins, W. Va., at 8:30 a.m., since Feb. 1. Beginning Feb. 15 the following stations will also be

giving the program each Sunday: WMAL, Washington, D.C., at 4:30 p.m.; KFBI, Wichita, Kans., at 2:00 p.m.; and KSVJ, Sanger, Calif., covering the Reedley-Fresno area, at 8:00 a.m. A complete list of stations broadcasting The Mennonite Hour appears on page 164.

A two-weeks Bible school held each evening at the Conestoga Church, Morgantown, Pa., began on Feb. 9.

Meat canning by Mennonite and Amish people in the Hydro, Okla., neighborhood on Jan. 27, 28, produced over 6500 cans of pork.

Sister Catherine C. Longenecker, Rohrerstown, Pa., the widow of minister Henry E. Longenecker, observed her 102nd birthday on Jan. 25.

Bro. James Detweiler and a ladies quartet from Goshen College gave a much appreciated program at the Central Church, Elida, Ohio, Sunday evening, Feb. 8.

Bro. Nelson E. Kauffman, Hannibal, Mo., gave an illustrated talk on the Bible lands of the Mediterranean at the Sales Pavilion, east of Lancaster, on Jan. 24.

Canton Bible School students gave a program at Orrville, Ohio, on Feb. 1.

A Home Conference was held at Blooming Glen, Pa., on Feb. 15, with Bro. Milton G. Brackbill as the speaker and Bro. Paul Lederach as moderator. The meeting was

(Continued on page 164)

Calendar

- Christian Life Conference, Ontario Mennonite Bible School, Feb. 17-19, 1953.
Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953.
Annual Ministers' Conference, Iowa-Nebraska District, Beemer, Neb., Feb. 19, 20, 21.
Christian Life Conference, EMC, Harrisburg, Va., Feb. 21, 22.
Ministerial meeting at Lancaster Conference, Strasburg, Pa., Feb. 25, 26.
Eastern Ohio Ministers' meeting, Wooster, March 6, 7.
Ministers' Week, E.M.C., Harrisburg, Va., March 8-15.
North Central Ministers' Conference at Sheldon, Wis., March 10-12.
Southwestern Pennsylvania Ministers' Meeting, Bellefonte, Pa., March 13, 14.
Conrad Grebel Lectures on Christian Stewardship, Eldon, Ohio, March 19-22.
Conference on Christian Community Relations, Marietta Church, Orrville, Ohio, March 20, 21.
General Council of General Conference, Chicago, Ill., April 9, 10.
Annual meeting of the Illinois Mennonite Mission Board, Morton, Ill., Church, April 17, 18, 1953.
Semi-annual meeting Commission for Christian Education, Millard, Neb., April 24, 25.
Annual meeting Gulcoast regional conference, Promont, Texas, May 8-10.
Annual meeting Ohio Mennonite and Eastern Amish Joint Conference at Pike, Elida, Ohio, May 28-29.
Annual meeting Mennonite Youth Fellowship, EMC, Harrisburg, Va., June 12, 13, 1953.
Annual meeting Mennonite Board of Missions and Charities, EMC, Harrisburg, Va., June 13-16.
Louisville Mennonite Conference, Mt. Pleasant, Ky., June 18-20.
Boys Camp (ages 8-13), June 27-July 3.
Girls Camp (ages 8-13), July 4-10.
Junior High Camp (boys and girls 13-15), July 11-17.
Junior High Camp (boys and girls 13-15), July 18-24.
First Family Week, July 24-31.
Writers' Conference, July 27-31.
Missionary Bible Conference, July 31-Aug. 3.
Music Week, Aug. 4-7.
First Young People's Institute, Aug. 8-14.
Second Young People's Institute, Aug. 15-21.
Second Family Week, Aug. 22-28.
Annual meeting Southwestern Pennsylvania Conference at Shick's, Johnstown, Pa., Aug. 2-5.
Annual Indiana-Michigan Christian Workers' Conference, Fairview congregation, Fairview, Mich., Aug. 18-20, 1953.
Annual meeting Illinois Mennonite Conference, Aug. 18-20.
Mennonite General Conference, Kitchener, Ont., Aug. 26-30, 1953.

Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-3786.

Mission News

Sister Catherine A. Alger, Broadway, Va., who is in a Lancaster-sponsored service unit among migrant people at Immokalee, Fla., writes: "At present our nursery program is our largest single activity. We have an enrollment of 24 and a daily attendance of from 10 to 15. . . Now recently we have opened up work among the Mexican migrants and some white people. The people have shown excellent interest. . . We are working in three camps with a recreation period and Bible story hour in each camp once a week. Sunday morning we have a service in one Mexican camp and sometime during the week in the other. The migrant need, spiritually and physically, is enormous."

The Mennonite Church in India at its recent annual meeting appointed the following representatives on the church-wide boards in the United States for 1953: General Council of General Conference, J. G. Yoder; Mennonite Board of Education, S. M. King; Mennonite Publication Board, Royal H. Bauer; Mennonite Board of Missions and Charities, George H. Beare.

A Lay Evangelism Conference sponsored by the Indiana-Michigan Christian Workers' Conference will be held at the North Main St. Mennonite Church, Nappanee, Ind., Saturday evening and all day Sunday, Feb. 21, 22.

Regarding the publication of "Who are the Mennonites" in Japanese referred to in last week's mission news, Bro. Carl Beck wrote the introduction to the Japanese edition for the benefit of Japanese readers before the translation was made by the two Japanese young men, members of the Kushiro Church.

On Feb. 3 Bro. Stanley Weaver, Navajo India Service Unit Director, and William Jameson, a Navajo who has accepted Christ, appeared before the Tribal Council of the Canoncito reservation, New Mexico, to discuss the possibility of locating a permanent mission-service program on the reservation. The Tribal Council has not yet given its reply.

Bro. and Sister Arnold Dietzel write from Rangoon, Burma, that they are having a satisfactory voyage home for furlough. They plan to stop with our missionaries in Tokyo, Japan, and arrive in San Francisco by March 18.

A Lay Evangelism Conference has been scheduled at the Albany, Oreg., congregation for March 20, 21.

The annual pastors' and workers' meeting of the Argentine Mennonite Church was held at "El Monte" near Trenque Lauquen on Jan. 27, 28. All pastors and appointed workers plus seven lay delegates were present for two days of discussion, planning, and fellowship. The meeting was followed by a three-day missionary fellowship.

Bro. O. O. Miller, Akron, Pa., attended the

annual pastors' and workers' meeting of the Argentine Mennonite Church and the three-day missionary fellowship which followed. His talks and counsel were greatly appreciated.

The Ninth St. Mennonite Church, Saginaw, Mich., is opening a Day Care Center for children of mothers who work. The Center has been set up to meet the requirements for the Social Welfare Department of the government.

Young people from the Ontario Mennonite Bible school gave a program at the Danforth Mennonite Church, Toronto, on Thursday evening, Feb. 5.

Bro. Silas Smucker, Rensselaer, Ind., writes that their mission study group enjoyed the Japan slides at the close of their study of Japan. Slides are also available for India, China, Argentina, Puerto Rico, Navajo Indian work, Summer Service, and Long Term Service. Congregations, MYF groups, Mission study classes, and women's groups will find these valuable in getting acquainted with the work of the church in these areas.

Bro. and Sister Albert Buckwalter and family and Sister Mabel Cressman, missionaries to the Argentine Chaco, arrived in Buenos Aires by car on Jan. 20 for the first part of their summer vacation. They also attended the annual pastors' and workers' meeting near Trenque Lauquen, Jan. 27, 28, and visited various missionary families in the provinces of Buenos Aires and Cordoba before returning to the hot plains of the Chaco.

Bro. Delbert Erb, Buenos Aires, Argentina, was named secretary for English Publicity at the recent meeting of the Argentine pastors and workers. He will be assisted by Sister Erb and Sister Dorothy Brunk.

The Franconia Mission Board opened a new work at Brookline, Vt., on Dec. 28, 1952. This effort is under the supervision of the brethren Earl Bishop and Charles Mininger.

The American Missionary Association, composed of missionaries appointed by the Mennonite Board of Missions and Charities to the Central Provinces, India, field, held its annual meeting at Adamabad Irrigation Reservoir near Sankra on Feb. 12, if previous plans carried.

Bro. Paul Conrad, resident physician at the Dhamtari, India, Mennonite Hospital, recently returned to Dhamtari after spending three weeks at the famous eye clinic at Bamdaha, Bihar, where he performed approximately 100 eye operations.

The Virginia Mission Board has taken steps to set up a voluntary service program, particularly in the area of providing service projects for I-O men. Bro. Mahlon Blosser has been appointed director of voluntary service.

The brethren J. D. Graber, Elkhart, Ind., and H. S. Bender, Goshen, Ind., met with

Your Treasurer Reports

A letter has gone out this week from the Relief and Service Office requesting contributions for European Disaster Relief. I am sure that our brotherhood will want to help in this particular emergency. Immediate steps are being taken through the Mennonite Central Committee and through our missionaries in Belgium and England to give assistance where possible. We trust that contributions for this particular emergency will be possible in addition to the regular Relief and Service offerings since they will be needed above the regular Relief and Service budget. As indicated in the letter being sent out to the pastors, any contributions received for this particular need which may not be required to meet the emergency will be placed in the Relief Fund to be used for relief needs in other areas such as the relief work which is being planned for Korea.

The above contributions should be sent directly to this office or through your District Conference Treasurer. In anticipation of contributions to be received, emergency remittances will be advanced for financing immediate action.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

representatives of the Kleingemeinde Mennonite Churches near Winnipeg, Man., Feb. 14, 15, for a missions conference and to discuss possible co-operation between this church and our own mission and church organizations.

Bro. James Martin, New Holland, Pa., will hold evangelistic meetings at the Fairview Street Mission, Reading, Pa., March 19. Bro. Luke L. Horst, pastor there, wishes to thank all who have had a share in the purchase of the new station wagon recently presented to them.

Bro. James Lark, Chicago, Ill., filled the following appointments recently: Pinecraft, Sarasota, Fla., Jan. 9; Warwick River, Denbigh, Va., Feb. 8; Springdale, Waynesboro, Va., Feb. 11.

Ground was broken for the new hospital at Rocky Ford, Colo., on Feb. 8. This hospital, when completed, will be operated by our general Mission Board.

Brethren Ira Buckwalter and Henry Garber, representing the Eastern Board, left for Honduras on Feb. 8, expecting to return about Feb. 28.

Bro. and Sister Frank Byler, on furlough from Argentina, will speak at Peoria, Ill., on Feb. 19.

The Wilbur Nachtigall family, on furlough from Puerto Rico, will be the Spring Missionary Day speakers on March 22, at

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The church at League 15, Argentine Chaco.

Led by the Spirit of Truth

By ELLA MAY MILLER

On a sultry Saturday afternoon last November, a depressed-looking Indian walked into the colony at Lot 4 in the Argentine Chaco.

Bro. Miller had been there several days cutting down brush, trimming trees, and filling in holes so as to make possible an entry into this out-of-the-way colony of Toba Indians. He was fatigued, hungry, and nearly overcome by the heat. It was time to start the evening services. Yet as this man, who had trudged miles, approached him his body

was strengthened, his mind refreshed, his heart opened. He realized that before him was another soul: not just another Toba Indian, but a soul for whom Christ died.

"La-a," greeted the Indian, extending a friendly hand.

"La-a," responded Sam with his best Toba accent. Then in Spanish he continued, "Won't you be seated?"

Eagerly the man accepted the kind invitation and sat down on the log. In true Indian style he sat in silence for several minutes. Neither one spoke. Then he made known his mission.

He was an Indian chief living with his colony several miles from Lot 4. He came searching for the truth, the truth of God and His Word. He and his group had been deceived; their hungry hearts unfed; yet that spark of desire to know God continued to glow. This is his story.

"Some time ago a man came to us with the Bible. He read from it and explained portions to us. We eagerly gathered together from time to time to listen to his messages and to sing the songs he taught us. Our hungry hearts gratefully accepted his teachings. He emphasized greatly the fact that Jesus was coming again and that we must all be ready to meet Him. In fact, he set a date for His coming. He also made us let our hair grow long. Soon we were to sprout wings. Then we would be ready to meet Him in the air. We sincerely believed him. We waited. Our hair grew long. We barely ate or worked. We sold our oxen and plows. We waited. No wings grew. The day came and went, but Christ did not appear. We know that we have been deceived. Won't you come to us and teach us the truth?"

Greatly touched by his story and warmed by his confession of sincerity, Sam tried to point him to Jesus, the Way, the Truth, the

Life. He also promised to come to his people on his next trip north.

Sam could not forget this man nor shake off the picture of confusion that was in his heart, all because of a deceiver, a hireling. This truth stabbed his heart: Satan walks about as an angel of light, seeking to deceive even the elect, if possible.

In the Chaco, among those ignorant, hungry Toba Indians, Satan indeed is going about as an angel of light. He goes with the Bible in his hand, a hymnbook in his pocket, a few isolated portions of Scripture in his mouth, and a few false demonstrations of the Holy Spirit's power. The hungry hearts respond. Often they do not discover the error or deceit.

Bro. Miller promised to go back and continue to sow the seed of truth. Two days later God changed his plans completely. He was taken out of the Chaco and for the present is unable to help them.



Toba barber shop. Albert Buckwalter getting a haircut. The barber, Hilario Cobrera, is a faithful member at the Nam Cun Church.

There are false spirits abounding in that field, ripe unto harvest. Will you sincerely pray that somehow, some way, the Spirit of Truth will become known to those Indians, and as they know, they will accept Him?

Elkhart, Ind.

Witnessing for Christ in Belgium

By WILMA SHANK

The day after Christmas we shared in the celebration at the Children's Home. Because of the kindness of many friends, they, too, had a very nice Christmas. Someone had told us earlier that the support of the home would dwindle after people have found out that Americans have a hand in it, but, thanks be to God, that has not been the case. The home was so poorly managed before that when people heard that it had new management, we began to receive letters of apprecia-



Marian Nap rhi and family of Nam Cun in the Argentine Chaco, who has served as interpreter for our missionaries to the Toba Indians.

tion with gifts saying that they had stopped giving because they had lost confidence in the existing leadership. After the home is in shape for government subsidy, we hope that the greater part of the current running expenses will be taken care of from this end with the subsidy and gifts.

The Saturday after Christmas opened and closed with events that were very inspiring. Both were incidents in connection with landlords: the one with a lady who had rented to the "Poupponiere" (Children's Home) and with whom Dave had to settle old accounts; the other was with the new landlord from whom we are renting the building to be used for our evangelistic center in Brussels. The former was the witness of a Catholic, who saw in Christian Protestants true Christianity and pleaded that even if all of our business is finished would we remember to come and visit her in order that we might talk about more important things. The latter landlord, after the signing of a new lease, opened a discussion which he admitted he could never have with a priest and ended by asking if he could come to the services when we start our meetings in the new place.

Yes, we have been confident of the guiding hand of the Lord and grateful for all the prayers that have ascended in our behalf and in behalf of the work here. I would like to share one more incident with you which was very inspirational and that was the service we had here last Sunday afternoon. Bro. and Sister Jules Lambotte were received into our church by water baptism. Bro. Lambotte has finished his studies for an evangelist and has been working with youth lately. Next week he will go to Basel to attend the six weeks' Bible course there sponsored by the Mennonites. Then on March 15, D.V., we will have the opening service for our evangelistic center. After the service last Sunday afternoon, coffee and tea were served, and almost the entire group of approximately 40 persons remained to hear Dr. Verheyden speak on the History of the Mennonites in Belgium. It was a full afternoon, but a blessed one. We were glad that Ava and Irvin Horst with Marlissee could attend this meeting. I should add that that was not the end of the day for Dave; he went over to the Foyer where Lambottes are now running and gave the Bible study on Mark.

Some of you sisters have, no doubt, wondered what the task of a missionary wife is, or sometimes you think that you are not accomplishing much for the kingdom. One of you very recently expressed such an idea, and may I say that there have been times when I have felt my tasks to be very routine. But this month I have been made to think again and again of the place of a Christian wife and mother in the home. I could not help thinking what a negative testimony our home would give, if I did not take care of the routine tasks of preparing the meals, doing the laundry, ironing, and cleaning; or when unexpected guests came if I refused to feed them; or if I could not go to the extra trouble of preparing meals on such short notice.

The inspiration of my task has made me go beyond the normal obligation by doing some extra baking in order that we may have

something to munch on with our afternoon tea or coffee when afternoon guests drop in. This adds to our periods of fellowship with our friends. As one shares his home in a warm Christian atmosphere, we can only pray and hope that we have left some witness. We may not always know the result of having opened our home to guests, but may the expressions of appreciation inspire us to be more unselfish. "Thank you for my first real Christian Christmas," was a part of the note received from Mr. Giraffe, a converted Catholic youth who had Christmas dinner with us. He had not only shared our Christmas dinner, but he had also participated in our devotional period with Bro. and Sister Grikman on Christmas afternoon.

Our home must never fail to be a haven of rest for a weary husband, too. There must be times of calm and solitude where one can find refreshment for going out and carrying on the work outside of the home. We sense, too, the need of family fellowship to bind our unit together and make an impact upon a

society that is not known for its stable and wholesome homes. May we, as Christian women, pray for one another that we may fulfill our calling as companions and mothers, and then our efforts shall not have been in vain.

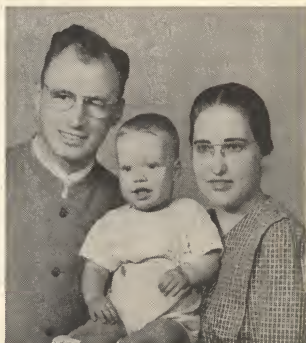
We would like to ask you to pray with us that we may find Christian personnel for running the Children's Home. We have two Swedish ladies who are fine influences and supported by their home churches, but they cannot receive, or have not as yet, government permits to stay any longer with us. Therefore, we may need to find others, not only for working with the children, but for cooking and cleaning, and all the tasks that are connected with running such a home.

We do thank each one for your every remembrance of us, in your prayers as well as in your financial support, and we continually thank God for you. May He continue to bless your daily witness.

Brussels, Belgium.

Embarking for Italian Somaliland

By MARY E. ROHRER



Wilbert, Rhoda, and Daniel Lind, missionaries to Italian Somaliland.

December 12, 1952, had been set as the sailing date for Bro. and Sister Wilbert Lind and their 16-month-old son, Daniel Dean, the first members of an evangelistic team being sent by the Eastern Mennonite Board of Missions and Charities to Italian Somaliland, East Africa. Sister Caroline Plank, a teacher, and Sister Fannie Miller, R.N., will join this team in February.

By 5:30 a.m. on December 12, some of us were on our way to New York Harbor to witness the departure of the *Saturnia*, the Italian liner on which the Linds sailed. Others of the group had gone to New York the day before and were already at the pier when we arrived. At first everyone's attention was turned to the luggage. Next we had the privilege of going through the ship and seeing the stateroom which Wilbert, Rhoda,

and Daniel would call "home" until their arrival in Naples, Italy, where they would change ships.

Finally, after Wilbert had all his necessary sailing business finished, the group gathered in a beautiful lounge for the final farewell service. Here we gave testimonies based on promises from God's Word, and again Wilbert and Rhoda told of the joy of doing the Lord's will. Bro. B. Harold Thomas, superintendent of the St. Ann's Mission in the Bronx, New York City, led in prayer, asking God to grant the Linds a safe journey to their destination and physical and spiritual strength to win souls for the Lord. The passage, "Go

(Continued on page 161)

Missions Editorial

Building the Kingdom of God

The Apostle Paul speaks of the church as a building in Christ: "In whom all the building fitly framed together groweth unto an holy temple in the Lord . . ." (Eph. 2:21). This may be applied to the local congregation, the district conference, the denominational fellowship, or to the church of Jesus Christ, the believers called out by the Holy Spirit to be the true church. No doubt the Apostle Paul means the latter.

However, most of us would be more willing to apply it to the local congregation, the district conference, or at least to our own denominational fellowship. We fear to go beyond that because in this life we see only through a glass darkly. But when we stand before our Lord, there will be no more reservations because we will then know everyone as God knows them.

Meanwhile we have the Holy Spirit to guide us into all truth while we work the works of Him that sent Jesus while it is day, for the night is coming when no man can work. (See John 9:4.) The Mennonite Church has accepted her witness task and has developed methods and organizations to accomplish this task in an efficient manner.

Our mission witness, for example, is carried in an organized fashion beginning with the local congregation mission committee and continuing through the district conference mission boards to the General Board. Each organization has its own sphere of service in which it can function most efficiently and each organization supplements the other, so that "the whole building fitly framed together groweth into an holy temple in the Lord."

Our church schools train young people from the elementary level through Bible school, college, and seminary for service in the local congregation, in the district mission, educational, and institutional program, and in the church-wide mission, educational, and institutional program. The Commission for Christian Education and Young People's Work is a church-wide agency which co-operates with the other Boards of the church in providing an effective religious education program for the local congregation.

Our service agencies, MRC and MCC, provide service opportunities for meeting human need in our world. MRC, the relief and service arm of the General Mission Board, serves in areas of our denominational witness and MCC in the wider Mennonite witness areas.

Our Mennonite Publishing House serves all areas of the church's program. Recently

the editorial council invited mission representatives to Scottsdale to discuss better coordination of mission publicity. This conference emphasized again the importance of close co-operation between our mission interests and our publication interests. For either the Mission Boards or the Publishing House to refuse to co-operate with the other in mission publicity would weaken rather than strengthen the kingdom of God.

We dare not be provincial if we want to construct a building fitly framed together. But neither dare we be careless if it is to be "an holy temple in the Lord." We need the earnest, disciplined co-operation of each individual and group.

Let us earnestly seek to love one another as Jesus commanded, to work together for the extension of the kingdom of God and not for the promotion of our own ideas and interests.—L. C. Hartzler.

Relief and Service Notes

MRC Weekly Notes

Emergency Relief

In view of the tragic floods in Holland and England, inquiry has been made through the Mennonite Central Committee about the situation as it affects the Mennonites and the work of the church in Holland. MCC reports that it has investigated the need and that relief work has begun. (See MCC Weekly Notes). In the meantime our missionaries, David Shank in Belgium and Quintus Leatherman in England, have been asked to report on any program of meeting need that they might be able to undertake.

To meet this need, congregations and individuals are asked to assist by sending their special European Disaster Relief offerings or contributions to their district conference treasurer, or direct to the Treasurer, Mennonite Board of Missions and Charities, Elkhart, Ind., for distribution through our missionaries and the Mennonite Central Committee as they endeavor to help meet this need. A letter regarding this need is going to all our pastors. Any funds received above what can be used for this purpose will be used for Korea and other needy relief areas. We trust that the Lord will bless these efforts to alleviate human suffering in His Name.

Voluntary Service

Herbert Yordy, Gridley, Ill., joined the voluntary service unit serving in the General Hospital, Kansas City, Mo., on Jan. 21. Bro. Yordy was in Elkhart for VS orientation in September, 1952, but was detained from going to Kansas City because of technicalities involved in obtaining assurance of a I-W classification.

Bro. and Sister Ernest Hooley, Shipshewana, Ind., are planning to begin a period of voluntary service on Feb. 16 at Calico Rock, Ark., where Bro. Hooley will help

build a new mission church in the Optimus area. More men who are not subject to the draft can be used in this building project.

The Braeside Home, Preston, Ont., urgently needs the following VS personnel by March, 1953: A maintenance man (not subject to the U.S. draft) and two women to help in the home.

Boyd Nelson, Acting Secretary for Service and Relief, was in Kansas City, Mo., on Feb. 12, to assist the hospital officials to make arrangements with Selective Service for the use of more I-O men in our VS unit there.

MCC Weekly Notes

Aid Sent to Dutch Sufferers

An initial contribution of \$1,000 has been sent by the Mennonite Central Committee to Holland to aid Dutch persons suffering from the most disastrous sea storm since the Middle Ages. The latest word Akron headquarters has is that 40 Dutch evacuees are being cared for at Heereweg—one of the MCC centers in the Netherlands.

Previously Irvin Horst, director of MCC work in the Netherlands, reported that all MCC personnel were safe and that the severe disaster was resulting in extensive flood damage affecting the Mennonite congregations in Dordrecht and Vlissingen. He indicated relief needs were being investigated and that reconstruction possibilities were also being checked. Further reports will be passed on to the constituency just as soon as they reach Akron. Plans for sending more aid will also be reported.

The final death toll in the area affected by the hurricane was expected to exceed 2,000. At least 50,000 persons were expected to be evacuated from the stricken areas. The hurricane reached its peak at the very moment of the spring high tides.

One of the Dutch trainees in this country under the MCC trainee program received a cable from her home indicating that "everything is alright." Her home is in Den Burg. She is Prouweke Rab, who is in training at the Mennonite Children's Home in Kansas City, Kans.

Nurse Sails to Join Jordan Unit

Ethel Wolgemuth, R.N., of Mount Joy, Pa., is on her way to Jordan to join the nine members of the MCC unit working in that country. She will be doing medical work among Arab refugees. Exact location of her work will be decided upon her arrival. Ethel was scheduled to sail from New York City Feb. 9.

Jordan continues to be one of the more needy relief areas of the world. MCC workers are doing their best to alleviate the existing suffering and are doing it on the ability of their material aid support. More than 850,000 Arabs are in their fifth year as refugees in this area. Near Jericho, where MCC has its headquarters for work in Palestine, 55,000 refugees live in camps on the surrounding plains.

MCC work in Jordan includes clothing distributions, a sewing center, Christian women's sewing circle, layette distribution, boys' work including shoe making and carpentry schools,

Christian center activity, recreation supervision, distribution of food, milk and medical supplies, and medical services in several areas.

Two Workers Return from Formosa

Dr. and Mrs. Harold Engle of Palmyra, Pa., have returned to the United States after completing two years of service at the Hualien medical clinic in Formosa.

Other medical work continues to be carried on by MCC personnel. Glen Graber of Wayland, Iowa, is in charge of a mobile clinic which serves the tribes people in the interior. Mrs. Graber is supervising a foundling home in Taichung.

The home will care for 50 orphans and unwanted babies. Operation of the home began this month. Iowa church sewing circles and missionary groups furnished the home with linens, bedding, clothing, and soap.

Other workers in Formosa include Ruth Fisher of Kalona, Iowa, who serves as administrator of the Taichung orphanage and Fern Hersherberg of Kalona, Iowa, who has served in the dispensary at the Hualien clinic and worked with the mobile eye clinic.

Family Care Institute Held at Reedley, Calif.

The concept of rehabilitating mental patients in the homes of Mennonite people in the area near Kings View Homes was presented in a family care institute held at Reedley, Calif., Jan. 26.

Purpose of the institute was to acquaint church leaders with the idea of foster home care for mental patients. It was the feeling of the Kings View staff that such leaders in turn would be able to counsel church members who might be constrained to take patients into their homes for care.

The institute was attended by ministers, deacons, women's missionary society leaders, influential laymen, and their wives representing the five Mennonite Churches of Reedley and Dinuba.

Released February 6, 1953

MCC News Service
Akron, Pennsylvania

Women's Activities

Special projects are being enjoyed by many of our sewing circles. One month it is yarn, another it is yardage, then colorful towels and washcloths, next sewing supplies—and just recently a circle president told me that she is going to pass special envelopes in the Sunday-school classes for the February sewing circle project. This will be for nursing education. If a few more should use this plan soon, possibly we should succeed in raising our quota, \$3,600, for this worthy cause this year.

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In the February Women's Activities Letter, Sister Arlene Sider gives us a summary of Bro. Dale Nebel's report of his visit to Korea to study relief needs and to lay plans for relief work there.

Bro. Nebel says there are hundreds of thousands of refugees in need of homes. Some are with relatives and many are still on the move. Thousands of children are wandering about with no one to care for them. Many of these wandering children are less than five

years old. Wrapped in a few rags or shreds of blankets, they beg, steal, or scavenge for food. The children do not cry. They are beyond that.

Children sleeping in doorways, railroad stations, and in protected corners between buildings reminded Bro. Nebel of shivering, frightened, stray dogs. In the schoolrooms Bro. Nebel saw children sitting or lying on the floor, there being no furniture. Textbooks were hardly to be seen.

These are bad conditions for robust folks. In Korea there are thousands of lepers and thousands of tubercular patients. Medical care is needed which means hospitals, doctors, nurses!

Wouldn't it be wonderful if we had one hundred Christian nurses ready to send to these poor, wandering, hungry, cold, loveless children! Think of the transformation that one hundred consecrated nurses could effect in this sad situation. May visions like this spur us on to do what we can to prepare others to go.

• • •

The Rainy River Mission Sewing Circle, Loman, Minn., has encouraging circle news. Though organized only a year ago, there is good attendance. Many who faithfully attend are not Mennonites, but are actively helping to make the work grow, to accomplish more for others less fortunate. What a challenge for some of us who find such easy reasons sometimes for not going and doing our bit in the circle!

• • •

The time for annual reports is here. In which group will your district be this year—first, last, or not at all? If each sister responsible for sending in reports would know how much these reports help in planning the work, there would be a prompt response from every one. May we have your full co-operation this year? Thank you.—Mrs. C. L. Shank.

ITALIAN SOMALILAND (Continued)

ye into all the world, and preach the gospel to every creature," was brought to our minds anew as we thought of these friends launching out in an entirely new mission field. Yes, "every creature" does include the darkened hearts of the Moslems in Africa. When the time came for the gangplank to be lifted, we sang "God Be with You till We Meet Again," bade farewell, and left the ship.

The weather was beautiful and as we stayed on the pier, Wilbert opened the port-hole of their stateroom. Even Daniel realized something unusual was taking place. His face lit up as he discovered his cousins on the pier waving "good-by." We left the pier when the ship was out of sight.

The Linds went forth at God's command. I trust that we will very definitely remember these missionaries in our prayers. Their field is a new and difficult one, but we know that with God all things are possible. Since they were willing to go, may we be willing to lift them to the throne of grace for guidance and direction in their work among the Moslems.

Smoketown, Pa.

South American Tour Planned

A 42-day conducted air tour of South America, including visits to the Mennonites in Brazil, Argentina, Paraguay, and Uruguay, is being planned by Menno Travel Service. The tour will begin April 10.

The cost of this tour will be \$1,135. This includes transportation, meals, lodging, and visa fees. The expense of visiting the Paraguayan settlements is not included.

Reservations for the tour must be made by March 1. More information can be secured by writing to Menno Travel Service in Akron. Another tour will be planned for this fall if there is sufficient interest.

The tour will include visits in Rio de Janeiro, Sao Paulo, Curitiba, Montevideo, Buenos Aires, Asuncion, the Paraguayan colonies, the leper project, and Lima, Peru.

A Mennonite tour conductor will accompany the group and take care of travel details such as transfers to and from airports and assist in going through customs, exchanging money, and help plan the individual and group travel in the countries to be visited.

During recent years a number of North American Mennonites have made visits and business trips to South America. To make similar visits easier and to bring such a trip into the realm of possibility for many who otherwise have not been able to make such a trip, Menno Travel Service is now making plans for a group visit.

North American Mennonites feel a close tie with their South American brethren. They have had a part in their resettlement and pioneering struggles and are still assisting them in various ways. A strengthening of this tie between the brotherhoods is anticipated as a result of these tours.—via MCC, Akron, Pa.

Point IV Activities

As of Aug. 31, 1952, the Technical Cooperation Administration, responsible for what is popularly known as the Point IV program of technical assistance, had 1,265 persons operating in thirty-five countries. Principal activities are in the fields of (1) agriculture, forestry, and fisheries; (2) health and sanitation; (3) education; and (4) natural resources. More technicians are working in agriculture than in any other field, with 28 per cent engaged in activities designed to increase production of needed foodstuffs and other agricultural products.

The programs in Burma and Indonesia have recently been transferred from MSA to TCA.

There were 612 Point IV trainees from thirty-five countries in the United States as of the same date. The largest group was receiving training in agriculture. These trainees then return to their countries for practical application of their training.—Rural Missions.

Our rural fields need permanent workers, not suitcase preachers.—John A. Hostetler.

A Mobile Medical Trip in Formosa

Since the new ambulance has arrived in Hualien, we have been making village trips in the afternoons. The forenoons are still devoted to seeing patients and making the ward rounds at the clinic.

The ambulance was furnished by the Eye Association in the U.S. (American Association for Overseas Blind) as are part of the funds for operating the unit. Hence, our main objective is treating eyes. However, many have other diseases that need to be cared for; therefore, we carry drugs with us to treat malaria, scabies, dysentery, bronchitis, vitamin deficiencies and worms, and anything else that can be cared for with our portable setup. Those who need laboratory diagnosis or facilities that we have only at the clinic are instructed to come and be seen as "outpatients" as soon as possible.

We usually have both doctors, the interpreter and dispenser, two nurse aides, and one nurse on a trip. The village is notified the day before and orders are given that those who agree to take the worm medicine should go without the noon meal. Upon arrival in the village we must present our mountain permits to the police post and then we may proceed to the church or school, whichever is deemed the best place by the elder or pastor. If only school children are to be treated, the work is done in connection with the school.

We arrange our equipment so that the doctors see the patients first and diagnose and prescribe for them. Next they must stop for their worm medicine which is drunk out of a bowl and in many cases takes the maximum of coaxing! Epsom salts combined with carbon tetrachlorethyn and oil of chenopodium is extremely disagreeable just to the nose—reminding one of drinking kerosene! Then they are given their eye treatment and dismissed. This sounds like a very quiet efficient arrangement; it is efficient, but the coughing and spitting which is so common among these people is a bit more magnified!

The aborigines are very grateful and often bring us tea or bananas. At a particularly poor village they prepared a big meal for us. They had killed a chicken, cooked it, and cut it into one- to two-inch bits including some of the parts we normally don't eat. They also had fried pork, serving it with two different vegetables, then a bowl or bowls of rice as we wished, and also a big platter of "native" noodles. We also had fish, not the usual type, but dried octopus. It smells just as bad as it tastes. Pomelo and tea completed the meal. It is always touching to me to see how unselfish these people really are. I believe the less they have the more unselfish they are, which can well be a moral for us.

The ride to and from the village is always an inspiration. We follow the mountain range on one side and have the Pacific on the other. Looking up one can enjoy all this beauty and grandeur, but looking down we see the squalor and misery, and are reminded that it will take years and untold

patience to alleviate these conditions to a measurable degree.—Fern Hershberger, in Far Eastern Relief Notes.

A New Bible for Korea

In the fourteenth or fifteenth century the Emperor Tai Chong invented the phonetic script which we use in the Korean Bible today. But the story that lies behind the eventual adoption of this script is a long and sad one. The emperor's attempt to conquer illiteracy through the use of this new script was defeated by the pride of the educated Korean people in being able to use the intricate Chinese characters. The Buddhist Scriptures were written in Chinese characters as well as all the precious documents making up the literary heritage of the people; so Chinese characters continued to be used. Because a few novels of a disreputable nature were published in the phonetic script, it came to be referred to as "the dirty script." As time went on people who used the phonetic were regarded as illiterate; and when the script was not referred to as "the dirty script" it was called "the woman's script." Such was the general status of this system of phonetics when the Bible Society came on the scene in 1898 and began to publish and distribute the Scriptures in Korea.

The beginning of the Society's work in the peninsula coincided with the tensions and pressures of the latter part of the nineteenth century as Korea emerged from her "hermit state" period. Politically she was subjected to pressure from Russia, Japan, and the Western states. One would expect that, had the Bible Societies not popularized the half-forgotten and somewhat disreputable script, someone else would have done so. But it is a fact that the work of Christian missions was to take this script, a perfect system of phonetics, and make it the vehicle of expression used by newspapers, novelists, and even the government itself. With increasing use it was found that the form of spelling used when it was invented by Tai Chong was not quite adequate for present-day use. It was like using the spelling of the time of Shakespeare in the Authorized Bible of today. Many were the attempts to set up a new standard.

When the British and Foreign Bible Society was preparing to bring out the revised edition of the Korean Bible in 1938, the General Assembly of the Korean Presbyterian Church was asked for a ruling on the spelling that should be used. A unanimous resolution was passed that there should be no change in spelling, which meant that the old archaic form suited to many hundreds of years ago should still be used; particularly the churchmen said, "The newfangled spelling of scholars called 'Hankul' should not be used." It is a somewhat ironical reflection that the clerk who recorded that resolution wrote his minutes in Hankul!

During the years of the late war much was done to perfect Hankul. A dictionary was produced, and a considerable body of literature came into being, much of it issued by

the underground movement. In 1947, when I was studying Korean at the School of Oriental Languages in London, I learned to write—not in the spelling of the Bible, but in Hankul. When it was possible for Mrs. Robertson and me to start work in Seoul, we became aware of the impatience of the best people with the system of spelling used in the Bible. The Board of Education was using Hankul, and young people regarded the Bible as an ancient book written in archaic characters. Their difficulty must have been the difficulty an English student would have in reading the Bible in the spelling and writing of four hundred years ago.

Arriving in Seoul from Manchuria, where among the large Korean population we had some inkling of the difficulty, we soon realized that something would have to be done. An edition of the four Gospels, at least, would be a start; but that was not easily achieved. Old Mr. Chong, our first Korean Bible Society General Secretary (he had given forty years of his life to Bible work), was adamant that the Bible should not appear in this "bare, cold system of writing." The general assembly's resolution was quoted, and I was forbidden to have anything to do with those who used Hankul. In the meantime such study of the language as I had time for was in Hankul, the only form a young Korean could use. So, independently of the Korean Bible Society, a scholar was engaged who started work on the four Gospels, transcribing them into the new writing.

In 1949 Rev. Young Bin Im became General Secretary of the Korean Bible Society and we confided our difficulty to him. Immediately 100,000 copies of the four Gospels were issued, and these prepared the way; for people simply asked, "And what about the whole New Testament; when will it be ready?" By now, in his enthusiastic way, Mr. Im had adopted the problem as his own and there was no holding him back. Resolutions went through the general committee of the Korean Bible Society, and the way was open. It was decided to go all the way with Hankul and to enlist the help of the Hankul Society. Manuscripts were prepared by two scholars, and by June, 1950, the five books of the Pentateuch were printed. Then Seoul was overrun by the Communists. Many of the readers of the Bible Society Record will recall the story of the brave efforts of Mr. Im to retrieve the manuscripts from the printers. They will recall also how Mrs. Im and the older son marched off into the country, carrying in a pickle jar the precious manuscript of the rest of the Bible, where, on a farm, it was buried underground until danger had passed.

It was a thrilling experience to hear this story as I sat in the still smoking ruins of Seoul after the first liberation. So the manuscript was again available. After Mrs. Im had gone back through bandit-infested country for the pickle jar, and I had brought \$1,000 over from Tokyo, we persuaded a printer to start casting type. The printer spent the money to buy the type metal and the first pages of Genesis were done when Seoul again fell to the Communists. This time Mr. Im and his family fled south to Pusan, carry-

ing with them the precious manuscript, minus the opening pages of Genesis, which had gotten lost in the printer's shop. Those were terrible days. The manager of the Korean Bible Society was killed (how much) we have missed Mr. Lew this last year). Finally those who got through assembled in Pusan, where we started all over again on a modest scale. At that time it was futile to attempt printing in Pusan. Something had to be done, however; for the destruction of books in Korea was so great that never had we had such demands made on us for Scriptures.

Back in Tokyo we put edition after edition in the old spelling on the press, and then arranged for Mr. Im to come over to Tokyo to supervise the casting of type for the printing of the Hankul Bible in Japan. The writer then left for a short furlough. After being away nine months and hastening back to Tokyo to see how the precious project was faring, we found that the type had been made; but there was no prospect of doing any typesetting in Japan. So back to Pusan went Mr. Im, and now the Hankul Bible is a reality. The first edition in large type has been printed and went on sale October 1, 1952. Clean proofs were flown to Japan, and from these we are reproducing, by photographic offset, editions of the Bible in four different sizes. About the time this story appears the Hankul Bible will go into general distribution in suits to suit all classes of people.

The Bible Societies can justly claim to have done their best to make this Bible available to Korea in a form "that is understood of the people."—James C. F. Robertson, in *Bible Society Record*.

From Our Churches

BARTONSVILLE, VERMONT

Dear HERALD Readers: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he hath satisfied the longing soul, and filled the hungry soul with goodness."

We do praise the Lord for what He has done for us here at Bartonsville, both in individual lives, and in our church as a whole. It was the dedication of our new house of worship was held in a special service on Dec. 14. This was not only an outstanding event for the community, but a milestone in the spiritual growth of our small group of believers. Bro. Elmer Kolb, in his dedicatory message, reminded us that "Except the Lord build the house, they labour in vain that build it." We are deeply grateful to the volunteer workers who came each week and willingly gave their time and help in erecting the building. Our desire is that from this little lighthouse on the hill, many might find the One who wants to be their Light and Life.

The interest and attendance at our midweek service have been encouraging. We have been studying the first book of Corinthians. Its many practical applications for everyday Christian living have been a real incentive to a thorough study.

We appreciate having the young people who are working at the mental hospital in Brattleboro, Vt., worship with us whenever they are able. Our pastor, Bro. Ivan Kohrer, is acting as spiritual adviser and has been holding services there every two weeks.

To those who have an interest and concern for the work in Vermont, we would ask your continued prayer support.

Mary Ellen Stutzman.

CLARE, MICHIGAN

(Herrick Congregation)

Christian greetings: Since our last writing to the *Gospel Herald*, we received information from old records in this community that our church house was built and dedicated in the year 1890. One old lady tells us her husband used the old team to haul the brick for the church house, a distance of about ten miles. As our neighbors tell us of their experiences when they gathered for worship here, it makes us glad that we can have a part in reviving the Lord's work in this community. We want to do it to glorify God. We need your prayers and presence.

Last Sunday evening six young people from the Michigan Mennonite Bible School at Fairview gave us a program. We appreciated the truths they presented and their efforts. We are glad that a goodly number from the Midland congregation worshiped with us.

There are many opportunities here to render service to God. Bro. Wilbur and Sister Ruth Leidig and Sister Catharine Rupp assist us in our regular services.

So far, we have had a very pleasant winter—not much snow and very little extreme cold. "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

Floyd F. Bontrager.

FORAKER, INDIANA

(Salem Congregation)

Dear HERALD Readers: "If ye call on the Father, who will respect your requests according to every man's work, pass the time of your sojourning here in fear."

At the college cabin on Sept. 29, Joan Sutter, from Germany, and Ella Mae Hooley, recently returned, relief worker, showed slides of the work in Germany, including relief and clothing distribution, children's homes, and builders' units.

Saturday afternoon, Oct. 4, five persons were baptized in the stream near New Paris. One of these was Joan Sutter, recently come from Germany. On Oct. 5 we observed communion. We also had a special service preceding the Sunday school for consecration and installation of the new officers and teachers. Later communion was also served in the homes of a number of our shut-in members. We thank God for the witness of these members as we visit them, even though they are not able to gather with us for worship.

Recent speakers whose messages were greatly enjoyed were: Ross Goddall of the House of Friendship, Toronto, Canada; Homer North, Nappanee; Warren Shaum, Holdeman; Amos Hostetter, Emma; Simon Gingerich, Holdeman; and D. A. Yoder, Olive, who was at the world conference this summer and told of his experiences. Groups who furnished special songs and evening programs were a quartet from Middlebury, the quartet quartet from Emma, and a ladies' trio from Clinton Farm.

On Oct. 19 the MYF had a farewell for Horst Gerlach, a German agriculture trainee who spent six months at the Mennonite Home in Lima.

Our Christmas activities included a Christmas program on Dec. 21 when each Sunday-school class in turn made some contribution to the evening program. The MYF sang carols locally to aged folks, and on Wednesday evening they sang carols and distributed baskets at our mission station in Toto.

Three young men from our congregation have gone into alternate service: Harold Weldy, Wayne Yoder, and Lester Miller. They have requested our prayer support.

The new officers of our sewing circles are: Pres. of the Junior circle, Elizabeth Jones; of the Busy Mothers, Elizabeth Jones; and the Junior circle, Ruth Christophel.

At our annual business meeting Floyd Miller was elected to succeed Henry Ramey as trustee.

Alice Hartman.

LIMA, OHIO

(Lima Congregation)

Dear Readers of the *Gospel Herald*: Greetings in the precious name of our Lord and Saviour Jesus Christ.

On the evening of Oct. 19, Bro. Martin, who had served as our pastor for the last six years, preached his farewell message. We wish him God's richest blessings as he labors for the Lord in his new field of service at La Junta, Colo.

At a very impressive service on Oct. 26, Bro.

and Sister Darwin O'Connell were installed as superintendent and matron of the Lima Mission, with Bro. J. D. Graber and Bro. M. L. Troyer officiating. This was in response to the unanimous vote of the congregation. Bro. O'Connell had served the congregation in the capacity of assistant pastor for the past ten years.

We have had a number of interesting programs the past few months. Bro. R. B. Snicker presented us a lecture in pictures on the mission work in India; Bro. M. L. Troyer had charge of communion and baptismal services; Sister L. G. Ebel gave an interesting and appreciated talk on the missionary work being done there; Bro. Kenneth Good brought the message on Dec. 7; the Pike congregation near Eldon, Ohio, gave us a special program on Dec. 14; and our Sunday school gave a very interesting Christmas program on the evening of Dec. 21.

Jan. 4, we were host to the neighboring Mennonite congregations at the quarterly mission meeting. Bro. Paul Kauffman told of the progress of their work in Pike Co., Ohio, and Bro. Donald Augsburg, Orrville, Ohio, gave us a very inspiring and challenging message both in the afternoon and evening.

On Jan. 15 the following officers were elected: Supt., Leonard Troyer; Asst. Supt., Paul Hartman; Church Elder, Ebel Good; Finance, Hartman; S.S. Sec., Charles Bower; Absentee Sec., Hazel Tullis; Church Treas., W. F. Cook; Church Historian, Henry Mueller; Advisory Council, members, Henry Mueller, Myrtle Goodman, and Maude Lusk; Church Trustees, Henry Mueller, W. F. Cook, and Carl Decker; YM Comm., Paul Hartman, W. F. Cook, and Ethel Good; Flower Comm., Maude Lusk; Hazel Tullis; Usbers, Emma Feltner and Carl Decker; Relief Comm., Florence Decker and W. F. Cook; Corr. Sec., Arlene Short.

A group led by our pastor presented a program at the South Union Mennonite Church on the evening of Jan. 18.

Continue to remember the work at Lima and pray for our new pastor and matron to the end that souls may continue to find Jesus Christ as their personal Saviour.

WEST LIBERTY, OHIO

(Oak Grove Congregation)

Dear HERALD Readers: God blessed our congregation through the efforts of Bro. Howard Hammer, who has been here for some time. Young people gave their lives for full-time Christian service.

Bro. S. E. Alliger continues to enjoy good health. He is able to attend to his services almost every Sunday. We appreciate his devoted interest, his smile, and his hearty handshake. He will be 94 in March. His son-in-law, Bro. Ray Eschman, has been assisting in our church and surrounding congregations, and his messages are much appreciated.

Bro. Abram Kaufman from Plain City, Ohio, has been chosen to act as our bishop for the present.

Our pastor, Bro. Nelson Kanagy, is attending the three-week course for ministers at Goshen, Ind.

Sister Eldon King with three sons have moved to Goshen, Ind. Eldon has enrolled in the Bible department of Goshen College in preparation for full-time Christian service.

We are looking forward to having the Ambassador Quartet from Goshen College with us on Feb. 8, and the Frank Byler family will be giving the evening program on Feb. 22.

Leona Yoder.

WHITE CLOUD, MICHIGAN

(White Cloud Congregation)

Christian Greetings to the readers of the *Gospel Herald*: On April 6 seven souls sealed their vows before God and many witnesses.

On the evening of May 1, Bro. Lowell Burkholder was ordained to the office of deacon and in the afternoon we dedicated our church to the Lord. Although this congregation is about 50 years old we had never owned a church house before.

The first two weeks of June we had our Bible school with an enrollment of 93 and a perfect attendance of 43. There were 32 non-Mennonite homes represented and many listened to the program who seldom go to church.

Bro. and Sister James Lark from Chicago were here in the interests of their church last November.

Interest in the neighborhood at Big Prairie Center was started last fall by having cottage prayer meetings there.

Nearly every week a class of young and old come together to sing, with an emphasis placed on the rudiments of music.

Tuesday evening before Christmas a full program of recitations and choruses were given in honor of the birth of our Lord.

Ray Bontrager.

MISSION NEWS (Continued)

Freeport, Ill. They will also be the guest speakers at the annual meeting of the Illinois Mission Board to be held at Morton, April 17, 18.

Bro. M. C. Lehman spoke on relief work at the Maple Grove Church, Atglen, Pa., on Feb. 12.

Bro. Myron Ebersole recently consulted with W. J. Dye, administrator at the La Junta hospital, relative to the new equipment for the Prairie View Hospital.

The Argentine Conference has elected secretaries to work in the fields where committees have been functioning. These secretaries are as follows: Lawrence Brunk, youth activities; Marta Quiroga, children's work; Augustin Darino, stewardship; Daniel Miller, Christian education; B. Frank Byler, evangelism; J. Delbert Erb, music.

Correction: The address of the Mahlon Stoltzfus family in Alaska is Fortuna Lodge, instead of Fortuna Lodge, as we had formerly said.

As we go to press, word comes from Irvin Horst via MCC that though damage in Holland is extensive local resources are sufficient to meet the need. H. A. Fast cables need for \$1000 monthly for evacuee care and rehabilitation.

FIELD NOTES (Continued)

occasioned by the dedication of the new brick bungalow which the congregation has provided for its pastor, Bro. David Derstine, Jr.

Fifty ordained brethren attended the ministers' week at Hesston College, Jan. 27-30. They came from Indiana, Alabama, Iowa, Nebraska, Colorado, Arkansas, Missouri, and Kansas. Second semester enrollment at Hesston College is 293. New students include one from Germany and one from Honduras.

Bro. D. A. Yoder, Elkhart, Ind., gave the commencement address at the Fairview, Mich., Bible School, Feb. 13.

Foreign students attending Hesston College from Jordan, Puerto Rico, and Germany gave a program at Crystal Springs, Kans., Feb. 8.

The Kishacoquillas Valley Bible School enjoyed this year the largest enrollment in its history with a high daily average attendance.

Instructors were Harold Brenneman, Ephrata, Pa.; Ross Metzler, Lewistown, Pa.; and Orice Kauffman, Vassar, Mich.

Bro. G. G. Yoder was the speaker at a youth meeting at Deep Run, Pa., on Feb. 14. There was special music by the Souderton men's chorus.

An opening service for the new basement church at Mt. Gilead, Ohio, was held on Feb. 1. The executive committee of the Ohio Mission Board were present. Bro. D. C. Kauffman in the morning, Bro. Rudy Stauffer in the afternoon, and Bro. Don Augsburg in the evening.

Herald Press Sunday school and summer Bible school materials were displayed at a county Sunday school convention at Berne, Ind., Feb. 1, 2.

Bro. Daniel Hertzler will be writing Herald Youth Bible Studies for the first quarter of 1954, giving Bro. Stanley Shenk time to write a 13-lesson series on nonresistance.

Bro. M. A. Yoder and the Evangelaires male quartet from Hesston College participated in a Peace Conference at Iowa City, Feb. 7, 8.

The Augsburg College chorus from Minneapolis, Minn., included on an eastern tour programs at Archbold and Smithville, Ohio. The chorus is under the direction of Leland B. Sateren, known to many of our former CPS men.

The MYF from the Argentine Church, Kansas City, Kans., conducted a program at Garden City, Mo., the evening of Feb. 1.

Announcements

Day of Prayer by inter-county Mennonite women's group at Pleasant Hill, Sterling, Ohio, 2:00 p.m., Feb. 20.

Northeastern Ohio Goshen College alumni at Riceland Inn on U.S. 30, 4 miles south of Orrville, at 6:30 p.m., March 13. Speaker, Karl Massanari, Goshen College. Secure reservations by March 6 from either congregational representative or Ralph Beechy, R. 3, Wooster, Ohio.

Nonconformity Conference at Warwick River, Denbigh, Va., Feb. 27-March 1, with John E. Lapp, Lansdale, Pa., as speaker.

Mid-term Christian Life Conference at Ontario Mennonite Bible School and Institute, Feb. 17-19, with C. C. Culp, Brethren, Hinch, and Milton G. Brackbill, Paoli, Pa., as guest speakers.

Eastern Ohio ministers' meeting at Wooster, March 6, 7, with Richard Detweiler, Souderton, Pa., as main speaker.

Annual ministerial meeting of the Lancaster Conference at Strasburg, Pa., Feb. 25, 26,

with Harry A. Diener, Stanley Beidler, E. F. Hartzler, and John E. Lapp as visiting speakers.

Visiting Speakers

Jan. 18: Eno Zuercher, Elida, Ohio, at Warwick River, Denbigh, Va.; Ivan Headings, Adair, Okla., and Allen Erb, Lebanon, Oreg., at Portland, Oreg.; Claud Hostetler, Portland, Oreg., at Fairview, Albany, Oreg., and Sweet Home, Oreg.

Jan. 25: John Shenk, Denbigh, Va., at Huntington Avenue, Newport News, Va.; Warren Eicher, Milford, Nebr., at Calvary, Los Angeles, Calif.; C. L. Graber, Goshen, Ind., at East Goshen; Peter J. Dyck, Moundridge, Kans., at Pleasant Hill, E. Peoria, Ill.; M. D. Stutzman, Kingman, Alta., at Pinecraft, Sarasota, Fla.

Feb. 1: Ernest Bontrager, Canby, Oreg., at Westward Ho, Alta.; Ivan Headings, Adair, Okla., at Zion, Hubbard, Oreg.; Henry Frank, Mt. Joy, Pa., at Mellingers, Lancaster, Pa.; Abram Landis, Souderton, Pa., at East Goshen, Ind.; Chester Osborne, Hesston, Kans., at West Liberty, Windom, Kans.; D. A. Yoder, Elkhart, Ind., at Rensselaer, Ind.; Raymond Richer, Wauseon, Ohio, at First Mennonite, Johnstown, Pa.

Feb. 8: D. A. Yoder, Elkhart, Ind., at Rose-lawn and Belmont, Elkhart; Loren Dietzel, Bay Port, Mich., at Belmont, Elkhart, Ind.; Wesley Jantz and mixed quartet, La Junta, Colo., at Kim, Colo.; Myron Ebersole, Newton, Kans., at Yoder, Kans.; Arthur Good, Reading, Pa., at Landsville, Pa.; Truman H. Brunk, Denbigh, Va., at Zion, Broadway, Va.; J. D. Hartzler, Flanagan, Ill., at Tiskilwa, Ill.; E. J. Stalter and men's quartet, Flanagan, Ill., at Highway Village, E. Peoria, Ill.; Clinton Ferster, former missionary, at East Chestnut Street, Lancaster, Pa.; Ephraim Gingrich, Zurich, Ont., at Locust Grove, Elkhart, Ind.; Elrose Hartzler and Harmony Four, Belleville, Pa., at Barrville, Pa.

Evangelistic Meetings

Arnold Gingrich, Newbury, Ont., at Prairie Street, Elkhart, Ind., March 27-April 5. John Hostetler, Creston, Mont., at Stirling, Alta., Jan. 26-Feb. 1. Nelson Litwiller, Goshen, Ind., at Orrville, Ohio, March 29-April 4. Kenneth G. Good, Elida, Ohio, at Portland, Oreg., March 2-11. Howard Hammer tent campaign for Casselman Valley district, at Springs, Pa., first three weeks of September. Milton G. Brackbill, Paoli, Pa., at Sharon, Plain City, Ohio, March 8-15. Clyde Shenk, on furlough from Tanganyika, at Goods, Elizabethtown, Pa., beginning Feb. 22.

THE MENNONITE HOUR

Schedule of Broadcasts each Sunday

Harrisonburg, Va.	WSVA	550 kc	100.7 mc	3:00-3:30 p.m.
Sanger, Calif.	KSJV	900 kc		8:00-8:30 a.m.
Washington, D.C.	WMAL	630 kc		4:30-5:00 p.m.
Sarasota, Fla.	WSPB	1450 kc		1:30-2:00 p.m.
Iowa City, Iowa	KXIC	800 kc		4:00-4:30 p.m.
Wichita, Kans.	KFBF	1070 kc		2:00-2:30 p.m.
Hagerstown, Md.	WJEF	1240 kc	104.7 mc	9:00-9:30 a.m.
Bay City, Mich.	WBCM	1440 kc	96.1 mc	2:00-2:30 p.m.

Sturgis, Mich.

Salem, Oregon

Du Bois, Pa.

Johnstown, Pa.

Norristown, Pa.

Pittsburgh, Pa.

York, Pa.

Richmond, Va.

Elkins, W. Va.

Quito, Ecuador HCJB

WSTR 1460 kc

KSLM 1390 kc

WCED 1230 kc 101.2 mc

WJAC 1400 kc 95.5 mc

WNAR 1110 kc

WPIT 730 kc

WORK 1350 kc

WRVA 1140 kc

WDNE 1240

15.1, 11.9, 9.75 mc. Thursday 10:00-10:30 p.m.

1:30-2:00 p.m.

4:30-5:00 p.m.

1:30-2:00 p.m.

1:00-1:30 p.m.

8:00-8:30 a.m.

8:30-9:00 a.m.

2:30-3:00 p.m.

10:30-11:00 a.m.

8:30-9:00 a.m.

ANNIVERSARIES

Miller.—On Dec. 6, 1952, a group of neighbors and friends gathered at the home of Jonas V. and Catharine Miller at Pine Craft, Fla., reminding them of their coming fiftieth wedding anniversary. They were married on Jan. 6, 1903. They are at home at R. 2, Princess Anne, Va., where Bro. Miller had farmed until ten years ago. He is now employed at the Yoder Dairies, Norfolk, Va. Bro. Miller is 71 years of age and his wife is 72. They have 9 children (John, Anna—Mrs. Jonas C. Swartzentruber, Valentine, Jonas, Jr., Menno, Mary—Mrs. Levi Kauffman, Daniel, Harvey, and Katie—Mrs. Leroy J. Miller) living, 57 grandchildren, and one great-grandchild.

BIRTHS

"Lo, children are on heritage of the Lord" (Ps. 127:3a).

Amstutz.—To Nathan and Anna (Geiser) Amstutz, Apple Creek, Ohio, a son, Jay Mark, Jan. 22, 1953.

Bontrager.—To Samuel and Katie (Bontrager) Bontrager, Scott City, Kans., a third child, a son, Dennis Milford, Jan. 17, 1953.

Davis.—To G. Willis and Ruth (Hersberger) Davis, Waynesboro, Va., a first child, a daughter, Diane Faye, Jan. 18, 1953.

Gehman.—To Noah Jr. and Mary (Kreider) Gehman, Elverson, Pa., a second daughter, Susan Kay, Dec. 9, 1952.

Gregory.—To William and Ila (Gregory) Gregory, Filer, Idaho, a second daughter, Rose Yvonne, Jan. 8, 1953.

Hersberger.—To Edwin and Arlene (Hoover) Hersberger, New Paris, Ind., a third child, David Lee, Jan. 16, 1953.

Hersberger.—To Noah J. and Betty (Gingrich) Hersberger, Norfolk, Va., a third child, a daughter, Patricia Ann, Jan. 1, 1953.

Hoover.—To Maynard and Hilde (Weiss) Hoover, New Paris, Ind., a son, John Maynard, Jr., Sept. 14, 1952.

Huber.—To Daniel A. and Welby (Harner) Huber, Waynesboro, Va., a second child, a daughter, Kathryn Sue, Jan. 23, 1953.

Imhoff.—To Clarence and Mae (Orendorf) Imhoff, Roanoke, Ill., a second child, a son, John Clarence, Jan. 29, 1953.

Keller.—To Arden and Shirley (Gehman) Keller, Morrow, Pa., a first child, a son, Robert, Dec. 8, 1952.

Lantz.—To Elam and Iva (Yoder) Lantz, Ronks, Pa., a daughter, Judith Elaine, Dec. 1, 1952.

Lapp.—To David and Ada (Stoltzfus) Lapp, Parkersburg, Pa., a son, David Clair, Jan. 8, 1953.

Miller.—To Amos E. and Susie (Riesgecker) Miller, Middlebury, Ind., a fourth child, a son, David Devon, Jan. 15, 1953.

Moser.—To Arthur and Mary (Widrick) Moser, Croghan, N.Y., a daughter, Carol Lena, Dec. 4, 1952.

Moser.—To Elmer and Mabel (Martin) Moser, Lowell, N.Y., a son, Nevin Elmer, Dec. 29, 1952.

Moser.—To Michael and Barbara (Widrick) Moser, Canton, N.Y., a daughter, Brenda Kay, Dec. 6, 1952.

Mumaw.—To Mr. and Mrs. R. W. Mumaw, Wooster, Ohio, a son, Steven James, Jan. 30, 1953.

Nafziger.—To Loren D. and Gilda (Kratzer) Nafziger, Archbold, Ohio, a first child, a daughter, Janna Lou, Nov. 14, 1952.

Noel.—To Kenneth and Lois (Hershey) Noel, Lancaster, Pa., a second child, a son, Herbert H., Jan. 22, 1953.

Reinford.—To Clarence L. and Marie (Detweiler) Reinford, Schenksville, Pa., a third child, a daughter, Donna, Jan. 19, 1953.

Reno.—To Harry, Jr. and Bernice (Berkey) Reno, Akers, La., a second child, a daughter, Bonita Lois, Jan. 23, 1953.

Robb.—To Robert and Janet (Shenk) Robb, Center Line, Mich., a first child, a son, John, Nov. 20, 1952.

Rutt.—To Leroy B. and Elizabeth M. (Eberole) Rutt, Elizabethtown, Pa., a second child, a daughter, Joyce Ann, Jan. 16, 1953.

Schrock.—To David J. and Dorothy (Gerber) Schrock, Sterling, Ohio, a third child, a daughter, Rita Fay, Jan. 24, 1953.

Shank.—To Irvin S. and Martha (Risser) Shank, Hagerstown, Md., a daughter, Joyce Elaine, Jan. 15, 1953.

Shantz.—To Willard and Anna (Brubacher) Shantz, Waterloo, Ont., a first child, a son, Robert Elverson, Jan. 1, 1953.

Stalter.—To Darrell and Fae (Birkey) Stalter, Paxton, Ill., a second child, a son, Dennis Dale, Nov. 27, 1952.

Troyer.—To James and Norma (Erb) Troyer, Milford, Nebraska, a second daughter, Becky Jean, Jan. 24, 1953.

Troyer.—To John V. and Ina May (Martin) Troyer, Armstrong, Ill., a son, Timothy Ray, Feb. 4, 1953.

Wenger.—To Daryl and Alice (Sutter) Wenger, Goshen, Ind., a daughter, Janice Renée, Dec. 17, 1952.

Yoder.—To Galen and Esther (Mishler) Yoder, Topeka, Kan., a fourth child, a son, Ronald Lynn, Jan. 25, 1953.

Zehr.—To Llewellyn and Clara (Moser) Zehr, Lowellville, N.Y., a son, Dennis Edward, Dec. 3, 1952.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bennett—Eicher.—Jack Bennett, Leonidas, Mich., and Esther Eicher, Locust Grove congregation, by A. Christopherson at the Locust Grove Mennonite Church, Burr Oak, Mich., Oct. 11, 1952.

Eash—Bergery.—Virgil Davidhizer, Salem congregation, Wakarusa, Ind., and Kathleen Eash, Middlebury, Ind., congregation, by Wilbur Yoder at the Middlebury Church, Dec. 13, 1952.

Detweiler—Godshall.—Ralph Detweiler and Miriam Godshall, both of Telford, Pa., by Alvin F. Detweiler at the Spring Mount Mennonite Church, Dec. 25, 1952.

Eash—Eicher.—Virgil Eash, Emma congregation, Topeka, Ind., and Joan Eicher, Locust Grove congregation, by A. Christopherson at the Locust Grove Mennonite Church, Burr Oak, Mich., Oct. 11, 1952.

Gahman—Moyer.—Earl Gahman, Doylestown, Pa., congregation, and Doris Moyer, Rockhill congregation, by Clinton Landis, sermon by Silas Graybill, at the Rockhill Mennonite Church, Telford, Pa., Jan. 24, 1953.

Hackman—Bergery.—Samuel D. Hackman, Franconia congregation, and Grace W. Bergery, Salford congregation, Harleysville, Pa., by Arthur D. Ruth, Jan. 28, 1953.

High—Culp.—Daniel Henry High and Clara Lodema Culp, both of the Vineland, Ont., congregation, by S. F. Coffman at the home of the bride Jan. 31, 1953.

Lugbill—Stoltzfus.—Ralph Lugbill, Archbold, Ohio, Stalter congregation, and Iva Stoltzfus, Atmore, Ala., Pennsylvania congregation, Hesperian, Kans., by Paul H. Holdeman at the First Baptist Church, Atmore, Ala., Dec. 30, 1952.

Mauk—Graber.—Ray Mauk, Montgomery, Ind., and Donna Graber, Leona, Minn., by Jonas Beachy at the Hazel Dell Church, Leona, Minn., Jan. 16, 1953.

Roschalt—Stalter.—George Roschalt and Ethel Stalter, both of the Waldo congregation, Flanagan, Ill., by Edwin J. Stalter at the home of the officiating minister Jan. 8, 1953.

Taylor—Sheeler.—Reginald S. Taylor, Snow Hill, Md., and Jennie G. Sheeler, Pottstown, Pa., by Elmer S. Taylor at the Pottstown Mennonite Church Jan. 31, 1953.

Troyer—Miller.—Lloyd Troyer and Loretta Miller, both of the Middlebury, Ind., congregation, by Wilbur Yoder at the church Jan. 24, 1953.

Yoder—Emmert.—Glenn Yoder, Zion congregation, Hubbard, Oreg., and Ethel Emmert, Sweet Home, Oreg., congregation, by N. A. Lind, sermon by Edward Kenagy, at the Sweet Home Mennonite Church, Dec. 31, 1952.

Yoder—Yoder.—Sanford B. Yoder and Martha A. Yoder, both of the Stuarts Draft, Va., O.O. Amish Mennonite Church, married to Simon M. Yoder at the church Oct. 30, 1952.

Yoder—Yoder.—Simon A. Yoder and Arlene S. Yoder, both of the Stuarts Draft, Va., O.O. Amish Mennonite Church, by Simon M. Yoder at the church Oct. 16, 1952.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Binder, Elmina. was born in Waterloo Township, Ont., Dec. 29, 1877; died in the Kitchener-Waterloo Hospital, Jan. 21, 1953; aged 75 y., 23 d. She is survived by 3 sisters (Rosanna and Syrdina, Breslau, Ont.; and Mrs. Nancy Buscort, Kitchener, Ont.). Four sisters preceded her in death. She gave her heart to the Lord in her youth and remained steadfast in the faith to the end of her journey. Funeral services were held Jan. 24, at the Cressman Mennonite Church, Breslau, Ont., in charge of John Hess and Oscar Burkholder, with burial in the adjoining cemetery.

Bixler, Hattie, daughter of Daniel and Catherine Forney, was born Aug. 1, 1870; died at the home of her son Emmanuel, Jan. 22, 1953; aged 82 y., 5 m., 8 d. On Dec. 27, 1890, she was united in marriage to Noah Bixler, who preceded her in death in 1945. To this union were born 2 sons (Emmanuel and Homer, both of Columbus, Ohio). Also surviving are 2 grandchildren and 3 great-grandchildren. She and her husband united with the Midway Mennonite Church, Columbus, Ohio, early in married life and remained members ever since. Funeral services were held at the Midway Church, conducted by Paul Yoder, with burial in the adjoining cemetery.

Bontrager, David Edwin, son of Christian and Elizabeth (Troyer) Bontrager, was born in Fairfield Co., Ohio, Aug. 23, 1873; died at his home in Kalona, Iowa, Oct. 25, 1952, after a lingering illness; aged 79 y., 2 m., 2 d. He was one of the eleven children of which only two brothers survive (Joseph, Wakarusa, Ind.; and William, Cedar Rapids, Iowa). In his teens he became a member of the Mennonite Church in Ohio, later transferring his membership to the East Union Church at Kalona, Iowa, where he remained a member until called by death. On Dec. 1, 1897, he was united in marriage to Mary M. Kempf, who survives with 4 sons (Ray, California, Pa.; Lloyd, Sheridan, Wyo.; Russell, Elkhart, Ind.; and Cecil, Iowa City, Iowa), 4 daughters (Florence, Maas, Riverside, Iowa; Gladys Hostetter, Peoria, Ill.; Lois Swartzendruber, Kalona, Iowa; and Nadine Hersberger, Wellsville, Ohio), 20 grandchildren, and 4 great-grandchildren. Funeral services were held at the East Union Church, Oct. 28, in charge of D. J. Fisher and A. Lloyd Swartzendruber, with interment in the Sharon Hill Cemetery.

Clemmer, Willis H., son of Josiah K. and the late Lydia (Hunsberger) Clemmer, was born in Souderton, Pa., Jan. 27, 1887; passed away at the Grandview Hospital, Sellersville, Pa., Nov. 5, 1952; aged 55 y., 9 m., 9 d. Surviving are his wife (Ella), his father, one daughter (Ruth, at home), and 5 brothers (Harvey, Norman, and Linford, Souderton, Pa.; and Clayton and Paul, Sellersville, Pa.). His first wife (Hannah G. Moyer) and 2 children preceded him in death. He was a member of the Plain Mennonite Church, Lansdale, Pa., from which church funeral services were held on Nov. 10, in charge of John E. Lapp, Jacob C. Lapp, Wayne N. Kratz, and Arthur D. Ruth, with interment in the adjoining cemetery.

Colestutz, Moses J., son of Jacob and Mary Coblenz, was born in Holsinger Co., Ohio, March 27, 1886; passed away at the Community Hospital, Wooster, Ohio, Jan. 27, 1953; aged 66 y., 10 m. He was married to Nancy Boley on Nov. 1, 1910. They were the parents of 3 daughters (Mrs. Ada Henry, Mrs. Walter Moore, and Sadie of Wooster, Ohio), 4 sons (Jacob, Shreve, Ohio; LeRoy, Phoenix, Ariz.; Oliver and Raymond, Wooster, Ohio), 14 grandchildren, one great-grandchild (Cecilia of Cedar Rapids, Iowa; Sarah Miller), 6 half sisters (Katie and Amanda Hilty of Indiana; Saloma Miller, Lacinda Hostetter, and Mary Ann Yoder of Ohio, and Hovilla Yoder of North Carolina), and one half

brother. He was a member of the Wooster Mennonite Church. Funeral services were held at the Berlin Mennonite Church in charge of D. W. Miller, with burial in the Pleasant View Cemetery, Berlin, Ohio.

Cressman, Annetta, daughter of the late Mr. and Mrs. Jacob B. Snider, was born in Waterloo Township Aug. 27, 1876; died suddenly at the home of her mother, Mrs. J. B. Snider, aged 76 y. 4 m. 30 d. In 1893 she was united in marriage to Isaiah Cressman, who preceded her in death in 1943. Surviving are 2 sons (Vernon S. and Hillard, Kitchener, Ont.), 3 daughters (Clara Mary, Elmer, and Rita—Mrs. Alvin Gascho, of Kitchener, Ont.; and Marjorie—Mrs. Uria Baeringer, St. Catharines, Ont.), 4 brothers (Aston and Ion, Preston, Ont.; Harvey, Bloomingburg, Ont.; and Lloyd, Williamsburg, Ont.), 9 grandchildren, and 12 great-grandchildren. One brother (Alvin) and one sister (Lydia Ann) preceded her in death. She was a faithful member of the First Mennonite Church ever since her reception in 1940, when she transferred her membership from the Weher congregation, Strasburg, Ont. Funeral services were held at the First Mennonite Church, Jan. 26, 1953, in charge of L. H. Hess, pastor. Interment was made in the Weher Cemetery.

Good, Oren Lee, son of Wilmer and Ruth (Cunha) Lee, was born April 2, 1913, and passed away, after an illness of almost six months, Dec. 29, 1952; aged 11 y. 8 m. 28 d. He was baptized on April 8, 1951. Surviving are his parents, 2 brothers (James and Charles), and 2 sisters (Verna, Ruby, and Shirley). Funeral services were held at the Warwick River Church in charge of John H. Shenk, George R. Brunk, and Truman H. Brunk, with burial in the adjoining cemetery.

Helmuth, Altee G. was born July 22, 1907, at Millersburg, Ohio, the son of Gideon B. and Barbara (Beech) Helmuth; passed quietly after a long illness on Nov. 12, 1952, aged 44 y. 5 m. 6 d. He was the son of Nathan F. and Alice Catherine (Everett) Rudolph. On Feb. 20, 1902, he was married to Nannie Loretta McKeown, who died in December of the same year. One daughter born to this union also preceded him in death. On May 31, 1904, he was united in marriage to Emma F. Heishman, who survives, with the 5 sons (Virgil F., Otto T., Lewis W., Gordon E., and David E.), and 2 daughters (Sarah C.—Mrs. Raymond C. Martin, and Matta Frances—Mrs. Francis W. Leatherman) born to this union. Also surviving are one brother (J. D.), 10 grandchildren, 10 great-grandchildren, and 5 great-great-grandchildren. He accepted Christ in early youth and united with the Hebron Lutheran Church in Intermont, W. Va. In 1904 he was baptized and received into the Great Hill Mennonite Church at Wardensville, W. Va., to which he remained a faithful member until his going home. He and his family moved to Hagerstown, Md., in 1931, and have made their home in that vicinity since then. Short services were held at the Grove Funeral Home, Waynesboro, Pa., Jan. 24, by Amos Martin, with funeral services conducted by John L. Stauffer, assisted by John L. H. Hess, pastor of the Lutheran Church, Wardensville, W. Va. Burial was made in the Wardensville Cemetery.

Kennel, Daniel, son of the late Mr. and Mrs. Christian Kennel, was born in Wellesley Township June 11, 1891; died Jan. 29, 1953, at his home, Kitchener, Ont., aged 61 y. 8 m. 7 d. He was united in marriage to Adeline Rupp in March, 1920, who survives with one daughter (Rune)—Mrs. Arthur Lichty, Kitchener, Ont.; 0 sisters (Lillian, and Mrs. Samuel Lehman, Watertown, N.Y.); Mrs. Chas. H. Kitchener, Ont.; Mrs. Emmanuel Steinman, New Hamburg, Ont.; Mrs. Minetta Erb, Millbank, Ont.; and Mrs. Ervin Rupp, Port Austin, Mich.; and 2 grandchildren. Funeral services were held Feb. 2, at the First Mennonite Church, Kitchener, Ont., in charge of C. F. Derstine and J. H. Hess, with interment in the Kitchener Cemetery.

King, Nannie Jane, daughter of Levi and Nancy (Yoder) King, was born near West Liberty, Ohio, May 21, 1874; passed away at the home of her mother, Mrs. J. H. King, aged 78 y. 8 m. 6 d. In her youth she accepted Christ as her personal Saviour and united with the South Union Church where she remained faithful until her death. Nannie King was united in marriage to Amos T. King, who preceded her in death in 1934. One son (Loren) also preceded her in death. Surviving are 2 sons (Paul M. and Emmet), 2 daughters (Anna S. and Mrs. Howard Shoberg, and Vernice—Mrs. Harley Hendings), 10 grandchildren, 2 great-grandchildren, one brother (Joe R.), and one sister (Mattie R.). Funeral services were held at the South Union Mennonite Church, Jan. 30, in charge of Ernest Detweiler and Stanley Shenk, with burial in the South Union Cemetery.

McKane, Mary Frances, daughter of the late

Henry and Mary (Breen) Hamberger, Jr., was born April 2, 1884, in Chicago, Ill.; died of a heart attack Nov. 21, 1952, at Knox, Ind.; aged 68 y. 7 m. 19 d. On Sept. 15, 1925, she was united in marriage to Arthur B. Hamberger, who preceded her in death in 1951. She united with the Totto Mennonite Gospel Mission on Sept. 7, 1952. Funeral services were in charge of Jency Zuber, pastor of the First Morningside, Robert Dean, infant son of Delbert and Gladys (Ruber) Morningside, was born Nov. 5, 1952; departed this life Jan. 3, 1953; aged 5 m. 29 d. Surviving are his parents, one sister (Carol), one brother (Glen LaMar), grandparents, and many other relatives. Funeral services were in charge of R. F. Yoder with burial in the Yellow Creek Cemetery, Gosport, Ind.

Roth, Lizzie, daughter of Jacob and Barbara Egli, was born in Henry Co., Iowa, March 26, 1870. She was converted while in her teens and was received into the fellowship of the Sugar Creek Mennonite Church, Wayland, Iowa, of which she was a member at the time of her death. She was married to Jacob Roth on March 1, 1890. She was an affectionate wife and mother of 10 children, 4 of whom she lost. She seemed to be in her usual health until almost the time of her death when she fell peacefully asleep on Jan. 27, 1953, at the age of 82 y. 10 m. 1 d. She was buried with her husband in 1935, and one daughter (Evelyn) preceded her in death. She leaves one daughter (Leola), one son (Raymond), one sister (Mrs. Peter G. Roth, of Kitchener, Iowa), one brother (Jona, of the home community), and many other relatives and friends. Funeral services were held at the Green Mound Church in charge of, conducted by Simon Gingrich, assisted by Arvell Hughes, pastor of the church, with interment in the cemetery near by.

Rudolph, William Wade, was born May 7, 1878, at Old Fields, W. Va.; passed away at the Waynesboro, Pa., Hospital, aged 74 y. 8 m. 14 d. He was the son of Nathan F. and Alice Catherine (Everett) Rudolph. On Feb. 20, 1902, he was married to Nannie Loretta McKeown, who died in December of the same year. One daughter born to this union also preceded him in death. On May 31, 1904, he was united in marriage to Emma F. Heishman, who survives, with the 5 sons (Virgil F., Otto T., Lewis W., Gordon E., and David E.), and 2 daughters (Sarah C.—Mrs. Raymond C. Martin, and Matta Frances—Mrs. Francis W. Leatherman) born to this union. Also surviving are one brother (J. D.), 10 grandchildren, 10 great-grandchildren, and 5 great-great-grandchildren. He accepted Christ in early youth and united with the Hebron Lutheran Church in Intermont, W. Va. In 1904 he was baptized and received into the Great Hill Mennonite Church at Wardensville, W. Va., to which he remained a faithful member until his going home. He and his family moved to Hagerstown, Md., in 1931, and have made their home in that vicinity since then. Short services were held at the Grove Funeral Home, Waynesboro, Pa., Jan. 24, by Amos Martin, with funeral services conducted by John L. Stauffer, assisted by John L. H. Hess, pastor of the Lutheran Church, Wardensville, W. Va. Burial was made in the Wardensville Cemetery.

Salzman, Mahel, daughter of the late Mr. and Mrs. S. H. Salzman, was born Oct. 21, 1889; passed away suddenly at her home near Petersburgh, Ont., Jan. 25, 1953; aged 63 y. 4 m. 4 d. She was married to Joseph Salzman, who survives with 4 sons (Sanford and Clifford, Kitchener, Ont.; Florio and Samuel, near Petersburgh, Ont.), 2 daughters (Gladys—Mrs. William Ramseyer, Baden, Ont.; and Ruth, Petersburgh, Ont.), 2 sons (Mrs. Priscilla Kolb, Kitchener, Ont.; and Mrs. Frank Miller, Morningside, Ont.), one brother (Ephraim, New Hamburg, Ont.). She was a faithful member of the Shantz Mennonite Church where funeral services were held Jan. 28, in charge of L. H. Hess, pastor of the Burkholder, with burial in the adjoining cemetery.

Steele, Mary Ann, daughter of the late Isaac and Elizabeth (Stark) Steele, was born Jan. 18, 1872, in Waterloo Co., Ont.; passed away suddenly as the result of a heart attack, while on a visit to a neighbor, Oct. 16, 1952; aged 80 y. 2 m. 28 d. In February, 1895, she was married to Henry Steele, who preceded her in death in 1951. Surviving are 3 sons (Ivan, Bayfield, Ont.; Edwin and Alvin, Stanley Township, Ont.), 3 daughters (Susan—Mrs. Annanias Martin, Waterloo, Ont.; and Malinda—Mrs. Earl Gingrich, Zurich, Ont., with whom she resided), 17 grandchildren, 3 great-grandsons, 2 brothers (Wesley, Elmira, Ont.; and Jerry, Hesper, Ont.), and

2 sisters (Mrs. Sarah Martin, Drayton, Ont.; and Mrs. Eli Horst, Alma, Ont.). Funeral services were held at the Amish Mennonite Church, Blake, Ont., in charge of Osiah Gingrich and Ephraim Gingrich.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Karen, by Marie Killilea; Prentice Hall; 1952; \$2.95.

All of us sooner or later come into intimate contact with handicapped people: those with polio, blindness, or other crippling conditions. Many adults have never learned to take a proper attitude toward the handicapped. Some treat them with curiosity, condescension, pity, or even disrespect. Not a few simply stare.

Roth is the moving story of the fight of a couple in New York state to help their little daughter overcome the handicaps of cerebral palsy. It is told by the mother of Karen, charmingly written, manifests a keen sense of humor, and is permeated with deep Christian faith. (The Killileas are Catholics and the book may help many readers to a less critical attitude toward the sincere adherents of that faith as well.)

In a sense this volume is a sort of crusade to awaken the public to the need of concerted action to help the handicapped to a fairer chance in life. The special burden of the book, of course, is "CP" (cerebral palsy), but the lessons for other types of disability are obvious. The reader is torn with emotion as one physician after another feels obliged to gently tell the parents that little Karen is practically hopeless. Finally, they stumble onto a CP specialist who is able by physical therapy and sound counsel to help them help Karen. But then come years of agonizing effort to get the child to the point where she can accomplish the simplest activities, such as feeding herself or learning to walk. One is heartened to observe the courage of the mother as she bravely helps Karen to avoid the invalid mind-set, and to prepare to compete with others.

Members of the stricter Christian churches will marvel at the way smoking, drinking, and dancing are taken for granted by a family which also believes devoutly in prayer and who are concerned about the spiritual development of Karen as well as her physical and mental progress.

It is my feeling that this is a good book to give to families who have a handicapped child. But even more significant is the contribution which it will make to society as it helps the public to take a more wholesome, helpful, and Christian attitude toward the handicapped. I am glad that someone put this book into the hands of my wife and me. And how fine it would be if a physician would have such a book to hand to the parents of every handicapped child, dealing with the particular battle which each such child must fight. Let us hope that more parents like the

Killileas will by God's grace rise above their trials and then help others to do the same.

Families with a CP member do well to contact the United Cerebral Palsy Association, Inc., 50 West 57th Street, New York 19, N.Y.—J. C. Wenger.

Africans on Safari, by Leslie C. Sayre; Friendship Press; 1952; 164 pp.; \$2.50.

Leslie C. Sayre was born in Globe, Ariz., and educated in England up to the beginning of his college years. He studied and was graduated at Wayne University in Detroit, and also received a degree from the Garrett Biblical Institute, Evanston, Ill. In 1937 he with his wife went to the Belgian Congo, served as missionary superintendent of the Kanene District and as principal of the Springer Institute, a training school for African Christian workers. After five years in the Congo he returned to the United States. At present he is editor and executive director of the Department of Adult Work in the Joint Commission on Missionary Education of the National Council of Churches.

The arresting title signifies the fact that more and more of Africa's children are choosing the path that leads from primitive ignorance and superstition to the realms of Christianity and modern civilization. The author writes from firsthand observation and actual experience on the African mission field. The book is accurate, profound, and fair. Dr. Sayre gives his book a singular weave by letting his readers see the African field and all the indigenous motions of the African peoples, their hopes, fears, sorrows, joys, and ready Gospel acceptance, through the eyes of Philip Camborne, a retired pastor from Michigan, who had two sons, Jim and Cliff, living in Africa. Around this visit is built up this very informative, easy-to-read missionary story which any jaded preacher will read with deep interest and profit.

The author minutely describes in four captivating biographies young people from the mission field, each of which has made the great Safari in a different area in African life. Thus the author brings to focus the hopes and fears, also the accomplishments of the many, many tribal groups in this needy land. Mashind becomes pastor Luta, a successful minister of the Gospel of Christ (40-72). Nangoi, mother and widow (72-94), a Christian woman's story of the "shy women of Africa," will cause the reader to think long and deep. Then there is Sendwe of the Medical School (95-118) coming out of heathen darkness to be a Christian doctor of great usefulness in the community. Last, the character of Suluk brings many lessons to the mission worker.

The book will inspire zeal for African missions in every one who reads it. The fact that it is written in story form makes it more appealing for young readers. The book is another good addition to the African mission books. The titles of the six chapters are, "African Pilgrim," "Home Within the Wilderness," "To Honor and Obey," "Balm in Gilead," "Born to Rule," and "Family Council."

The artist has done an excellent job. Tropical scenes are displayed at the head of every

YOUR PUBLISHING HOUSE

(First in 1952 Report series)

We believe you will like the different form being used to present the annual report of your Publishing House. Each week for some time in this same corner you will find short sketches telling about different phases of the publishing work. This week we will tell something about finances.

The church publishing work now uses capital amounting to \$1,283,000. Where is so much money used? Cash at stores and at Scottsdale, \$100,541; accounts you owe us (and they are all good; thanks for good customers), \$78,175; inventories, including books and other store supplies and printing materials, \$474,814; machinery, equipment and fixtures in offices, plants, and stores, \$137,409; real estate at Scottdale, Lancaster, Souderton, Kitchener, and Goshen, \$422,053; investments, \$10,725; helping to finance workers' properties, \$38,634; miscellaneous, \$20,645.

Where has so much money come from? Most of it, \$1,007,025, is now our net worth. The major part of this million dollars is the accumulated earnings of the House during 45 years. The smaller part of this net worth has been donated during the several building projects.

The additional \$275,975 are our obligations

(liabilities). The major amount of these (\$158,001) are loans being largely on the new building. Also included in our liabilities are annuities and life subscriptions amounting to \$76,740.

Financiers would say current assets of \$653,532 with current liabilities of \$166,821, or a ratio of 4 to 1, reflect a healthy financial condition.

Our sales went up during the past year to \$1,124,830, which is \$49,220 more than in 1951. Donations in the form of free literature, cash, discounts to ministers, missions, and missionaries totaled \$23,342. Net earnings of \$41,552 are considerably less than the previous year. They should be more to provide adequately for expansion. Increased operating cost should be met with (a) larger volume, (b) greater economies, and/or (c) adjusted prices.

The services of our former treasurer, Bro. M. B. Wyse, now Controller at E.M.C., were much appreciated in the preparation of the annual financial report. The complete report, with the auditors' report, will be sent to those who request it.

A. J. Metzler,
Publishing Agent

chapter and colored designs on the front cover and the jacket. The type is unusually clear, belonging to the "modern face" family. Paper, best quality, pure white. The binding bespeaks the highest type of workmanship—Moses G. Gehman.

held in Denver, Colo., May 20-26, will be the well-known evangelists, Billy Graham and Charles Templeton.

The Friends Committee on National Legislation has pointed out "four" sparks that might set off a third world war. These "sparks" are the present "suicidal arms race," "immigration and tariff barriers," "political tensions in countries throughout the Near and Far East and in Central Europe and the revolt of many of these people against their underprivileged status."

ITEMS and COMMENTS

Michael Scott, South African Anglican minister, who is in New York to represent African tribes before the United Nations Trusteeship Council, says that his country's problem is religious and theological rather than political. Churchmen in that country, he says, practice racial inequality on the basis of religious and theological concepts. These he feels must be changed.

With so many things getting worse one is glad to see some things getting better. There were no lynchings reported in the United States in 1952, the first time in the 71 years for which there is record. According to Time, since 1882 there have been 4,725 deaths by mob-violence in the United States, but only eleven lynchings have occurred since 1942.

Featured speakers at the annual meeting of the American Baptist Convention, to be

A public opinion poll conducted by a Japanese newspaper showed that about 62.2 per cent of the people favor prompt revision of the Administrative Pact which has provided for United States military bases and the stationing of United States forces in Japan.

The American Friends Service Committee is sending a team of doctors and nurses to Korea. A total of \$75,000 has been earmarked for this.

"World-wide conditions of suffering and need are unlikely to improve enough within our lifetime to take our relief efforts beyond the stage of emergency application," said Dr. Wynn C. Fairfield in accepting the chairmanship of American Council of Voluntary Agencies for Foreign Service.

The new International Christian University

of Japan has been granted a charter by the Japanese government. This charter represents a conviction on the part of the government authorities that the University is meeting high requirements concerning faculty, plant, and financial backing.

Chicago parents recently kept careful check on the kind of thing children were seeing on television. In one week, which included Christmas Day, in a total of 134 programs, there were 295 crimes of violence, including murders. There were 78 shootings, 9 kidnappings, 9 robberies, 44 gun fights, 33 sluggings, 2 knifings, 2 whip lashings, 2 poisonings, and 2 bombings.

"A Study Conference sponsored by the Committee on Industrial Relations of the Mennonite Church advocated that Christians evaluate all work relationships in the light of the Christian ethic, that business connections and investment of capital be scrutinized by the Christian conscience, that members avoid pressure tactics and unfair competition or labor practices, and that they continually seek to improve labor relations. It expressed a rare judgment when it urged members to avoid large-scale corporations and large industrial centers and to engage in small community industries."—Christian Century.

An article in *The American Lutheran*, January, 1953, after describing the tense situation in Jordan asks, "What is the immediate solution? The answer is probably seen at its best in the work of the Mennonites and Lutheran World Federation here in Jerusalem."

Youth for Christ International, which was organized in 1945, has now spread to 78 countries and colonies. Its ninth annual convention is expected to draw 3,000 delegates and directors from all parts of the United States and Canada and a number of foreign countries. This will be followed by a world congress on evangelism in Tokyo, Aug. 9-17.

Mennonite churches in the vicinity of Bluffton, Ohio, plan to erect a memorial home which will serve as an institution for aged people. Construction will proceed this year.

Mrs. Mary B. Newman is believed to be the first Quaker ever elected to the Massachusetts legislature. She was excused from taking the oath of office and remained seated while other members of the New House were sworn in. In an action considered unprecedented in the legislature's history, Mrs. Newman then stood and affirmed that she would uphold the state constitution, while the other members sat.

A letter condemning tendencies toward immodest dress was addressed to the Greek people by the Holy Synod of the Orthodox Church in Greece. "During the last few decades," it said, "Greek women, misled by what is ephemeral and trivial, have strayed from the teachings of Jesus and the traditions of the Greek nation. They have forgotten that virtue and personality are not expressed

by external appearances but by what springs from their internal spiritual world and their hearts. Christian Greek women should dress with modesty and soberness, act with propriety, and firmly establish themselves in Christian love, always adhering with faith and persistence to the legacy of Christ. This is the only way to prove themselves worthy of their predecessors—women who bore and bred great spiritual leaders, heroes of the nation, and martyrs of the Greek Orthodox Church."

One of the things that bothers the conscience of many Americans is the present

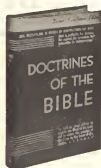
Doctrines of the Bible

Edited by DANIEL KAUFFMAN

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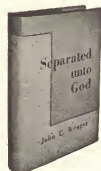
Separated unto God

By JOHN C. WENGER

IN TERMS of modern living, what is the separated life? How can the Christian find his way among the complex factors of our American culture? When may a Christian, for example, join some organization, and when would his membership become an unequal yoke?

What does Christian separation mean today in terms of personal life? of courtship and marriage?

You will find guidance in answering these questions and many others in *Separated unto God*. 350 pages. \$3.50.



1953 Family Almanac

Edited by ELLROSE ZOOK

THE 1953 FAMILY ALMANAC presents revised astronomical data on eclipses, constellations, planets, and so forth.

Along with the usual almanac data are practical ideas for increasing your family's happiness. Articles cover guiding children into genuine worship experiences, family-style hobbies, first aid in the home, and selected recipes.

A perpetual calendar released this year covers the time between 1753 and 2059.

Ministers' addresses are also listed.
30¢; \$3.25 a dozen; \$25.00 a hundred.

MENNONITE PUBLISHING HOUSE, SCOTSDALE, PA.



American alliance with Spain and the financial support of the regime now in power there. The conflict comes in the fact of the religious intolerance and oppression which exists in Spain. A leading Spanish Catholic paper in a recent issue entitled "Spain Cannot Permit Protestantism" quoted one of Spain's leading cardinals as follows: "Spain cannot allow the Protestants the same rights as Catholics in the public practice and profession of their beliefs." The article says that it is against divine law to allow liberty to those outside the Catholic Church.

DER DATE
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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLVI

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Publication Board Meets at Scottdale

By the Editor

It has become customary in recent years, since the Mennonite Publication Board meets annually, to meet in alternate years at Scottdale and somewhere among our churches. Last year's meeting was at Wayland, Iowa. And so this was the year for the meeting at Scottdale. The sessions were held Feb. 18 and 19 in the Scottdale Mennonite Church, which is located diagonally across from the Publishing House. It is a fine thing to have the Board meet frequently at Scottdale, for it is the corporate owner of this business, and it is important for new members of the Board to see their central property, and for old members to keep in touch with the changes which are being made.

Preliminary to the regular meeting was a two-day session of the Sales Manager, Bro. Paul Shank, with representatives of our church-owned retail stores. Russell Krabill was here from the Gospel Book Store at Goshen, Claude Shisler from the Herald Book Store at Souderton, John Snyder from the Golden Rule Book Store at Kitchener, Virginia Kreider from the Weaver Book Store at Lancaster, and Lois Yake from the retail store at Scottdale. This group discussed financial reports, policies of store management, store-publishing house relationships, summer Bible school promotion, and care of properties, and listened to a lecture on salesmanship by Mr. Eliot of the Methods Engineering Corporation. On the second evening they attended the class in children's literature being taught at the House by Alta Mae Erb.

On the same evening the Editorial Council met with the members of the Executive Committee of the Board in fellowship dinner at the H. Ralph Hernley home.

Wednesday Morning

Bro. Ezra Stauffer, Board member from the Alberta-Saskatchewan district, conducted the worship period for the House workers. At nine o'clock there was a conducted tour of the Publishing House for the small group of members here at that time. For some it was their first view of the convenient business and editorial offices, the complicated machines used in the production processes, and the attractive retail store.

Because of late trains and late arrivals from other causes the morning session did not begin until eleven o'clock. Bro. J. C. Wenger, president of the Board, welcomed the members and called the meeting to order. Bro. Harold Bauman, vice-president of the Board, led us in an inspiring hour of worship. Through Scripture quotations, brief comments, and the selection of hymns in the same context, we were led to a realization of our need for spiritual fitness for our task. After Bro. Bauman outlined five requests, a number of brethren led in prayer. It was a fitting way to begin this important annual meeting.

Wednesday Afternoon

The president announced that the program would proceed as scheduled, with the business omitted from the forenoon session being fitted in later. So after songs led by Russell Krabill and another brief devotional period led by Howard Good, Preston, Ont., Bro. George R. Brunk, in his own dynamic way, brought to the Board and the House workers who were attending his deep conviction on the Primacy of Evangelism. "If day has come," he said, "for the Mennonite Church to consolidate all her efforts, all her birds, her institutions, her program, to win the lost to Christ." It was a good note to sound at the beginning of this meeting, for it made crystal clear what our publications are for. Responses to this keynote message were given by Harold Zehr, representing the Mission Board, Nelson E. Kauffman, of the Board of Education, Paul M. Lederach, of the Commission for Christian Education, and E. G. Gehman, Ezra Stauffer, and Homer North of the Board membership. Merle Shantz, Paul T. Guengerich, Ezra Stauffer. The president reported administrative actions during the year: continued organization stud-

ies, personnel appointments, and adjustments during a period of rather severe "growing pains." Bro. Don Kreider, internal auditor, made observations on the growth of our work and made several recommendations. Bro. A. J. Metzler, publishing agent, gave his own report and that of the treasurer, Bro. M. B. Wyse, who has resigned to become controller at Eastern Mennonite College.

Salient facts concerning the year's business are being pointed out in the reports now being printed week by week in the *Gospel Herald*. We here anticipate to give only a few details not yet published: printing of periodicals required about 80 per cent of our printing plant capacity; three fourths of our S.B.S. workbooks are used by non-Mennonite children; *El Herald Evangelico* goes to twenty foreign countries; in 1952 our presses made almost 25 million impressions; there are about 150 employees; last year we sent out 5½ million tracts; branch bookstores had total sales of \$358,488.

Wednesday Evening

Russell Krabill again led the singing. The audience included most of the Scottdale congregation. Bro. M. J. Livengood, Pinto, Md., Board member from the Southwestern Pennsylvania district, led us in the Scripture meditation and Bro. E. C. Bender, acting treasurer, led us in prayer.

Bro. Don Kreider, Wadsworth, Ohio, speaking on "An Institution for the Task," analyzed the need for Christian literature and then asked a number of searching questions concerning what is required for its production. His stimulating talk was followed by a continued word-picture of the work of the various divisions. Executive Editor Ellrose Zook explained what is involved in writing and editing manuscripts. As an illustration he took a manuscript which is to become a book during this year. Calling to the platform Production Manager Ralph Hernley, he delivered the manuscript to him, and they talked over its specifications. Then Bro. Hernley explained what is involved in the production of an attractive book. As Sales Manager Paul Shank came forward, the finished book was turned over to him, and he explained principles and techniques of salesmanship. The continuity seemed to be a bit broken when he had finished. Acting Treasurer E. C. Bender soon showed, however, that the Financial Division is not a mere caboose, but is very vitally connected with the whole production line.

After this session had been formally closed, most of those present remained to see colored slides of our whole publishing enterprise. The set contains a number of replacements of earlier pictures. The pictures were taken by John Harshberger, with script by Ellrose Zook. They are available to any who wish to use this method of getting better acquainted with our publication work.

Lodging was provided for our guests in the homes of the congregation. Noon and evening meals were furnished by the Publishing House in its cafeteria.

Thursday Morning

The worship period for the House workers was in charge of Bro. Levi C. Hartzler, Missions Editor of the *Gospel Herald*. Many Board members also were present for this service, which was held in the church. At eight o'clock there was another tour through the Publishing House.

In the regular session Bro. E. G. Gehman led two grand old hymns, and Bro. Irvin Brunk, Board member from the South Pacific district, read from Psalms, and Bro. J. H. Mosemann, Goshen, Ind., led in prayer. There was further discussion of the Publishing Agent's report, particularly on the question of the margin of profit desired. Bro. Paul Lederach, of the Curriculum Committee, read the report of the committee written by its chairman, Bro. Paul Miner. The report of the Publishing Committee was read by its chairman, Paul Erb. These two committees function in the original planning of materials to be published.

Bro. A. J. Metzler was reappointed as Publishing Agent, by recommendation of the Executive Committee and action of the Board. Similarly the Publishing Committee was reappointed as follows: John E. Lapp, J. L. Horst, Howard H. Charles, Roy D. Roth, and Paul Erb, chairman. The Board adopted as a permanent policy that conference districts shall pay traveling expenses of their Board

members to annual meetings, except that the Board shall pay expenses in excess of \$50 for conferences of 2000 or less.

After Bro. Daniel Hertzler, Office Editor of the Mennonite Community, had summarized the facts concerning the beginning of publication work in the Mennonite Church by John F. Funk in 1864, of the work at Scottsdale by Aaron Loucks and others in 1905, and particularly of the formation of the Mennonite Publication Board and the Mennonite Publishing House in 1908, the Executive Committee was authorized to provide for appropriate anniversary observances.

The Board approved a plan to sponsor publication of summer Bible school materials in French and German. The Board's expenditures of not more than \$3500 for this purpose will be presented to our churches for contributions. A great opportunity faces us in this area.

The last hour of the forenoon was devoted to constitution revision. Many of the changes were the temporary changes made last year and now permanently written into the constitution. Others were changes which came out of the year's studies and experimentation. Amendments included the various points: substituting for the Board treasurer a financial agent, who shall not administer funds nor keep books, but counsel and plan the financial program of the Board; provision for audits by a certified public accountant; inclusion of periodical planning in the work of the Publishing Committee; a plan for conjoint meetings of the Publishing and Curriculum Committees to secure unity of planning; creation of the offices of assistant publishing agent and heads of five divisions—editorial, financial, production, sales, and personnel.

Thursday Afternoon

The afternoon session began with songs led by Bro. Paul T. Guengerich, member from the Iowa-Nebraska district. Bro. George Cutrell, Denver, Colo., read the Scriptures and Bro. Harold Dyck, member from the South Central Conference, led in prayer.

The election of members at large and of officers indicated a trend that many will think has been overdue—turning over business administration to laymen. Our ministers, including certainly the retiring president, Bro. J. C. Wenger, have given the Board excellent administration. But they have done it at the expense of their pastoral work

and their teaching and writing. From a slate composed entirely of laymen, Marcus Clemens, M. R. Good, and Don Kreider were elected members at large. Bro. E. C. Bender, former treasurer of the Mission Board and now acting treasurer of the Publication Board, was elected to the presidency of the Board, the first layman, we believe, to hold that office. Bro. Don Kreider was elected financial agent. Bro. J. C. Wenger was elected fifth member of the Executive Committee to fill Bro. Bender's unexpired term. Vice-President Harold Bauman tendered his resignation, which was accepted. Bro. Clarence Lutz was elected to fill his unexpired term.

The program of the afternoon began with a talk by Bro. Clarence Lutz, one of the Board members from the Lancaster Conference. He spoke of the qualifications of the "Workers for the Task," and suggested how these workers may be found. Responses were given by a number of Publishing House workers: Isla Zink and Omar Stahl for the Finance Division; Millard Lind and Elizabeth Showalter for the Editorial Division; Ben Gamber, Anna Stahl, Chester Shank, and Laura Showalter for the Production Division; Lois Yake and John Snyder for the Sales Division. These short talks gave one a panorama of the kind of workers who are laboring in your Publishing House; the talents they have, their sense of call to the Lord's work; their devotion to the task; and the joy they have in their work. So many speakers on the program certainly gave interest and brightness to it.

Thursday Evening

The worship period for the final session was led by Bro. Elmer G. Kolb, Pottstown, Pa. Bro. E. C. Bender spoke on "What the Church Owes the Workers." He said what we all owe to each other is love, and showed how the love of the Church for her workers may be demonstrated.

The closing address was delivered by Bro. Nelson E. Kaufman on the subject, "To the Work." Comparing the unfaithful worker to Mark, who went not with Paul and Barnabas "to the work," he challenged the audience, mostly Board members and Publishing House workers, to an increased program of publishing the Gospel.

The annual meeting gave us all a sense of the Lord's great blessing upon a growing work, and showed us that the Board is adapting its organization to the expanding program. May God bless our publishing work to the salvation of the lost and the upbuilding of saints.

Our Readers Say—

Please change our address with the next copy, if possible. We do not like to have to wait on our copy of the GOSPEL HERALD, as we enjoy it very much, and feel it is a help to us in our Bible and Sunday-school study. Of the few magazines and periodicals we receive in our home, it is, I think, and is the only one read from cover to cover.—R. E. Hershberger, South English, Iowa.

I wish you would use the large print for the church correspondence instead of the fine print as in the recent issues. I have read the HERALD for 60 or more years, as my father was a subscriber from the first issue.—Mrs. E. L. Fisher, Petersburg, Texas.

I wish to commend your paper for the sane treatment concerning the R.S.V. I have appreciated very much the . . . report of the appointed committee, which was like a spring of clear water instead of the too common muddy water of bias and prejudice.—John W. Weaver, Farnhurst, Del.

. . . We find that we don't have any idea what is going on in the church unless we read the GOSPEL HERALD. . . —Mrs. Paul W. Hertzler, Elkhardt, Ind.

I always enjoyed the GOSPEL HERALD. But since I spend most of the day on the wheel chair

I read it more in detail. I definitely agree that we should pray for the president of the U.S.A. and his staff, as well as the officials of other nations, because prayer is always more effective than criticism. It is interesting to me to read the Field Notes and Missions, seeing therein how the church is reaching other lands in making the Gospel of Jesus Christ known and helping those in need, for the harvest is white and the laborers are few. May God bless each effort put forth in the name of Christ. I appreciate the Shut-In page as well as To Be Near to God. My niece who wrote for that page for several weeks—and then went for her reward before her writing were published—brought that page nearer to my heart. May the Lord bless you all in making the Gospel known to the ends of the earth in these perilous days.—Mrs. E. P. Gerber, Kidron, Ohio.

. . . special blessings on all your writers. . . How we do appreciate our church papers! Maybe it would be good experience for critical readers to write into a few articles.—Esther Yoder, Grantville, Md.

Tipping and Tithing

Now it came to pass on a day at noon that the editor was guest of a certain rich man. And the lunch was enjoyed at a popular restaurant. And the waiters were very efficient. And the food was good.

Now when the end of the meal was at hand, the waiter brought unto the

host the check. And the host examined it, frowned a bit, but made no comment.

But as we arose to depart, I observed that he laid some coins under the edge of his plate. Howbeit, I know not what denominations the coins were.

But the waiter, who stood near by, smiled happily, which, being interpreted, means that the tip was satisfactory.

Now with such customs we are all familiar. And this parable entereth not into the merits or demerits of tipping.

But as I meditated on the coins that become tips throughout our nation, I began to think of tips and tithes. For the proverbial tip should be at least a tithe, lest the waiter or the waitress turn against you.

And as I continued to think on these things, it came unto me that few people who go to church treat their God as well as they honor their waiter. For they give unto the waiter a tithe, but unto God they give whatsoever they think will get them by.

Verily, doth man fear the waiter more than he feareth God? And does he love God less than he loveth the waiter?

Truly, truly, a man and his money are past understanding!—News at the Crossroads.

GOSPEL HERALD

ESTABLISHED 1808 AS SUCCESSOR TO GOSPEL WITNESS (1808) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS

LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Congregational Worship

The devotional period which opens most of our church services is not always as effective as it should be. Sometimes it is thought of only as an opening, and is so broken by late arrivals as to be quite distracted and lacking in a true spirit of worship. The usual pattern is to have someone read a Scripture portion and then lead in prayer. If the Scripture is carefully selected and well read and if the prayer is specific and keeps away from ruts in language, this method may be very effective. But if it is done with little planning and skill, it may do little more than use up time and "open" the service.

The chief weakness in our congregational worship, however, is the lack of congregational participation. We just let the one person do it. Tests have revealed that a few hours later most of the worshippers are unable to tell what Scripture was read or what was prayed for. We rightly have reacted against the formal worship of the ritualistic churches. But have we not gone too far? Is there not a value in congregational participation in reading, in responses, in prayers? Our hymnbooks should all have material for such participative worship. Singing together is fine; but should we not also read together and pray together?

We are glad to observe an increasing use of church bulletins. We believe one thing a bulletin can do is to furnish a participative worship service. Our Herald Press bulletins in the current year are placing such a service on the back page of most of the bulletins. We trust these will find an increasing use. Our people will appreciate being brought into more active co-operation in the opening worship service. Let us know how we can serve your needs better in this area.

Otherworldliness

Otherworldliness is a term which has been used to describe an attitude of concern about a world beyond this one. By some it is considered a term of reproach. For them it connotes an impractical, unrealistic absorption with the glories

which are to come—an attitude that causes one to be unconcerned with present affairs, his own or anyone else's. It has been dubbed the pie-in-the-sky way of thinking.

But others think that otherworldliness is the true Christian attitude. For them the Christian hope is that God has some better thing for us than we can possibly attain here. It is the view that if in this life only we have hope we are most miserable men.

There is reason in both views. When otherworldliness causes one to try to escape from responsibility and duty, it departs utterly from the pattern of conduct as drawn for us in the Scriptures. An extreme otherworldliness can cause a person to go off in mystic rhapsodies at the same time as he is guilty of the grossest kinds of social neglect and carelessness. There are people whose salvation is solely a ticket to heaven. Such "saved" people feel no compulsion to translate their faith into terms that have meaning for the present needs of the world. They lack a social, sometimes an ethical, conscience.

But it is just as bad, perhaps even worse, to become so occupied with earth that heaven loses all its importance. One of the chief elements in Christian thought is its radical otherworldliness. We worship a God who is beyond all earthiness and temporality. He existed before the world was, and He outlasts it by an eternity. He is not influenced or modified by history; rather He shapes history by a power that transcends time and space. The time in which we exist moves inexorably toward a judgment which ends it. The man who becomes lost in earth and its concerns forgets from whence he came and whither he goes. It is blindness to be so absorbed in the here and now as to lose sight of the there and then. It is told of Thoreau, the American naturalist and philosopher, that on his deathbed he was urged by a friend to prepare for the next world. "One world at a time is enough for me," replied Thoreau. This story is sometimes told to illustrate his common sense. It certainly shows how non-Christian he was.

Our Lord was in the beginning with

God. He broke into this world of ours for a time in order to accomplish our redemption. Then He died. But though He was dead, He is alive forevermore, and has the keys of death. He burst into history to give it a proper meaning; He burst out again to show its limitation. Since he serves the Alpha and the Omega, the timeless One, the Christian already has his visa into eternity. Time is important for him, but not all-important. This world is not his home, and he will not allow himself to settle down permanently as if it were. He makes the moments here count for the utmost good, but he relates all his service, all his helpfulness, to the next world. In fact, he can serve his present age only because he belongs to a kingdom which is not of this world. His social sense is grounded in another Land. He serves men, whatever present need he may be meeting, to bring them to God. In all his thinking, time flows into eternity.

It is particularly important to see the importance of judgment—just such a judgment as the Scriptures teach us is coming upon all men. Human action gets its ultimate meaning from the fact of judgment. The attitudes and the deeds of men lead surely and logically to the divine approval or disapproval. History requires eschatology to deliver it from a meaningless round upon round. Human conduct acquires significance as it is attached to responsibility. When men and women think of themselves as answerable to God, then life gets meaning. A human being is an irresponsible animal if there is no moral responsibility.

Here again it is not an either-or matter. We do not live either for this age or for the next. We live for both. The ultimate is the world beyond this one, wherein dwelleth righteousness. Of immediate interest is the present world, in which we seek to increase righteousness and to win lost men to fealty to the eternal kingdom. There is no conflict between active endeavor for the kingdom here and looking with hope to the kingdom yonder. A man is a better citizen of heaven precisely because he has been a constructive citizen of earth. Live, then, Today in the light of Tomorrow.

The demon of intemperance ever seems to have delighted in sucking the blood of genius and generosity.—Abraham Lincoln.

Life's Little Days

One secret of a sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on before us. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even tomorrow is never ours till it becomes today, and we have nothing whatever to do with it but to pass down to it a fair and good inheritance in today's work well done, and today's life well lived.

It is a blessed secret, this of living by the day. Anyone can carry his burden, however heavy, till nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly, purely, till the sun goes down. And this is all that life ever really means to us—just one little day. "Do today's duty, fight today's temptations, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them."

God gives us nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living.—Contributed.

Are You Sure It's True?

Is there an increase of criticism among Christian workers? Many feel that there is. Much of it is rash, hasty, and freely given out. An ounce of truth mixed with a pound of error goes a long way, and too often it is the error and not the truth that is relished and remembered. It is appalling to see the careless freedom with which rumors are spread, and one cannot escape the feeling sometimes that, while they are mentioned with an air of aggrieved piety, there is beneath it a secret pleasure in the downfall of a brother or the defection of an organization. For instance, someone in a group says, "Did you hear that Mr. Blank has been accused of . . ." or, "Isn't it too bad that the X Y Z is slipping?" It is bad enough to spread these reports indiscriminately if they are true, but much worse if they are not. The hearers are not usually in a position to search out and sift the evidence for or against the accuracy of the statements, and often they care little about the real facts of the case. Criticism is a difficult but necessary part of Christian work, for without it nothing could be brought up to the right standards. But it should be handled as carefully as an inflammable cleaning fluid. James says, "Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity" (James 3:5, 6). Paul says, "Let no corrupt communication proceed out of your mouth" (Eph. 4:29a), and if a report is untrue, it's corrupt. There are a few simple rules that would help to stop this

epidemic of devastating criticism that seems to be spreading among Christians. (1) If you hear an evil report, talk to God about it before you do anything with it. (2) Say nothing and do nothing about it unless you feel that you have some real responsibility in the matter.

(3) If you must do something about a report that concerns a Christian person or organization, take it up directly with the individual or the leaders, to get the truth, before spreading it among others. (4) Make sure you are dealing with facts, and do not pass on the damaging facts to others unless you are convinced that it is your duty before God to do so. There is nothing in Scripture that says we must tell all the truth we happen to know about all the people we know to all the people we know. Harm is being done, hearts are made heavy, and God's work is being hindered by the spreading of lies and half-truths. Let us be careful to speak "that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph. 4:29b). —The Sunday School Times.

An Open Door

By JOHN D. MARTIN

Many churches are asking the question, "Where is an open door that we may do mission work?" The Springdale community was praying for an open field for many years, when in March, 1952, a little community Presbyterian Church was discovered which had been closed for two years and could be either rented or bought.

On April 3 a superintendent was appointed to start a Bible school, Sunday school, and church services. A Bible school was opened June 23 and continued for two weeks, followed by Sunday school and preaching every Sunday. Paul L. Wenger brought the first message, using Ps. 119:130 as a text.

The following persons were appointed to help at this East Bethel Mission at Greenville, Va.: Bro. and Sister Paul Weaver, Bro. and Sister Alvin Heatwole, Bro. and Sister Clark Showalter, Bro. and Sister Ornan Huber, and Bro. and Sister Roy Martin.

The first series of revival meetings was held Oct. 23-Nov. 2, with Bro. William Jennings, Knoxville, Tenn., as the evangelist. There was much spiritual food given and the attendance was good. The meetings resulted in 26 confessions, and after later instruction meetings there were 9 persons baptized, 3 received from other churches, and one on confession of faith. One eighty-year-old sister was a member for only eight days before she was called home to the Lord. May we pray for those who are not willing to follow Christ the whole way.

Sunday-school attendance is from 60 to 99; so this was certainly a ripe field in our home community. The Word of

It Happened —

FIFTY YEARS AGO

(From HERALD OF TRUTH, Feb. 12, 1903)

Bro. D. D. Miller of Middlebury, Ind., came to Berlin [Ont.] and held meetings from Jan. 1 to Jan. 14 and at Breslau from Jan. 15 to Jan. 29. On the evening of the 29th all the converts present from both places were invited to occupy the front seats, when 35 presented themselves.

(From HERALD OF TRUTH, Feb. 26, 1903)

A Bible Institute was held at the Menomonee M.H. in Morgan Co., Mo. . . . D. L. Mohler of the Dunkard church and Bish. Daniel Kauffman were the principal instructors.

The plates for the Hymnal were received on the 15th of last month from the Ruebush-Kieffer Co., of Dayton, Va., that company having printed the first edition, and notwithstanding the slight delay owing to corrections that were made on a number of plates, and the fact that our Publishing House is . . . crowded with work, the first lot of books of the second edition were ready for shipment on the 19th inst.

Someone has said that it would be doing good mission work if the intelligent people of every community combined in a movement for permanent road beds that would be good in all kinds of weather, making church, Sunday school, and day school easily accessible at all times.

God says that one soul is worth more than the whole world, and we are sure that the Lord has great things for us to do, and we are glad.

There are other doors if we are willing to humble ourselves to God's ways. This is a small flock but God said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Waynesboro, Va.

A song leader at a missionary service announced the song, "O Zion, Haste," adding, "omit verse 3." After the meeting a missionary looked up verse 3. It reads, "Give of thy sons to bear the message glorious; Give of thy wealth to speed them on their way; Pour out thy soul for them in prayer victorious; And all thou spendest Jesus will repay." The missionary said, "We ought not, we dare not, we shall not, omit verse 3 from our missionary program, for it is the very heart of the program."—Other Sheep.

Hard Facts Concerning the Word

By William M. Weaver

We are often made to wonder how those who are so conversant with the Word of God can be so careless in their living.

Often it is made to appear that much regular reading of the Word is a virtue; or that memorizing verses of Scripture is assurance of victory over sin. Let us view some hard, cold facts in the matter.

Tom Paine was an avowed Bible reader. Haldemann-Julius memorized Scripture painstakingly. Infidels and agnostics quote the Bible to prove their so-called points of argument. Every known fallacious doctrine in Christendom banks heavily on the several separate interpretations of Scripture. High on this list are the Roman Catholics, Jehovah's Witnesses, and the Christian Scientists. There are other Christless doctrines who lean on their own brand of Scripture interpretation. The periodicals of the House of David are jam-packed with Scripture, and their preachers memorize whole chapters of the Bible. Evangelicals (of differing faiths) often argue their cases with perfect confidence in their particular favorite portions of Scripture. Too often, while their minds and their mouths are crammed with Bible quotations, their lives display a strong tendency toward mercenary covetousness and materialistic pattern. When a Mennonite can own a luxurious pleasure car or vacation every year in Florida or California (for reasons other than health or missionary activity) these days, then the Bible he or she can quote is about as meaningless as the rest of his profession. When a Missionary Baptist can go to the city mission in silks and satins and muskrat furs, quite evident are the "sounding brass and tinkling cymbals." There are many other and sundry denominations of evangelicals which could be cited. The point is not to deride any specific denomination; the point is to get the truth across that it takes more than Bible reading and Scripture quotation to establish Christianity.

What did Jesus mean when He said, "I have meat to eat that ye know not of"? What did the Lord God mean when He told Ezekiel to eat the roll of the book which He should give unto him? And why did Ezekiel declare it to be sweet as honey after he had eaten the roll? Why did Tychicus make the Epistle to the Ephesians take the likeness of meat and bread, a sort of inward, vitalizing, life-giving experience, so different from the pagan philosophy which surrounded them on the educational scale? Why does eating the Word impart strength to the body, enlighten the eyes, abolish evil fear, and reveal wisdom to babes in Christ? Why was Jesus so adept at turning every problem into uncontest-

able text-material simply by harnessing it to fig trees, seed sowers, profligate young spendthrifts, rich men and poor men, widow's generosity, sparrows, lilies, mustard seed, gems? It was all because reading and memorizing is not enough. It must become part and parcel of our being. Every item of our life must be weighed in the balance of *thus saith the Lord*. It must be the "meter," if you please, of our walk, talk, and conduct. In the reading and the memorizing of the Word we must digest it. It must be the iron in our blood, the basic measure of our intellect, the spectacles of our eyes, the hearing aid to our ears, the modulating influence of our speech, the pitch pipe of our music, the reason for our work or play, the fashion guide of our wearing apparel, and the measuring stick of our environment; as well as the sole dictator of what company we keep, where we go to school, and where we market our goods.

If we aim to keep alive the Word of God we must forget the timeworn theory that it is in the "printed" scope that the Word lives. It does not live by our reading (alone) nor by what is memorized. What is "in" our minds will never help anyone unless it flows forth in understandable terms. It may bubble forth as spring water or it may shoot skyward as a geyser, but it *must* give forth in a tangible expression. The printed Word would die were it not for the Living Word. John says, "In the beginning was the Word, and the Word was with God, and the Word was God." Likewise unless and until we make it a part of ourselves—our daily selves—it will not function, no matter how much of it we know by heart. God really is sharing Himself with us and He means for us to share it with others, unto a never-ending echo of resounding triumph over Satan, sin, and self. Bless God, we are not only to eat it; we are to *give evidence* thereunto. It brings to all men, everywhere, the truth of God, for yesterday, today, and forever. We are never more sure of eternal life in heaven than when, by eating the Word, we are assured of abundant (spiritual) life on this plane. In vitalizing those who eat angels' food (Ps. 78:25) God not only proves His providence, but our spiritual health is guaranteed. The Word is not only what *God speaks*; it is what *God is* to those who will eat the manna therein contained. The Book lives; its language lives, its histories live, its revelations live, its spirit will never die. The question is, Have we, through its use and digestion, been made to *live*? To live unto abundant life here, and unto life everlasting hereafter!

We sing, so fondly, "Let Jesus Come

into Your Heart"; and we mean it, but the truth is we know Jesus is in heaven acting as our Attorney—the Advocate with the Father, on our behalf. We know, too, that that self-same Jesus promised us another Comforter, who would bring all things to our remembrance, whatsoever He (Jesus) had told us. Now we have the Word to give us that knowledge, in the printed form; so, the blessed Holy Spirit must be aiding and abetting the Word, in our hearts, to come to full fruition through the deportment of our actions and attitudes. This consummates "the fulness of the Godhead bodily" in our lives. We are no more our own, but His who made us, His who bought us, and His who indwells and inspires us. Glory to His name, Triune, the Word!

Mifflintown, Pa.

Mennonite Aid, Inc.

By C. L. GRABER, SEC.-TREAS.

The annual members' meeting for 1952 of Mennonite Aid, Inc., was held at Goshen, Ind., on Jan. 10, 1953. A small but very interested group of members was present.

A devotional service was led by Samuel Wenger, Lancaster, Pa., one of the directors. He read an appropriate passage of Scripture and added some pertinent remarks on Christian concern and brotherly co-operation. He reminded us that the basic concept for an organization such as this must be rooted in Christian love and concern for one's fellow men. This we must never forget.

The main address was given by Albert Weaver of Hesston, Kans., on the subject, "Our Responsibility for Our Brethren." We hope to publish this talk in an early issue of the GOSPEL HERALD. It will be worth your while to look for it and read it.

The secretary reported on membership and his report revealed the following:

	Dec. 31, 1950	1951	1952
Hospital-Surgical			
adults	1093	1888	2249
children	889	1492	1321
Burial Aid			
adults	395	513	594
children	375	437	525

The idea was repeatedly expressed in the meeting that more publicity should be given to the benefits of such a program. The goal is 10,000 members, which from our entire constituency in the United States is not an impractical dream. We are publishing the report of this meeting so as to spread the information about the good work being done.

The treasurer's report showed that for the last six months of 1952 a total of \$24,709.56 was paid in claims with an average claim cost of \$100.44. This is about \$10.00 higher than the average for 1951 and we feel it is due directly to

the claims paid for polio, which was in epidemic proportions during the summer and fall of 1952.

The assessment for the Hospital-Surgical program was left at \$12.50 per member for the second half of 1952, which is the same as it has been the last two years. For a family, if both husband and wife are enrolled, the assessment is \$25.00 for this period, which includes benefits to all children under 18 as well.

The treasurer also pointed out that of all moneys collected from assessments approximately 90 per cent was paid back to members for claims. As our membership grows this percentage should rise. We are satisfied that, from the various reports and studies which are available for comparison, in per dollar value our program is far above average and with increased membership this can be improved even further. We invite comparison on this point, because we feel this is the real point of comparison with commercial insurance companies. How much of the assessment dollar is repaid to the members for claims?

The directors have a permanent committee working on the constant revision of our schedule of services so as to be of greater help. A recent poll of the members revealed that by far the greater number are satisfied with the present program, yet quite a few indicated their desire for modifications. These expressions entered into consideration in the discussion and decision of the Board at its recent meeting. A new "Memo of Understanding" is being printed and these modifications will be included. Write us for information and application blanks. Simply address us Mennonite Aid, Inc., 1413 S. 8th St., Goshen, Ind.

The closing paragraph of the letter mailed recently to each member with the assessment notice may well be the closing note of this article:

"We pray that all of us will strive to be more sympathetic and burdened with the witness which is needed in our world today—a Christ-motivated love for each other and an unselfish desire to share each other's burdens."

Goshen, Ind.

Contributions for Philanthropy in 1952 Exceeded Four Billions

It was announced at the annual meeting of the Golden Rule Foundation that the "askings from living donors in 1953" made by thirty national benevolent organizations that had reported at that time to the Golden Rule Foundation totaled \$562,418,633. Included were the larger askings of the Community Chests and Councils, \$260,000,000; American National Red Cross, \$93,000,000; United Jewish Appeal, \$82,000,000; American Cancer Society, \$18,000,000; American Heart Association, \$10,000,000; National Council of Churches of Christ in the

The Church Triumphant

By Lorie C. Gooding

Defended by the power of God
The Church of God her anthem raises.
Her heart and voice are lifted up
To worship Him and sing His praises.

Though pressed upon on every side
By enemies, still shall she stand
And point her spires to the skies
Beneath her Lord's almighty hand.

The Church of God, though oft embattled
By foes who seek for her defeat,
Stands firm on Christ, her sure Foundation.
Her trumpets never sound retreat.

Defended by the Sword of God,
More than outnumbered by her foes,
Besieged, beleaguered, still she lives;
More than a conqueror—she grows.
Holmesville, Ohio.

U.S.A., \$8,554,338; Volunteers of America, \$5,250,000; Church World Service, \$5,080,400; American Friends Service Committee, \$4,100,000; National Lutheran Council, \$3,584,934; Save the Children Federation, \$2,808,000; Mennonite Central Committee, \$1,882,000; Christian Rural Overseas Program (CROP), \$1,500,000; United Negro College Fund, \$1,500,000.

These thirty organizations reported receipts from living donors in 1952 amounting to \$523,040,705; an increase of 10 per cent over such receipts in 1951. Forty-seven Protestant churches, whose reports of contributions have been compiled for 1952, by the Joint Department of Stewardship and Benevolence of the National Council of Churches, gave \$1,286,633,160 for all purposes, a gain of 10.3 per cent over the total given in 1951.

It is the estimate of the Golden Rule Foundation, to be later confirmed by the completed survey which is now in process, that the total amount given in 1952 for religious, educational, and welfare organizations and agencies maintained by voluntary support, will exceed \$4,000,000,000, with an increase of approximately 10 per cent over the total amount thus contributed in 1951.—Robert M. Hopkins, Golden Rule Foundation.

Rare Mettle

By Titus Lehman

The stuff of which sixteenth-century Anabaptists were made was of sterner quality than that which typifies modern Mennonitism. Imagine one of the many Anabaptist fathers or mothers, condemned to die, giving last words to his or her children.

You cannot go with me now, my son, nor you, Daughter. By this time you know a good deal about that for which we live, and die if necessary. Remember, I am but following a large company who have joyfully given their lives for their devotion to New Testament Christian living and

witnessing. Remember also that to die for what we hold dear may not be harder than to live for it. And now, God be with you, keep you in His love and faith, until we meet again.

How remote, what a far cry is this from the apparent failure of our leaders who strive to challenge us to give as much as one tenth of our increase to the cause of the kingdom? What frightful presumption—that we should imagine we are permitted to hold more than enough for healthful living when Christians languish in dark, neglected corners in the communities to which they fled, hungry for bread and longing for the sympathy of any good Samaritan who may not only bring aid but give an understanding ear to accounts of crushing tragedy and bare survival. We who today have some awareness of the scorn, contempt, and bloody persecution endured by our nonconformist forebears, we, by such heritage and knowledge, are most responsible for sympathizing with the homelessness and poverty of Christians who now have forsaken and are forsaking all earthly possessions to escape the intolerance of atheistic persecutors, persecutors whose inhumanity matches that of their predecessors of three centuries ago when open hunting season for Anabaptists in particular was accepted practice.

Any American religious objector's request for exemption from the state's call to military service is supportable only in so far and to the extent that it is balanced by a spontaneous sensitivity to needy fellow men, by a life showing above-average consecration to the work of the kingdom. Serious reflection on human need in so many places should forever disallow our being so much absorbed by "the worries of the times and the pleasures of being rich" (Matt. 13:22, Williams). This is not a time for easy yokes and light burdens. We should be hearing and thinking more about the narrow gate and the hard way which leads to life, and the few who find it. When are we taking seriously our Lord's command, "You shall love your neighbor as yourself" (Matt. 22:39, R.S.V.)?

Our withholding support from the MCC means either that our blessings are shrinking, our wants are increasing, or our love motivation is lapsing; or it is a discreditation of regular reports of continuing need.

What we consider to be our distinctive witness to popular Christianity and to the unbelieving worldling is met by deaf ears and unseen eyes when it is accompanied by luxurious living. Plain clothing tells the world about us that we pretend to be separated from much that popularly characterizes American life today. It tells our neighbors that we espouse a different and stricter standard of spiritual and ethical living than does the average American. Inside and outside our circles there are varied opinions as to how thoroughly or how superficially we really are separated. Any attempt to declare that we maintain an

A Prayer for This Week

Father, Thou hast provided us with resources far beyond our need. Give us Thy love and compassion with which we can sense the needs of those around us. Teach us to realize we are our brothers' keeper. Make and keep our hearts warm with a desire for salvation of others, and our lives quick to show forth Thy love in every possible way. Use us always to show inquiring souls the way into the kingdom. Be with us constantly, that in self-forgetful service we may lift Thee up in a darkened world.

In the name of Christ. Amen.

Doris E. Brubaker.

across-the-board separation of life must collide squarely with the fact that many Christians whose clothing is not plain, who do not contest the state's right to demand military service of them and do not eschew the legal oath, do, however, notwithstanding, and to our suitable dismay and confusion, give more for Christian service than do we. They who are out ahead in giving of their wealth are at the same time giving an outstanding testimony spelled in capitals—S-E-P-A-R-A-T-I-O-N.

Let us dare to leave behind the traditional role, "the quiet in the land," for that role may only with difficulty be distinguished from a related role, the satisfied in the land. Who will challenge the assertion that Anabaptists and Menonites of sixteenth-century Europe faced temptations whose soul-destroying potential was no greater than the temptations which come to us in 1953?

It is an unholy separation which isolates any Christian from the hopelessness and need which stalk one out of every two of our fellow men today. Contrariwise, any true desire and purpose to dissociate oneself from the materialism of our national life may be profitably guided toward helping to direct as much as possible of our surplus wealth to the so nearly forgotten refugee. We have for too long yielded to the error that God is not displeased with His well-to-do children who somehow save themselves from facing cold, hard facts about unrelieved human need.

This may be a way of suggesting that our postwar relief obligations and need for worker representatives would have been less had we not been allowing our neighbors rather than Matt. 6:33 to dictate our standard of living. It may even suggest that the leavening effect of a religious group which lived by the love-of-men rather than a love-of-things standard would have been so great that God could have used it to shorten what became World War II.

This burden is addressed especially to our draft age brethren whose training and environment has until now not stirred in them a ready impulse to do Service for Peace.

When deviation of the paths of Menonite precept and practice exceeds calling distance, our testimony is already embarrassed, humiliated. We are open to ridicule. We have joined the company of sects which is tolerated for its popular standards of spirituality. We have sold our witness for the pottage of materialism. We cannot bear Jesus' words, "Does he thank the servant because he did what was commanded? So you also, when (?) you have done all that is commanded you, say, 'We are unworthy servants; we have only done what was our duty'" (Luke 17:9, 10, R.S.V.).

Philadelphia, Pa.

The Beauty of Simplicity

By MARY ANN HORST

We are living in an age of materialism. People think and talk much more of material things such as Chesterfield suites, refrigerators, and clothes than they do of God.

We people of average means in Canada and the United States are living as does only the millionaire in most other countries, and yet we are greedy and are always wanting more, more, more.

As we became heirs to more luxuries and comforts we lost appreciation for humility and simplicity.

We have come to the place where we depend on material means for happiness. Thus, we never have quite enough worldly goods to keep us entirely happy. The girl working in the factory thinks she would be perfectly happy if only she had a fur coat such as her forelady has. Her forelady yearns for a mink such as her supervisor owns. The supervisor owning the mink looks no happier than the factory worker wearing the cloth coat.

With its growing love for that which is pompous the world has forgotten the beauty of simplicity. There is a serener, more tranquil beauty in a neat, simple cottage, where merry laughter rings joyously, where hearts and voices are raised in gratitude to their Maker, than in the most elaborate mansion where people dine sumptuously, feeling no gratitude toward the Giver of every good gift.

The world has a distorted idea of beauty. Sad to say, many professing Christians share this distorted view, and are adopting means and techniques designed by the most worldly and lustful of men in the attempt to beautify themselves.

The so-called beautiful woman of today paints her face, plucks her eyebrows, adorns herself in immodest apparel. How can we as Christians see any beauty in diabolical practices which clearly are

Prayer Requests—

Pray for a prodigal mother and daughter, that they may return to their family and to God.

Pray for the continued healing of Sister Evelyn Bauer, who is slowly improving in the hospital at Leetsdale, Pa.

Pray for a young man in Brussels, Belgium, who comes from a staunch Catholic home and who has been attending a Catholic college, but who has found the Lord Jesus Christ during the past year through the efforts of Bro. Lambotte, our Belgium worker.

Pray for needed voluntary service workers at Byberry State Hospital in eastern Pennsylvania.

Pray that our United States government may not by war-like measures extend the war in the Far East.

(Requests for this column must be signed.)

forbidden in God's Word? Have we become so blinded that we no longer see the beauty of the ornament of a meek and quiet spirit? Why cut I Peter 3:4 and other portions of God's Word concerning simplicity out of our Bibles?

The so-called beauty of a frivolous world can in no way compare with the genuine beauty of Christianity. The most beautiful faces I have looked into are the faces of individuals with pure hearts, into which the light and glory of God have shined. Even the world which often calls lewdness and debauchery beautiful will recognize this beauty. Some time ago I was a little amazed to hear a worldly, adulterous woman remarking of a genuinely beautiful Christian girl, "She doesn't have to tell anyone she's a Christian. Everybody knows it without being told."

Why do we so hungrily grasp for the corruptible treasures of the world? Why will we feed on husks and ashes in the attempt to satisfy our appetites when we can feast on the richest of manna and drink from living fountains of water?

Jesus said: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). Another time He said: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35).

Come, "taste and see that the Lord is good: blessed is the man that trusteth in him."

Kitchener, Ont.

OUR SCHOOLS

HESSTON COLLEGE

The education students attended the special guest-night meeting of a teachers' club in Newton on Feb. 4. Every year the students from the education departments of both Bethel and Hesston College are invited to the February meeting. The program this year was planned by Elva MacBeth, instructor in English at Newton High School. Each one present was handed a passport and the group traveled via colored slides to Mexico, Italy, Switzerland, France, and England. The pictures were taken by members of the society in their recent travel to these countries.

Fifty ordained ministers and deacons registered during Ministers' Week at Hesston, Jan. 27-30. Morning sessions were devoted to study of the Sermon on the Mount led by Roy D. Roth and music lectures by John P. Duerksen. Nonconformity discussions in the light of the book, "Separated unto God," constituted the afternoon fellowship. Paul Mininger, Conrad Grebel lecturer, conducted the afternoon discussion period.

Nearly \$2,200.00 was subscribed by supporters of the YPCA of Hesston College and Bible School during the annual financial

drive in Chapel Hall on Jan. 28. The final figure of \$2,193.35 greatly exceeded the \$1,625.00 goal which the "Y" Cabinet had suggested.

The college administration has just announced that the annual spring workdays will be added to the Easter holidays. This will give a full two weeks' spring vacation. Due to a number of uncertainties, the definite dates cannot yet be released.

Hesston College's next catalog will include plans and course offerings for both the 1953-54 and 1954-55 school years, according to a late announcement from the Dean's office. A special feature of the new catalog is the addition of campus photographs illustrating life at H.C.B.S. These pictures are being selected by Daniel Kauffman, Business Manager.

Latest statistics from the secretary to the Registrar indicate a second semester enrollment of 293. Two girls from Milford, Nebr., currently attending Winter Bible Term, are the most recent enrollees for full-time study. Also enrolled are Ernst Penner from Germany and Rolando Monterroso from Honduras.

Melva G. Kauffman.

These four officials have given a total of 189 years of service. They have preached and heard many sermons, performed many marriages, witnessed many baptisms, and attended many funerals. They have all lived long. They all remembered their Creator in their youth, believed on the Lord Jesus Christ, and were baptized. They have done what they could and their works do follow them. They are gone but not forgotten.

James Saylor of the Thomas Church has had bishop oversight at Weaver's since May 23, 1900, having been ordained on the same day as William C. Hershberger. Aldus Wingard was ordained as assistant bishop on Oct. 5, 1941.

The Weaver congregation is not left without spiritual advisers. On Nov. 12, 1950, Harold E. Thomas, deacon at the Stahl Church, was ordained to the ministry to be the pastor at Weaver's. On July 9, 1948, Mervin Hostetler, formerly of Ohio, married a native daughter, Alma Ferne Yoder, and became a resident member. He was ordained to the office of deacon on March 23, 1952. These brethren have put their hands to the plow and are not looking back.

Davidsville, Pa.

History of Bethel Mennonite Church

Bethel Church is located about nine miles north of Broadway, Va., on Runions Creek in the northern part of Rockingham County.

This church is not as old as many of the churches in the valley, so will not have as much history as some of them. As I was driving along the road lately I saw a church with a sign on it reading, "This church was established 1772." It is almost 140 years older than the Bethel Church, and it seems this church would have much history.

We have all heard of the "Church in the Wildwood"; the Bethel Church is located there. It is bounded on the east by Supinlick Mountain, and a short distance to the west is Church Mountain. To us who worship there, there is no lovelier place in the dell.

This church had its beginning in an unusual way and dates from a funeral. "Old Uncle George Runion," as he was called to distinguish him from another George Runion, died. That saintly man loved and honored in this Shenandoah Valley and into West Virginia, Bishop Lewis Shank, was called to preach his funeral. According to the information I have, that was around 1911. This funeral was held in the Primitive Baptist Church. In that church that day sat a young man who said he had never heard Lewis Shank preach nor had ever seen him that he knew of before. One thing he did know—that was the best sermon he had ever heard in his life. That man

CHURCH HISTORY

Loss of Church Officials

By AMMON KAUFMAN

The Weaver Church of the Johnstown, Pa., district has lost four church officials in less than two years' time.

The settlement at Weaver's began about 1800, when services were held in homes until about 1817; then a log schoolhouse was used. In 1854 Samuel Blough was ordained to the ministry (the first resident minister) and the following year a log church building was erected. Samuel Blough was ordained bishop in 1878. He died in 1883. Again from 1883 to 1893 they were without a resident minister.

Alexander Weaver was born July 26, 1861. He became a member of the church on Oct. 26, 1882. On Oct. 17, 1880, he was married to Mary Blough. They had eight children. He was ordained to the ministry on June 10, 1893, and passed away on April 21, 1952, thus having served nearly 59 years. He knew only the tilling of the soil as an occupation. He was of great physique, often telling us he did not know what it was to be sick in bed. The last winter of his life, however, he had a severe case of the "flu."

William C. Hershberger was born June 1, 1876. His first marriage to Savannah Tressler was blessed with one son, and through his second marriage, to Mary C. Blough, who survives, he had two sons. He was a public school teacher and later a carpenter. His ordination to the ministry took place on March 18, 1900, at the Stahl Church for the Weaver congregation. On April 13, 1951, he passed away, having given 51 years of service as a minister at Weaver's, Stahl's, Greenwood, Del., and again at Weaver's.

Hiram Wingard was born Oct. 6, 1876. In his first marriage to Clara Blough they had one son, and his second marriage to Nannie Miller was blessed with one daughter. He was a farmer. On March 29, 1914, he was ordained to the ministry. They moved to Wadsworth, Ohio, in October, 1952, to the home of their daughter, to spend their declining years because of the physical handicap of his wife. He had served 38 years as a minister.

Levi H. Weaver was born Feb. 15, 1869. He was married to Emma Weaver and they had six children. He was ordained deacon on March 5, 1911, and passed away Jan. 9, 1953, having served 41 years.

was my uncle, "Ollie" Emswiler, now living in Royersford, Pa. After the funeral he said to himself, "Why can't we have more of this preaching with the Gospel ring here on Runions Creek?" He then talked with some of the leaders of the Old School Baptists and got their permission. A week or ten days meetings were held with some confessions.

The beginning of the Sunday school was unusual too. There were two young girls in this community who saw the need of a Sunday school. These girls were daughters of Mr. and Mrs. Noah Silveus, Verdie and Beatrice. They saw that the children were running to and fro, because there was no Sunday school for miles for them to attend. They contacted the children and parents, and they were anxious for it. Then the question arose, Where shall we meet? As it was warm they met under a large oak tree near the bank of a stream that flowed past their home. Children and parents gathered, and we are told how they enjoyed it; their faces beamed as they sat at the feet of Jesus and heard the gracious words of life. Truly, "in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

At first they used the Bible for study because they did not have Sunday-school literature as we have today. Later, these girls got Uncle "Ollie" Emswiler, also a brother-in-law of theirs, to order for them Sunday-school literature. The Lord was with them, and the work prospered and grew. Some may wonder if there wasn't a church where they could have met. Yes, about half a mile away was the Old School Baptist Church, but they did not believe in Sunday school. I am sorry to say, and they don't today. Would to God we had more people like these young sisters today, who see the need and have a vision. "Where there is no vision, the people perish," and if men do not see the vision, God raises up someone who does. An example is Deborah in the time of the judges, and the women at the tomb. When His disciples were filled with sorrow, the women were there to take them the glorious message, "He is risen."

The Calvinistic doctrine and Mennonite doctrine did not mix so well, and the time came for a move. Up the road about half a mile was a store building. The shelves of this store building were torn down and benches put in. The building which formerly played a part in supplying the needs of the body was now playing a part in supplying the needs of the soul. Sometimes as we drive up and down this valley we see that what were churches a short time ago have been made into stores, dwellings, and chicken houses. What is wrong? Have we lost the vision? Our hearts are saddened and the Spirit of God is grieved. May God have mercy.

Bro. George Showalter held a series of meetings at the church. A short time later Bro. Elam Hurst held meetings and

there were a number of converts. Other early ministers were Lewis Shank, Joe Shank, Joe Geil, Perry Shank, and J. H. Turner. The present minister is M. D. Emswiler. Early Sunday-school teachers were Perry Martin, Samuel Shank, A. G. Heishman, Ollie Emswiler, Paul Showalter, Michael Showalter, Lewis Showalter, John Alger, and Ezra Shank.

In 1927, the church was relocated opposite the Baptist Church where the work started. The meaning of the word "Bethel" is House of God, and may it ever be so. Just as Jacob had convictions at Bethel, many of us have found them there too. The membership according to the *Mennonite Yearbook*, 1952, is 112. At Bethel, we have had our battles. When souls are being saved we see Satan at work in a more definite way, but greater is He that is in us than he that is in the world.

When we look back and see the progress, we are made to say with the writer of Scripture, Not by might, nor by power, but by the Spirit of the Lord of hosts hath this work gone forth and prospered. Truly the Lord has done great things for us at Bethel, whereof we are glad. —Guy F. Emswiler, in *Missionary Light*.

Have You Crossed the Jordan?

BY MILTON C. KEELER

This question sometimes confronts us as we come into contact with certain Christians. Sometimes it is worded differently, but it means practically the same thing. It may be "Are you sanctified?" "Have you had the second work of grace?" "Have you been baptized with the Holy Ghost?" There may be a shade of difference in meaning, but each expression implies an unusual experience sometime after regeneration. We do not doubt that sometimes people have such experiences, but we wonder if all Christians would need them if they grew normally in their Christian life.

Why doesn't someone ask, "What did you do when you reached Kadesh-barnea?" If there is a Jordan in every life, there probably is a Kadesh-barnea in every life too. The crossing of the Red Sea is typical of regeneration, because there the Israelites were severed from Egypt, a type of sin. From the Red Sea to Kadesh-barnea the Lord was revealing His might and providence, that they might have faith to enter Canaan when they reached the border. The Lord does the same thing to us; He leads us from small things to larger ones as we grow. Kadesh-barnea called for a real act of faith greater than any previous act. Do we encounter such a challenge? How do we react to the challenge when it comes to us? Are we afraid of the giants that are in the land? Perhaps our entering in the land is entering Christian service in a foreign land or maybe it is teaching a Sunday-school class at home. The Israel-

ites turned back because of fear. Often Christians today refuse to carry out the will of God because of the fear of man.

Because the Israelites rebelled against God He made them wander in the wilderness. If He does the same with us, perhaps we need a second work of grace. But let us look carefully at the Scriptures. Who were the people that had the second experience? The Scriptures tell us that the men who were over twenty years of age when they crossed the Red Sea had to wander and die in the wilderness. But the children of these folks should enter the land by way of the Jordan River. No doubt because they were not so responsible in realizing the experience at the Red Sea they had opportunity to have a similar experience at the Jordan River. Did the people who rebelled at Kadesh-barnea then have a second experience? No, they did not. Joshua and Caleb did not refuse to enter the land but they wholly followed the Lord; therefore, they did not need a second experience.

What then should we learn from these examples? We should hold up the consecration of Caleb and Joshua as the thing God desires. Have a born-again experience and keep right on following the Lord as He leads. Do not wait for a second something to make it easier or more ideal to obey the Lord. Let us go on living up to the light we have and we will have every spiritual blessing. If some giants face our consecration, let us face them in the strength of the Lord as Caleb did.

What about the Holy Spirit? We believe only born-again people have the Holy Spirit. But we believe all born-again people have the Spirit. In all of Paul's epistles he does not ask Christians whether they received the Spirit, but rather he assumes that they have, for he urges them everywhere to follow His leadings. He does speak of being filled with the Spirit, because it takes fillings and refillings to do God's work. He urges people to let the Spirit have control; surely He must be in us before we can give Him control. Prayer and obedience seem to be the conditions for Spirit infilling. The early Christians prayed for power to obey the Lord and it says the place was shaken and they were all filled with the Holy Spirit. Power received through prayer and obedience to light received from the Word will certainly result in a Spirit-filled life.

In I Corinthians 3 Paul speaks of carnal Christians. But he does not call them normal babes. Rather they are such as need the same care as babes, even as sickly adults sometimes do. They are backsliding and in grave danger of losing out altogether. It is no more God's will that Christians pass through a period of carnality than it was His will for Israel to wander forty years in the wilderness.

The children who passed through the Red Sea did not realize its significance

(Continued on page 190)

FAMILY CIRCLE

When Grief Is New

*When grief is new it's hard to pray.
"Thy will be done," is hard to say.
With heart and mind all numb with
pain,
We cry, "Beloved, come back again."
But can we really ask that he
Return from God's eternity,
To suffer and grow old in years?
The selfish cry is drowned in tears.*

*Death comes to all. One first must go;
If he were left he'd sorrow so.
It's better that I wait awhile;
God grant I do it with a smile.*

—Contributed.

The Purpose and Meaning of Marriage

BY MRS. KENNETH G. GOOD

In the beginning of time, God having created a wonderful world of majesty and splendor, made a man to live upon it.

This man was a being of the highest order, with the ability to think, love, hate, desire, and achieve. All other creatures had no such feelings or understandings. The man was so far superior to these creatures that he was capable of ruling them all. And God pronounced him very good.

But God considered this man he had made and said, "It is not good for him to be alone. He needs a suitable helper." Though good, this man was not complete in himself. His very nature called for one who could experience the same emotions and thoughts as he, for God had made him with capacity for companionship.

This made it necessary that there be another being who had the same kind of abilities and desires as he, in order that this companionship be possible. So God made a woman for him.

Thus came the first human relationship on earth—that of marriage. The two people were placed together, each contributing to the other that which was needed for their common good and happiness.

This relationship is carried on to us and is still a union of two lives—a man and a woman, making them one in purpose and desire, in power and influence, and in every sequence of life. Thus the two become one full flower of human expression.

Marriage is a tremendous relationship. It can sink to levels of deep degradation, or rise to planes of noblest achievements. It can inflict the deepest misery or bring the highest joy. It can crush and shatter or build a lovely castle.

In this paper I shall not think of the ugly and degrading possibilities. I shall try rather to show God's ideal relationship, thus bringing to us the secret of happy lives together.

Marriage is the basic relationship of all our human relations. In it is born the home where the twain live together in happy harmonies of love, there sharing all of life to the perfect good of both.

Marriage holds the potential for building strong and stately structures of human character and accomplishment, both in the lives of the mates and in the lives of those that come in to share the home with them. For only in a state of purity and sanctity such as marriage provides can the great and noble be produced.

Marriage demands all the good, the noble, the worthy that love can produce. Though not without its problems, it is the most rewarding of human relations. And though clouds betimes hang in the sky, it still stands a bulwark of love. And the ugly plants of bitterness and selfishness are scorched and dried in the searing rays of love's sunshine.

In Eph. 5 we have a God-given plan for the highest blessing in these experiences. It begins with, "Wives, submit yourselves unto your own husbands . . . For the husband is head of the wife, even as Christ is the head of the church . . . Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing."

So then as Christ is head in the church, the husband is head or authority in his domain—the home. The wife in submission to him fulfills his every wish. No task is too lowly, no demand too great. His joy is her joy, his disappointments are her disappointments, his dreams and ambitions are her dreams and ambitions, his achievements are her achievements. She asks no thanks, receives no wages, yet is happy in her place, for her husband is her very life. Willingly she lays aside her own aspirations to promote his. But she is content, for as Christ loved the church, so her husband loves.

His love provides her every wish. It makes her happiness his every concern. As Christ gave Himself, so the husband bends every ability and energy for the good of the wife.

He sees in her a pearl of great price and places her in the treasure house of his heart. There he protects her with a love that far transcends the petty, silly

loves of physical attraction, or the human plane of "I love you, if you love me."

He bows at the shrine of her heart, fearing lest he crush the spirit within. Gently he treads where her dreams lie hidden and tenderly fills her every longing.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself."

Thus each lives for the other—a grand symphony of lovely harmony.

Elida, Ohio.

"Daddy, Give Me a Push!"

There is a man in our community who doesn't understand the importance of religious education. He has never taken his little boy to Sunday school because he figures "it's time enough for a child to learn about religion when he's old enough to know what it's all about!"

One day his little boy, sitting on the swing, said, "Daddy, give me a push." Wouldn't you think he would have refused? (Time enough for a child to swing when he's old enough to know what it's all about.)

But he gave him a push . . . and another . . . and many more! Which prompts us to observe that religious education has far more to do with a child's happiness and character than swinging. Early years in the church mold moral fiber and awaken spiritual discernment. The soul of your own child . . . at the threshold of Faith . . . cries, "Daddy, give me a push!"—The Cumberland Presbyterian.

EXPRESSIONS OF APPRECIATION

I want to thank all my friends for remembering me with flowers, cards, visits, and prayers while I was in the hospital and since my return home. May the Lord richly bless you for this.—Mary Hershey, R. 1, Gordonville, Pa.

I wish to express my sincere thanks to my friends for their prayers, visits, gifts, cards, and fruit during my stay at the hospital and since I am at home. May the Lord reward every one for the kindness.—Mrs. Paul H. Higb, R. 3, Manheim, Pa.

I wish to express my sincere thanks and appreciation to my Sunday-school class and friends who so kindly remembered me during my stay in the hospital. Your prayers, visits, cards, gifts, and letters meant very much to me. May God abundantly bless each one of you for my prayer.—Mrs. Emma Ferster, Richfield, Pa.

We wish to express our sincere appreciation to the many friends who remembered us with prayers, cards, letters, and words of sympathy during our recent bereavement in the passing of our father. May God bless you all in our prayer.—Isaac G. Senses family, New Holland, Pa.

Love is not manufactured; it is a fruit. It is not born of certain works; it springs out of certain relations. It does not come from doing something; it comes from living with somebody.—Puran Banwar.

TO BE NEAR TO GOD

Sunday, March 1

Be still, and know that I am God.—Psalm 46:10.
Read Psalm 46.

Here is a guide for Christian living which we appreciate more as we grow older. Our lives are full of noise and the things which mean most to us are quiet—thought unheard by human ears, love we know and feel, deep communion with God, silence in God's house, sunsets on quiet evenings.

Great God, who reigns in silence, calm our unwise confusion. Help us to be still and truly know that Thou art God.

Monday, March 2

I am resolved what to do . . . —Luke 16:4. Read Luke 16:1-12.

Many people make a mess of their lives because they have not "resolved what to do." Others have failed because they have centered their lives on unworthy goals. When we honestly seek God's guidance He helps us to establish and attain worthy goals.

Keep us, O God, alert to purposes worth living for and strengthen us as we strive to do Thy will.

Tuesday, March 3

And she broke the box, and poured . . . —Mark 14:3. Read Mark 14:1-10.

Many times it is hard for us to give up things we hold dear—old and cherished ways, families, and unfortunately, sin. But love, whether it be between God and man, or between friends or families, grows by unselfishly expending love for the other. Christ showed His greatest love through the priceless spilling of His blood.

We must go through the breaking and pouring process to be truly filled.

Great God, search our hearts and help us to willingly give up any treasured thing which may have hindered our full devotion to Thee.

Wednesday, March 4

. . . now they desire a better country.—Heb. 11:16. Read Heb. 11:13-18.

Faith! Faith! Abraham's faith in God and a desire for better things from God compelled him to offer up Isaac! We who live in a time when many of God's unfulfilled promises to Abraham have been fulfilled should have even greater faith and power.

Father, quicken our faith as members of Thy kingdom and help us to so act as a result of our faith that Thou mayest never be ashamed to be called our God.

Thursday, March 5

. . . and since that time even until now hath it been in building, and yet it is not finished.—Ezek. 4:10. Read Ezek. 4:1-17.

The mother receives satisfaction in placing the last piece of ironed wash in the closet; the farmer when he hauls the last load of hay to the barn; the editor when each issue is ready to mail. But how our spirits lag when we begin long unfinished tasks. We like to

do new things best. Although our verse refers to building the temple, it can also be applied to building Christ's kingdom. There are many unfinished tasks in His work—lost souls needing the Gospel, aged to be cared for, the sick, poor, and needy to be aided. Christ needs builders: ministers, missionaries, relief workers, teachers, writers, homemakers, doctors, treasurers, farmers, businessmen—all dedicated to the cause of building upon the foundation which has been laid.

Oh, keep us building and working in faith on the many "unfinished temples" in Thy kingdom.

Friday, March 6

Launch out into the deep . . . —Luke 5:4. Read Luke 5:4-12.

Yesterday we thought about unfinished tasks. Today we want to remember to "launch out." If we wait to begin new work until all unfinished work is completed, we will never begin new work. To bar our doors against a needy world is to shut ourselves from blessings and growth Christ intends for us.

Save us, Lord, from confining fears and strengthen us as we "launch out into the deep."

Saturday, March 7

If God be for us, who can be against us?—Rom. 8:31. Read Rom. 8:28-39.

How often our faith is deflated when fear pricks us! Persons with whom we have worked forsake Christ. Our efforts seem to be in vain. Church attendance drops. Open doors in foreign fields are closed. We can't find pastors for small churches. Then we turn to the promise that "all things work together for good to them that love God." Let us accept the seeming failures as challenges for greater service.

Dear God, make wide our understanding and may we ever see the possibilities in serving Thee.

—Esther E. Yoder.

Watching Against Temptation

For the first five years after I was converted I used to think that if I were able to stand for twenty years I need fear no fall. But the nearer you get to the cross, the fiercer the battle. Satan aims high. He went among the Twelve, and singled out the treasurer, Judas Iscariot, and the chief apostle, Peter. Most men who have failed have done so on what was apparently the strongest side of their character. I am told that the only side upon which Edinburgh Castle was successfully assailed was where the rocks were steepest—so that the garrison thought themselves secure. If any man thinks that he is strong enough to resist the devil at any one point, he needs special watch there, for the tempter comes that way.—D. L. Moody.

JESUS URGES ALERTNESS

Sunday School Lesson for March 8

(Matt. 24:1—25:13)

Today it is not difficult to get a listening ear to the prophecies of God's Word, especially those predicting a world crisis. Even non-Christian statesmen think a world crisis is upon us. Although we Christians know not when, we know "the day of the Lord will come as a thief in the night." There is not much talk today about man getting better and better. The inventive genius of man is not in the forefront. Rather, his spiritual digression stands out where all thinking men see it. The time to preach the return of Christ is ripe. All men are classified as being wise or foolish. And it all goes back to the question Jesus asked Peter, "What think ye of Christ?"

Four facts, at least, we learn from the parable of the wise and foolish virgins. They didn't know when their bridegroom was coming. Some were ready and some were not. Those who were not had no second chance. The bridegroom didn't know those who were not ready. Let the pupils find these and translate them for themselves. Read chapter 24:36-41.

Therefore "watch." This was Jesus' exhortation (24:42, 44). Watch to be ready. Be wise. Prepare to meet God. Jesus had been preaching the principles of faith and living that give entrance into the kingdom. "Believe on me," He must have been urging. (All these lessons should have been helping your pupils to search their hearts as to whether they are saved, whether they really believe on Jesus Christ.)

But the coming of the Lord also should help us to live faithfully. "Not every one that saith unto me, Lord, Lord, . . . but he that doeth the will of my Father which is in heaven." We can't live carelessly. We must have a personal salvation that will give us a vigorous living for Christ. Walking and living in the Spirit, we will be so ordering our lives that we are always willing for the Lord to come, and always ready to live in heaven. If, as iniquity abounds, our love waxes cold, we will not endure unto the end.

Again the Christian finds great comfort to know that his Lord has the ultimate control over all the course of history. The directors of empire through the past centuries have not been able to evade divine intervention now and again. In our own day we have seen principles of moral righteousness decreeing the fall of evil rulers. And we have the assurance that in the end righteousness shall reign and the kingdom of God shall flourish forever and ever.

Are we aware that the Lord may come any time? Are we aware of the conditions of our times and the many lost souls? Are we aware of our own spiritual danger? Are we living on the alert? Jesus urges us: "watch"; "be ready."—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Extensive installations, including an illuminated bulletin board, have been made at the Colorado Springs Church.

Bro. Willis Hallman, minister at Vineland, Ont., has registered for courses in the Goshen College Biblical Seminary.

A group of young people from the Landis Valley congregation, Lancaster, Pa., accompanied by Bro. Earl Groff, recently conducted services at York's Corners in New York state. This is an outpost of the Chestnut Hill congregation.

The Mennonite Hour chorus and Bro. B. Charles Hostetter brought a program to approximately 1500 people at the Sales Pavilion, east of Lancaster, Pa., on Jan. 25.

"A revised edition of 'War, Peace, and Non-resistance' will be available, we hope, in time for the Peace Conferences over the July 4 week end.

A dedicatory service was held at the Bayshore Church, Sarasota, Fla., on Feb. 8 for the enlarged Sunday school building. Bro. Stanley C. Shenk, West Liberty, Ohio, preached the dedicatory sermon. This service was on the concluding day of a Bible Conference which was held Feb. 4-8. Instructors were Bro. Shenk and Bro. C. War-

ren Long, Tiskilwa, Ill. The Bayshore congregation was organized in 1945. The present membership is 122.

Bro. James Bucher, Hubbard, Oreg., preached at the Warwick River Church, Denbigh, Va., on Feb. 5.

Bro. Eldon Hunsberger, deacon at the Schantz Church, Baden, Ont., passed away on Feb. 7.

The annual ministers' fellowship of the South Central Conference, which will be held at Leonard, Mo., March 11-14, will have messages built around the theme of the Old Testament prophets. Visiting speakers are Nelson Litwiller, on furlough from Argentina, and H. J. King, Arthur, Ill.

Bro. Richard Martin, Elida, Ohio, gave the address at the Canton Bible School graduation services on Feb. 13.

The ordination of two deacons will take place, D.V., at the Weaverland Church, East Earl, Pa., on Thursday morning, March 5. One of the deacons is to serve at Weaverland and the other at Churchtown.

Three workers—Minnie Stull, Beulah Loucks, and David Alderfer—were recognized in special services at the Publishing House on Feb. 13, as having completed 25 years of service here.

Corrected copies of the 1952 index to the GOSPEL HERALD are available to the first 16 people who write for them.

Bro. Clayton Swartzentruber, president of Western Mennonite School, was the speaker at the annual fellowship meeting of the Willamette Mennonite Youth Fellowship held at Albany, Feb. 13.

Bro. Don Zerkel was received into the fellowship of our Mennonite congregation in the Missouri State Penitentiary on Dec. 4, in the presence of the six other members of our church there. The service was in charge of Bro. Nelson Kauffman, assisted by Bro. Harold Kreider.

Alterations are being made in the basement of the Perkasie Mennonite Church to provide more classroom space for the junior department.

The Quakertown Mennonite Day School gave a program Sunday evening, Feb. 15, at the Swamp Church, Shelly, Pa.

The Beech Church, Louisville, Ohio, has voted in favor of building additional Sunday school rooms and other facilities.

Correction: The program at the Marietta, Pa., Congregational Mennonite Church was given by the Youth Fellowship from Neffsville on Feb. 8, not on Feb. 9 as we stated in the Feb. 17 issue, and not by the Monterey Youth group as we stated in the Feb. 10 issue.

Bro. O. N. Johns, Louisville, Ohio, gave an illustrated talk on the World Conference and the Holy Land at the South Union Church, West Liberty, Ohio, on Feb. 17.

Sister Arlene Sittler, of the MCC office at Akron, Pa., spoke to the sewing circles of

Holmes County, Ohio, at Walnut Creek on Feb. 16.

The Berlin, Ohio, congregation is now worshipping in the basement of their new church.

Bro. Roy Bucher, East Peoria, Ill., spoke to the MYF at Flanagan, Ill., on Feb. 16.

Bro. Milo Kauffman, Hesston, Kans., is conducting the Wednesday evening Bible study at the West Zion Mennonite Church, Moundridge, Kans.

The Tract Department would like to have for its files a few copies of the old tract, "Romans 6:4," dealing with "buried with Him in baptism" on the immersion question. We would appreciate the help of anyone having an extra copy.

Sister Elva Yoder has returned to her work in the Treasurer's office at Scottdale, after having been graduated from the six-year course at the Canton Bible School.

Change of date: The annual ministers' meeting of the Southwestern Pa., district will be held at Belleville, Pa., March 6, 7, instead of March 13, 14, as earlier announced. Evangelistic meetings at the Providence Church, Oyster Point, Va., will be changed to March 8-15.

Bro. C. F. Derstine gives us the following addresses for the weeks ahead: Feb. 20-28, c/o Edward Snyder, Indiantown, Fla.; March

(Continued on page 188)

Calendar

Ministerial meeting of Lancaster Conference, Strasburg, Pa. Feb. 25, 26.

Eastern Ohio Ministers' meeting, Wooster, March 6, 7. Ministers' Week, E.M.C., Harrisonburg, Va., March 8-12.

North Central Ministers' Conference at Sheldon, Wis., March 10-12.

Annual meeting Eastern Mennonite Board of Missions and Churches, Ephrata, Pa., March 10-12.

Ministers Annual Inspiration meeting, South Central Conference, Mt. Pisgah congregation, Leonard, Mo., March 11-13.

Southwestern Pennsylvania Ministers' Meeting, Belleville, Pa., March 8, 9.

Spring Missionary Day, March 15.

Conrad Grebel Lectures on Christian Stewardship, Eldron, Ohio, March 19-22.

Conference on Christian Community Relations, Martins Church, Orrville, Ohio, March 20, 21.

General Council of General Conference, Chicago, Ill., April 9, 10.

Annual meeting of the Illinois Mennonite Mission Board, Morton, Ill., March, April 17, 18, 1953.

Semi-annual meeting Commission for Christian Education, Milford, N.Y., April 24, 25.

Annual meeting Gulicott regional conference, Fremont, Texas, May 8-10.

Annual Meeting Ohio Mennonite and Eastern A.M. Joint Conference at Pike, Elida, Ohio, May 26-28.

Annual meeting Mennonite Youth Fellowship, E.M.C., Harrisonburg, Va., June 12, 13, 1953.

Annual meeting Mennonite Board of Missions and Churches, E.M.C., Harrisonburg, Va., June 13-16.

Louisville Mennonite Camp, Mt. Pleasant, Pa., American S. S. Union, June 22-26.

Boys Camp (ages 8-13), June 27-July 3.

Girls Camp (ages 8-13), July 4-10.

Junior High Camp (boys and girls 13-15), July 11-17.

Junior High Camp (boys and girls 13-15), July 18-24.

First Family Week, July 24-31.

Writers' Conference, July 27-31.

Missionary Bible Conference, July 31-Aug. 3.

Church Music Conference, Aug. 3-7.

First Young People's Institute, Aug. 8-14.

Second Young People's Institute, Aug. 15-21.

Second Family Week, Aug. 22-28.

Annual meeting Southwestern Pennsylvania Conference, at Elkhart, Johnston, Pa., Aug. 2-5.

Annual Indiana-Michigan Christian Workers' Conference, Fairview congregation, Fairview, Mich., Aug. 10-20, 1953.

Annual meeting Illinois Mennonite Conference, Aug. 18-20.

Annual meeting South Central Conference, Hutchinson, Kans., Aug. 18-21.

Mennonite General Conference, Elkhart, Ont., Aug. 28-30, 1953.

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Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. Lee Kanagy, Tokyo, Japan, writes appreciatively of the prayer supporters who are remembering them during the difficult days of language study.

Sister Esther Beck, Obihiro, Japan, has had a recurrence of a former illness and will appreciate the prayers of God's people at home.

Reports from Japan indicate that Bro. and Sister Carl Kreider were not able to entertain the missionaries in language study in Tokyo for a Christmas fellowship as previously reported due to the sudden illness of one of their children. The fellowship was held with the Lee Kanagys. Harold Yoders, MCC workers from Osaka, were also there.

Bro. Quintus Leatherman writes from England that the British government is using 10,000 service men to repair the breaches in the sea wall along the east coast of England following the recent disastrous storm and that the British Red Cross is providing aid for the evacuees. The churches in London are contributing to this emergency relief need through the Lord Mayor's Relief Fund.

Sister Rhoda Wenger, superintendent of the Culp, Ark., Clinic, reports that during the month of January the flu epidemic in Arkansas brought the service of the clinic to its highest in history. The nurses cared for 250 clinic patients, made 45 home calls, and Dr. Meryl Grasse saw 48 patients.

Bro. Frank Byler, missionary on furlough from Argentina, indicates that the evangelistic meetings he conducted in Spanish at Mathis, Texas, were very well attended and that the Holy Spirit was working among those attending.

Bro. and Sister Paul Lauver, missionaries to Puerto Rico, will have charge of a new work to begin in the town of Cayey, which is located at the east end of our mission-service area in Puerto Rico. A house has been rented in Cayey for the Lauvers.

Bro. Harold Zehr, Roanoke, Ill., who has recently become associated with the Ulrich Foundation, attended the Feb. 4 meeting of the Puerto Rico Executive Committee during his recent visit to Puerto Rico.

Bro. Carl Beck writes from Obihiro, Japan, about a business meeting turned into a testimony meeting: "Rejoice with us in a recent sign of slow but certain growth of our members. We have been greatly in travail for a few of them. Sunday we had a members meeting. For the devotional period I asked for a few words of testimony. When the testimonies came to an end, it was time to go home for supper. It was a joy to hear them share with each other various hindrances and triumphs in their experiences. I felt that the Spirit was at work and did not stop them. We can do the business of the members meeting at some later date."

Pray for those under instruction for baptism at Obihiro, Japan. Baptism is planned for March 15.

Bro. H. Raymond Charles, voluntary service director for the Lancaster Mennonite Conference, recently spent several weeks in the South visiting mission stations and VS units and investigating possibilities for additional VS projects. He reported finding great opportunities.

Bro. and Sister Daniel Sensenig and son arrived in New York from Ethiopia on Jan. 31 for a furlough in the States.

Bro. Russel Baer, Mt. Joy, Pa., has been appointed superintendent of the Steelton Mission to replace Bro. Isaac Baer who is moving to Washington, D.C., to carry on Jewish evangelism work there.

Bro. Howard Hammer, Apple Creek, Ohio, will speak at a Youth Gospel Evangelism meeting at the Vine St. Church, Lancaster, Pa., Saturday evening, Mar. 14, and at an all-day evangelism conference at the same place on Mar. 15.

Bro. Alvin Weaver, itinerant worker for the Eastern Mennonite Board of Missions and Charities, is serving as superintendent of the new mission for Negroes opened in Tampa, Fla., on Dec. 7, 1952. Bro. Luke Hurst, Reading, Pa., conducted evangelistic meetings there, Feb. 1-15.

A group of students from the Canton Bible School attended services at the Haven of Rest Rescue Mission, Akron, Ohio, on Saturday evening, Feb. 7.

Bro. Elam Stauffer, missionary on furlough from Tanganyika, preached at the Bethel Mennonite Church in Chicago on Sunday morning, Feb. 8.

A group of young people from the Mountain View Mennonite church, near Mt. Home, Ark., gave a program at the Bethel Springs School, Culp, Ark., on Monday evening, Jan. 23, according to The Pinetorch, Bethel Springs School paper.

The First Mennonite Church, Denver, Colo., is using Millard Lind's book, "Answer

Your Treasurer Reports

Within the next several weeks an article will be appearing in the GOSPEL HERALD giving detailed information regarding the Prairie View Hospital located near Newton, Kansas, which is now under construction. This is the third hospital being sponsored by the Mennonite Central Committee to care for mentally ill patients.

The Mennonite Board of Missions and Charities has gone on record favoring the construction of this hospital as we feel that it will meet an urgent need for the central area of our church. At the present time, construction is being delayed on the building due to lack of funds. There has been a very fine response to this project but as yet only about half of the funds have been raised by our church to meet our quota. The committee who represented our church in planning this project felt that we should contribute approximately \$30,000 of the total amount needed. I believe this is in line with what we should do and I would like to take this opportunity to encourage our constituency to help share in this project. Since the construction is being held up due to lack of funds, I think it would be in order to give this project some immediate consideration. Funds for this project should be forwarded through your District Conference Treasurer.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

to War," as a basis for their Wednesday evening Young People's Bible meeting study.

Bro. Henry Becker, missionary on furlough from Bihar, India, spoke to the Christian Workers' Band at Goshen College, Sunday morning, Feb. 15, preached at the Belmont Mennonite Church, Elkhart, Ind., later in the morning, and at the East Goshen Mennonite Church in the evening.

Church and Mission News, published monthly by the Mennonite Mission Board of Ontario, reports as follows in the February issue regarding the Danforth Mennonite Sunday School in Toronto: "You should see our Beginners' Teacher come to Sunday School. Along with her you will see boys and girls, some holding her hands, some running ahead, others trailing behind. Upon arrival at the door, a stream of a dozen or more enter. You think that the Beginners must all be there. No, ten or more are yet to arrive to make up her class for the morning." May every Sunday school teacher strive to be such a leader to her pupils.

Bro. James Lark, Chicago, Ill., is scheduled to speak at the Lectonia, Ohio, Mennonite Church on Sunday morning, Mar. 1, and to

SPRING MISSIONARY DAY

Sunday, March 15

1. Plan a mission assembly with missionary speakers for morning and evening services.
2. Encourage use of quarter investment funds and missionary savings banks.
3. Promote youth missionary projects and voluntary service.

For further information write
Mennonite Board of Missions & Charities
1711 Prairie St., Elkhart, Ind.



School boys at play in Tanganyika. The government has given the missionaries permission to teach the Scriptures in all government schools.

A New Vision for Evangelism

By GEORGE AND DOROTHY SMOKER

"Perhaps we have been moving forward so quickly in building of new schools that evangelism and the Bible School have suffered," said one member of the committee. The Education Committee, composed of ten African members and four missionaries, was in session at Bukiroba in August of 1952. The question raised brought immediate response.

"Perhaps we should not push for the opening of the seventh Standard of Middle School until the Bible School is well established again," said one African member.

"Just why did Bible School have to be closed for this year?" asked another. Different answers were suggested. The conclusion was that the church had been remiss in providing definite jobs and a sufficient allowance for Bible School graduates in the work of the church.

Later on, the Workers' Committee attacked this problem again, and in November

the General Church Council of the African Church took some new steps in faith and in a sense of the urgency of our evangelistic task. A new scale of allowances was made which doubles or even trebles the help given to some of the faithful evangelists and bush school teachers. Those with Bible School training are given a bit more than those who have not attended.

The grade of schooling successfully passed was also taken into consideration. The resulting budget which the church has taken onto itself is staggering in comparison with former years. But there is hope that it may be attained. A new emphasis on stewardship and giving has begun in all the churches. Some churches have special twice-yearly love-offerings to the Lord, with a time of rejoicing. In some areas, giving also has trebled. We are entering a new era, with new vision for reaching into the dark places round about us.

What Is Evangelism?

One day an African was heard to say, "If you want a religion only, one which will permit you to continue to drink and smoke as you like, you can go to the Catholics. But if you want peace of heart and joy in your home, you must go to the Evangelicals!"

In the simplest African terms, evangelism is the sharing of Jesus with others by one who is fully satisfied in Him. Included in that, of course, is preaching, teaching, itinerant evangelism, village work, and Christian home life. But we and the Africans are learning that a great deal of time and effort can be spent without bringing results simply because the heart is not right and some little hidden sin has robbed the testimony of its convicting power. The great need and the great darkness around us are a challenge to each of us individually to be living on God's highest plane in all of our tasks. Then, as He leads forth into the new areas, the impact will be that of living Christianity. Refreshing streams from the presence of God will flow into lives. We want nothing short of that: new converts filled with the glory of the presence of Jesus, giving testimony to the joy they have found. Pray for us that our standard and vision may not deteriorate.

Opposing Factors

Many things could be mentioned which oppose the advance of the kingdom in any country. The evil source of them all is the same. Two things are especially worth noting at this time in this area for the alerting of those prayer warriors who have become accustomed to wielding the weapons of spiritual warfare on our behalf. One is the rapid new program of advance of the Roman Catholics in this area. They are preparing and building new stations at strategic points in every tribe. Their technique is to baptize wholesale and to claim authority over the household of everyone baptized.

Another factor which we must reckon with is the greatly increased Communist activity, working through an old heathen secret society, the "Mau-Mau," in Kenya just to the north of us. You will have heard something of this difficulty in the world news. This has not reached us, but it is not far



Very few old men accept the Gospel. The facial expression here is that of one who has lived all his life in heathen darkness.

The interested expression on the faces of these children in an outschool church is a challenge to the missionary.

away, and we are necessarily somewhat affected. Chiefly, it is a reminder to us that our time in Africa may be short and that a strong, indigenous church must be planted which will not be shaken by the removal of its missionaries.

New Opportunities

Each African Church submitted to the Workers' Committee a list of the unreached areas for which it was burdened. The result is that we have become keenly conscious of the fact that large portions of our Musoma and North Mara districts are without the Gospel. Already, the new vision has quickened evangelistic activity in several congregations. This year a few new outstation points were established, and the hope is for more in the coming year. In the meantime, Sunday services are being held in some new areas, and teachers sought for others.

One special opportunity to which we have awakened is the generous permission by government to teach the Scriptures in all government schools. And we are teaching in ten of these schools, with a few others perhaps reached by local Christians of out-schools. The children in these classes, together with those in our mission schools, many of whom are unbelievers, constitute a mission field within our mission field. We are setting an aim to have a resident teacher-evangelist, qualified for reaching children, placed near every government school for the winning and shepherding of the children.

We share with you this vision and these needs in order that you may share with us in the labor and in the joy of meeting around the throne with Africans who have been washed in the precious blood of the Lamb.

Musoma, Tanganyika, East Africa.



Pressing to enter the dispensary door at Mugango station when the doctor made a visit there. The dispensary is run by an African. A missionary nurse is needed.

Opportunities for Service at Mugango

BY MARLON AND MABEL HESS

After an absence of a year and a half, we are now at home again at Mugango. We have been here now nearly a half year. Throughout the whole mission our present staff is low, and due to the very development of the work, administrative duties are increasing. This call to review our opportunities for service is therefore valuable at this time.

Building Work. In the last year before furlough, our station had an especially heavy building program. To return and find new projects under way requiring immediate attention, and some of the old ones still on the waiting list, was almost a letdown to one. However, we accept these tasks as an essential part of our witness. For example, our present major project is a new dormitory for our Girls' Home. Already we are seeing the strategic importance of this home in the training of the future mothers of the church. Further, the hiring of laborers gives one

daily opportunity for witness to these men. We are concerned, too, that our daily relationships to them, as relates to assignments, discipline, wages, etc., be in itself a testimony in this age in which there is so much exploitation.

Colportage Witness. We returned in the midst of the cotton harvest and found a number of our African brethren already engaged in this strategic effort to get good literature into the hands of our community. Others then joined with us, and approximately twenty-four hundred pieces of Christian literature were sold, ranging from Bibles to small booklets. Numerous tracts were distributed free. We were impressed anew that we are teaching people to read faster than we are producing literature for them. We held numerous open-air preaching services at these centers, and found an attentive response, and reached many who never come

to our churches. Among the colporteurs is a brother who has a definite gift in this type of witness, and he has continued in this work because the markets are closed.

Bible-teaching Ministry. Numerous factors call our attention to the urgent need for a Bible-teaching ministry in our churches. We are needing to use as Sunday-school teachers persons who themselves have very little knowledge of the Word. Numbers of brethren come asking help in order to be able to meet from the Scriptures various false teachings that are afloat. During the past year our church catechism was printed and became available for the first time, and we have now begun Bible classes in each of our churches in which part of this catechism will be taught to all our adherents. Two months ago we received the first consignment of Swahili Bibles (Union Version). Only a few of our people have had copies of the earlier versions; hence for the first time we can offer a whole Bible to anyone who desires one. Many persons will now have their first opportunity to read for themselves the Old Testament Scriptures. Appropriately, our Sunday-school lessons for the new year will be taken from the Old Testament.

Training of Church Leadership. For two weeks George and Dorothy Smoker conducted a refresher course for our leaders. The school was held at one of our outchurches, which meant that African brethren took major responsibility for the catering, and that we missionaries were free from the pressure of station routine to give the whole of our time to the school and to enter into more intimate fellowship with our brethren. To all of us it proved to be a quiet time apart with God, and in a new way we learned to know each other in the Lord. The brethren received much valuable teaching, and their appetites were whetted for more. At the sacrifice of closing some of our bush schools temporarily, we are offering all our younger leaders the opportunity to enroll in Bible School in 1953.

The other year our African brethren took the initiative to gather in occasional fellowship and prayer meetings for leaders, which proved to be very fruitful in guarding our unity and in giving birth to forward steps in the church. These meetings are now to be held monthly at our two central churches. For a number of years our brethren have had only a limited amount of missionary guidance, and under the load of responsibility they are growing. They tackle local problems with a sense of responsibility, and in General Church Council handle issues with a concern for the welfare of the whole church. They know something of what they are up against and are eager for the best help we can give them. This is perhaps our major responsibility at present. This we hope to give, in part through the Bible School, and in part through daily fellowship in working at the tasks at hand. Besides our two pastors, there are twenty brethren who share in the leadership of the churches. We could use thirteen more immediately.

(Continued on page 185)

Missions Editorial

For Those Who Care

In this issue we begin a series of vignettes on city missions revealing personal problems city missionaries are called upon to help solve. Since Bro. and Sister Frank Rabel have given their lives to mission work in the city, Sister Rabel writes out of years of experience.

City missions, no doubt, come within the Judea of our responsibility in evangelism. Our first efforts at mission work as a church began in our cities. This is as it should be.

However, in recent years personnel and funds to carry on this important witness have been lacking. This witness cannot continue or expand unless some consecrated, five-talented young people are ready to give their lives to it in leadership capacities.

We do not need to review here all of the attractions which the world has set up to draw men and women, young people and children, away from the church. These attractions reach their maximum efficiency in our urban areas.

For this reason our city churches must provide activities for young and old which will not only make the Gospel attractive, but will provide service activities for the members. The service opportunities are there if someone will plan and direct a witnessing program.

Trained leadership is required to direct an effective city mission program. Our church schools have been growing in their effectiveness in preparing young people for missionary service. They are also beginning to use our city missions as practical work laboratories for their students. We believe this is a trend in the right direction and pray that some of those who thus serve will catch a vision for city mission work.

The other problem of support may be the result of the lack of information. Or perhaps we have allowed the glamour of foreign missions to overshadow our responsibility at home. May we seek the Holy Spirit's guidance to give the proper emphasis to all phases of the church's witnessing program.

The Urban Evangelism Committee has planned a City Missions Round Table at Fort Wayne the last week in March to discuss some of the problems pertinent to city mission work. City missionaries and other interested persons are invited to this study conference.

Will you not pray with us for trained workers and increased support for our city missions program? If you live near one of our missions, why not take a greater interest

in its activities by an occasional visit and by offering your services when needed?—L. C. Hartzler.

Relief and Service News

MRC Weekly Notes

Voluntary Service

The Mennonite Service Unit at Mathis, Texas, last week underwent major development. Four new members of the unit, Paul Conrad, Orrville, Ohio; Elvin Mast, Wooster, Ohio; Glenn Hollis, Medina, Ohio; and Don M. Yoder, West Liberty, Ohio, left Elkhart for Texas with equipment for the home construction aspect of the program. Plans call for the construction of a community center in connection with the mission church and homes for families who need homes of their own but can pay only for the materials needed. Other aspects of the Mathis program include the kindergarten taught by Alma Bechtel, Hesperia, Ont.; the recreation program directed by Jim Boyts, Harper, Kans.; assistance in the mission and unit homes by Annabelle Boyts; and an agricultural club program under the leadership of Glen Rinkenberger. The total program is co-ordinated with the mission program under the direction of J. Weldon Martin.

The Kansas City General Hospital Unit increased by three last week with the arrival of Mary Ann Hershberger, Detroit Lakes, Minn.; Louise Miller, Hollis, Pa.; and Eldon Bontrager, Thomas, Okla. Bro. and Sister Alvin R. Miller, Etna Green, Ind., reported to the La Junta Hospital for their one year of service while Grace Knechtel, Kitchener, Ont., began her service at the Bethel Mennonite Church in Chicago. Ida Habermehl, Kitchener, Ont., returned to the Mexican Mission in Chicago to complete her service following orientation school at Elkhart.

While voluntary service applications from women have been coming in more frequently in the last few weeks and our sisters are increasingly filling the numerous openings in the program for them, many openings for women still exist. Applications for such service are extremely welcome since ladies' aid is needed at:

1. Mathis, Texas, for nursing and home-making duties,
2. Kansas City, Mo., for nurse aide work,
3. City Missions in many areas for home-making and mission work, and
4. Braeside Home, Preston, Ont., for helping with the care of the aged.

I-W Services

D. J. Mishler, Personnel Director in the office for Service and Relief, served as a faculty member in the MCC I-W leadership training school at Akron, Pa., Feb. 16-18. H. S. Bender, a member of the Mennonite Relief Committee, participated Feb. 17 and 18. MRC appointees to the I-W leadership

school included Joe Freynerberger, leader of the East Lansing I-W Center; Mervin Swartzendruber, leader of the Plymouth, Mich., I-W Center; and Mark Lehman, Administrative Assistant in the office for Service and Relief at Elkhart, Ind.

Monthly Congregational Offerings for Service and Relief

The monthly service and relief offerings taken in the local congregations are routed through the district conference treasurers to the Mennonite Board of Missions and Charities. From these such relief and service funds are expended in the following ways:

1. For the MRC Voluntary Service Program: La Plata Mennonite Project, Puerto Rico; Navajo Indian Migrant Unit; Mathis, Texas, Service Unit, etc.
2. For the MRC I-W Services program, including monthly sendings to the MCC for their part of the program.
3. For support of (Old) Mennonite PAX men and VS folks in the MCC program.
4. For the foreign relief and refugee aid programs of MCC.

MCC Weekly Notes

Report on Holland Flood Situation

The Mennonite Central Committee is caring for 40 Dutch evacuees at its international conference center in Heerewegen. In response to a field request, MCC is also preparing a small shipment of blankets, meat, and other food as its part in alleviating the suffering in the Netherlands caused by the recent hurricane and flood waters.

Irvin B. Horst, MCC director in that country, reported that the evacuees at Heerewegen are a mixed group of men and women, including both young and old people. He described them as being "tremendously fatigued and shocked from fear and exposure. One old lady sat in a chair on a dike for three days and two nights."

It is thought that the care of these evacuees at Heerewegen will require \$1,000 monthly. It is also thought that additional money may be needed to maintain a mobile Mennonite Voluntary Service caravan should it do reconstruction work in Holland this spring.

In his report Bro. Horst indicated that more clothing and other material aid has been given by Dutch and Europeans than can advantageously be used for flood victims.

The Mennonite Central Committee, however, stands ready to assist in any way its representatives in Europe suggest.

Churches in Ontario, Indiana, and the Midwest have indicated their willingness to make needed contributions to alleviate the suffering. Akron headquarters is accepting money from its constituent groups through the regular channels with the understanding that any amount received above that which can be adequately used by the MCC staff in Holland will be used in Korea.

The shipment in preparation for Holland is a good example of what can be done with material aid that is not designated. When

material aid is designated for a particular area and need, it cannot be used in an emergency area. Since Akron headquarters had non-designated material aid on hand, it can now be readily dispatched to Holland.

Bro. Horst said that in terms of material aid—food, clothing, and water—the Dutch have responded and organized so well that there is too much rather than too little.

"The thousands of evacuees, however, will need shelter and maintenance. Here we contribute our bit because we happen to have a conference center in Holland," he indicated. He went on to say that the Dutch have adequate personnel for dike repairing, road construction, and clearing of debris.

"Possibly later, when the water has receded and the exact proportions of the disaster are known, we as an MCC will feel led to contribute our portion of help in the way of reconstruction. As a foreign organization we must realize that the Dutch will respond to the need of their countrymen to the fullest extent. Personally, I think that in general they are in a position materially and spiritually to meet the emergency."

In his visit to Dordrecht, a Mennonite community, he found most of the city flooded, but the water level reached only the ground floors and no lives were lost. The Mennonite minister, Abr. Mulder, said only four of his members were affected to any serious extent. The Mennonite church building, situated in one of the lowest areas of the town, was rather badly damaged. Song books, library, organ, and other furniture were lost. Outside help will not be needed for repair.

"In the area I visited most of the people did not leave their homes even though they were asked to do so. I believe this indicates why the casualty list is very high. People just do not leave their property and homes if there remains a slight possibility of staying on," Bro. Horst reported.

"One has several impressions in regard to the destruction caused by the flood. First, it came so quickly that it was impossible to save livestock. Everywhere one sees carcasses of drowned animals and the debris along the roads and dikes are full of chickens, pigs, and sheep.

"Second, the inundation, even when the current has abated, seems to make the brick walls of buildings collapse. One sees sides of buildings, especially barns, caved in.

"In the third place, there is the presence of water in houses and the general damage to furniture and household furnishings. Often the water brought sand and all kinds of debris."

At Vlissingen, another Mennonite community, Bro. Horst found that water had entered the city, but did not reach the Mennonite church building.

Released February 13, 1953

MCC News Service
Akron, Pennsylvania

There are ten million Christians in India, nearly five million of which are Roman Catholics.

Women's Activities

Mrs. Ray Emswiler gives encouraging news of the Valley View sewing circle of Criders, Va., in the Jan.-Feb. *Missionary Light*. Though their circle is only five years old, the busy women of this mountain district have learned the value of taking out time for the Lord's work. Meeting in homes, they sew for relief, and it is with joy that they see their bundle for relief gaining in size each year.

At Christmas time these sisters of Valley View sew for the widows and older folks of their community. There are those in the group who have grown because they responded to the call of leadership. By tackling the task, they found that the Lord supplied the needed ability.

Because of the many opportunities to serve, the sisters of the Chicago Avenue Church, Harrisonburg, Va., have chosen not to limit their activities to sewing alone, says Mrs. Harold Esleman in *Missionary Light*. In addition to spending the first Thursday of the month in sewing for relief and for their own missionaries and as other needs arise, they also sew for local needs in Harrisonburg. The aim of this group is to promote spiritual growth and concern for lost souls; to bring comfort, cheer, and the love of Christ through any deed of love that they can do for children, aged, and anyone whose needs they can supply, thereby creating an interest in the spiritual life.

The Springdale group, Waynesboro, Va., meets twice each month to sew for the needy at home and abroad. Every other month they mend bedding and doctors' coats for their local hospital. Occasionally, they give a busy mother with small children a lift; also they collected over 500 quarts of canned goods and some frozen food for their missionaries in Tennessee, Kentucky, and Richmond, according to Sister Martha Wenger in *Missionary Light*.

The Trissels sewing circle, Broadway, Va., writes Mrs. Melvin E. Showalter in *Missionary Light*, has been doing some sewing for the needy boys and girls at the Concord, Tenn., Mission, as well as for some of the mission stations nearer Broadway. Their Christmas project is making comforters for some of their local needy families and giving a donation and a gift to three of their mission workers and their families.

* * *

Many of you have read and prayed the prayers of our Christian sisters of other lands published in the February *Missionary Sewing Circle Monthly*. May we continue to remember these dear sisters and the causes they represent. A number of prayers from other countries arrived after the February manuscript was prepared. These will appear in the March Monthly. They represent our fields of service in Alaska, Belgium, Formosa, Korea, Ethiopia, and several others which fall in a different classification. You will want copies of all these. There are some extra copies of the February issue available. We had these printed because we thought there would be some who would appreciate having

them to give to others who are not regular subscribers.

* * *

March 31 closes our fiscal sewing circle year. Now is the time to send in your literature reports. It is also the time to place your order for the 1953-54 *Daily Prayer Guides*. Our slogan this year is: *The Daily Prayer Guide* in every member's hands before May 1. Will you help us to carry out this goal? Send your orders to Mrs. John L. Horst, 404 Homestead Ave., Scottsdale Pa.—Mrs. C. L. Shank.

SERVICE AT MUGANGO (Continued)

Direct Evangelism. With the increase of administrative responsibilities devolving upon the missionary, it becomes more and more difficult to find time for study of the local language and for the home visitation work that ought to be done. Slowly we are learning the strategic importance of training helpers to relieve us of routine tasks, and God has given us some dear brethren who have already relieved us in various ways. We dare not neglect the task of direct evangelism, for we do it at the peril of spiritual stagnation, and when we are preoccupied with our own tasks our brethren follow our example. Moreover, the laborers are few, and the time is short.

Musoma, Tanganyika, East Africa.

An Example of God's Mercy

BY CHARLES GRIKMAN

At a meeting for the German-speaking refugees, during the prayer season, suddenly a man prayed openly in Russian, confessing his sins. I had a talk with him afterwards. He told me how in extremely difficult circumstances when he was in Germany as a prisoner of war and hundreds around him were dying every day, God preserved his life. Later on, when already in Belgium working as a miner, one day as usual he went to the mine. But while on the way he felt that he should not go. He passed through an inward struggle. "After all, there is no reason why I should not go to work today," he argued with himself. Thus he passed to and fro along the road several times. Still he had a strong feeling that he should not go, and returned home. That afternoon an explosion took place in the mine on the very spot where he was due to work and five miners were killed. Thus his life was preserved again. "God has so wonderfully cared for me that in gratitude I must seek for Him and surrender myself to Him," he said. This I heartily endorsed and we had a very good talk together. The way for him is not easy since he is a Moslem. Yet God is able to bring him right into newness of life.

Brussels, Belgium.

prayed for such as this our friend. "His yoke is easy, His burden is light," and many other such precious promises again brought her to feel the warmth of His divine love and the fellowship of those who care. . . .

"And now let us pray, each one of us; let us just tell Him all about it." Then the floodgates of peace opened and what a prayer meeting we did enjoy! Her burdens of the hour were lifted, the rough places seemed to smooth out, and she was ready for us to take her home so that she again might "begin anew."

Do you think Satan will let this be her last trial? She is only one of God's dear ones in the cities for whom the battle is long, lonely, hard, and rough! What are you doing about it? Can the suffering in our cities and our city missionaries count on you to be one with them in the fellowship of suffering even though you don't know all the facts?

Kansas City, Mo.

From Our Churches

KALONA, IOWA

(Lower Deer Creek Congregation)

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

The end of one month and the beginning of another brings us face to face with the debt we owe to God for the rich blessings we received the past year.

Nineteen persons were received into church fellowship by water baptism on Dec. 7. Bro. Alva Swartzendruber, Hydro, Okla., brought the message.

Bro. John Y. Swartzendruber spoke to us concerning his trip to Europe, the world conference, and the Palestine tour on the evenings of Nov. 23 and 30. Homer Heger gave a talk of his trip to Europe on Dec. 14.

On New Year's Day the business meeting and sewing circle met at the church with a potluck dinner at noon. The results of the election are: Sec. of meeting, Harold Ray Bender; Trustee, Ronald Hartzler; Library Comm., Mrs. Herman Yoder, Daniel Bender, and Mrs. Stanley Swartzendruber; SIS Comm., Robert K. Yoder, Cor., Mrs. Eli King; Sexton of cemetery, Eli King; Chor., Mrs. John W. Gingrich; YPM Comm., Keith King, Paul Troyer, and Harold Ray Bender; Ushers, Donald Spicer, Edith Brenneman, Donald Troyer, and Marvin Miller.

A number of our boys are in I-W service, some of the girls are in service units, and some of the young folks are in college.

Samuel Spicer has gone to Phoenix, Ariz., for his health.

Bro. Eli Yutzky attended ministers' week at Hesston, Kans., Jan. 10.

We were again reminded of the great need for our time and talent when guest speakers recently showed us pictures of Europe, Palestine, and Africa. Mrs. Eli King.

NAPPANEE, IOWA

(North Main Street Congregation)

Dear HERALD Readers: With the year 1953 before us we are reminded of Paul's admonitions for our forward look. "If ye then be risen with Christ, seek those things which are above . . . Set your affections on things above . . . And let the peace of God rule in your hearts . . . and be ye thankful . . . And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

The following officers were elected on Jan. 6: Treas., Floyd Menzer; Chor., Warren North; Mission Board members, Edward Miller and Eli Schmucker; Insurance Director, Alvin Yoder; Ushers, Nathaniel Yoder and Paul Lehman; Asst. Usher, Ervin Schwartz; and Eldon Yoder. The YPM reorganization is as follows:

Mod., Lester Miller; Asst. Ch., Howard Miller; Sec., Marietta Hochstetler; Chor., Janice Strickel; Asst., Royce Yoder; Program member, Paul Schmucker.

On Dec. 14 the Ambassadors for Christ, a group of laymen interested in lay evangelism, gave the YPM program.

Ella Mae Hooley and Mrs. J. D. Graber gave very inspirational and much-appreciated talks at our women's missionary meetings.

We have had a number of guest speakers recently: Warren Shaum and Ralph Stahly; Bro. and Sister J. N. Byler showed pictures and gave messages on conditions in Korea and the Far East; and Alvin Becker represented the Northern Bible Society.

Dean Hochstetler and Robert Yoder gave talks on the work and their experiences in Puerto Rico at our YPM, Jan. 11.

Bro. Menno Brunk, Goshen College, is the instructor for the teachers' training class which is given for teachers and all others interested in Sunday-school teaching.

Mrs. H. G. Bollman.

WAUSEON, OHIO

(Tredow Congregation)

Dear Readers: On Jan. 23 we had our annual business meeting. We were happy that Bro. Roy Sauder had recovered from his operation and could be with us.

The afternoon of Jan. 25, Bro. J. N. Byler told of his experiences in Formosa, Java, and Korea.

Bro. and Sister Erie Sauder gave us a very charming talk concerning their recent trip to Puerto Rico and the Dominican Republic. They told how very eager people are to bear the Gospel but the laborers are few.

Bro. Menno Brunk from West Virginia brought us the morning message on Feb. 8. His text was Gal. 2:20, "Nevertheless I live." In the afternoon Bro. George Brunk spoke to the central congregation on the victorious church. A large number from here attended. In the evening a group from the Canton Bible School gave us the program. We are happy that three from our congregation were able to attend this Bible school.

Marie Rupp.

WELLMAN, IOWA

(Wellman Congregation)

Greetings: In October a class of 19 were received into the church by water baptism. Within the past four months, five of our members have been called home by death, four having reached the threescore and ten mark. The church has recently purchased a plot of ground for a cemetery.

In our midweek services we are enjoying a teachers' training course under the leadership of Bro. A. Lloyd Swartzendruber.

On Jan. 4 Bro. Simon Gingrich gave us an interesting report on the world conference; on Jan. 25 Bro. John Y. Swartzendruber spoke to us on "Mennonite Witness in Europe"; and in the near future we hope to have Bro. D. J. Fisher tell us of the tour through Palestine. Other recent speakers with us were Bro. Alva Swartzendruber, Perry Blosser, George H. Bear, Merle Stutzman, and Paul T. Guehrlich.

Our church officers were elected for the coming year at our annual business meeting on Jan. 1. A constitution was also presented to the church. The officers are: Trustees, Irving Bender; Gen. Treas., Harry J. Wenger; Sec. Treas., Royce Buckwalter; Chor., J. D. Hartzler; Extension, Chris Burkholder; YPM, Willis Miller; Nominating, Joe Yoder; Foods Comm., Enos Miller; Cor., Magdalene Swartzendruber; Ushers, Wilbur Swartzendruber, Dale Swartzendruber, Dale Hochstetler, Marlene Stetler, and Glenn Hersberger; Moderator, Max Yoder; Janitor, Paul A. Henschberger.

Several of our young men have begun their two-year term of I-W service. We will miss them in our services but may we not forget to remember them in prayer as they witness and serve their Master in this way.

Magdalene Swartzendruber

Ministers are not called to be dictators, but shepherds. As shepherds they should lovingly lead the flock, not drive it. A driven flock will be a divided flock before long.—From "Called of God" by Gilbert L. Guffin (Revel)

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

God Spoke by Moses, by Oswald T. Allis; Presbyterian and Reformed Publishing Co.; 1951; 159 pp.; \$1.50.

While critics are trying to pull apart the first five books of the Bible, and denying the authorship of the Pentateuch to Moses, it is refreshing to find a book, the author of which knows that these books are "God-breathed," and that God spoke the words and Moses wrote them.

Professor Allis's book has a positive ring from beginning to end, a thing every sincere Bible student appreciates. The publishers say this about the author: he "is one of America's foremost Old Testament scholars and a doughty champion of the Mosaic authorship." A thorough reading of the book proves the statement correct.

As the author goes through the Pentateuch from beginning to end he lets the Word do the interpreting. The author speaks in sound logic. Speculative ground he deftly evades. The book has hundreds of parallel Scriptures and cross references, showing that God spoke by Moses. The book teaches verbal inspiration of the Bible. It is a commentary on the first part of the Bible that will keep its own through the years as long as people go to the Bible in search for truth.

The book abounds in practical applications for today. In commenting on Deut. 6:6 he says: "It is the failure of Christian parents today not to study the Bible for themselves, and teach it to their children, which is responsible, directly or indirectly, for the ills from which Christendom is suffering today. Let a single generation grow up in ignorance, and all the precious heritage the fathers have received will be lost in their sons. The Bible is the best practical handbook on psychology and pedagogy in the world" (137). The book strongly denounces the idea contained in the term, "the Fatherhood of God and the Brotherhood of man," a deceptive statement so often made by Unitarians and modernists (16). The book carries a ringing note against the theory of naturalistic evolution (12, 20). It points out the errors associated in the study of comparative religion (75). The emphasis is on the unity of the Scripture (65).

The purpose of the book is stated by the author in his preface: "It is the hope of the author that this little book will help its readers to appreciate more fully the wonderful, self-evidencing unity and authority of the Bible. For this the Pentateuch is especially adapted. It lays the foundation of all that follows both in the Old Testament and in the New." The reader of this book should bear in mind very emphatically that his tutor is teaching from the Pentateuch in the Old Testament area. He does not in every case branch out sufficiently to apply the truth as it is in Christ Jesus unto us who live in the New

(Continued on page 190)

MISSION NEWS (Continued)

a joint meeting of the Midway and North Lima congregations at the Midway Church that same evening.

Bro. Nelson Litwiler, missionary on furlough from Argentina, spoke both morning and evening at the Freeport Mennonite Church near Freeport, Ill., on Sunday, Feb. 22.

The mission church building in Hutchinson, Kans., was badly damaged by fire on Feb. 11. The blaze originated at the furnace in the basement from an undetermined cause. Most of the trim, interior walls, and roof will have to be replaced.

The Board of the Kiowa County Memorial Hospital at Greensburg, Kans., met on Jan. 24.

Bro. and Sister George Beare spoke at the Brethren in Christ Church in Chino, Calif., on Feb. 1.

Bro. James Lark presented the need for a new church building in Chicago at the Zion Church, Broadway, Va., on Feb. 19.

Bro. and Sister Joe Nolt of the Mellinger congregation, Lancaster, Pa., are giving a term of service in the Northern Tier Children's Home, Harrison Valley, Pa.

Bro. Samuel E. Miller, on furlough from Argentina, spoke at Goshen College on Feb. 1.

Sister Rhea Yoder, who has been teaching in a school for missionary children in Landour, India, is at home on furlough and may be addressed at 916 Wilson Ave., Goshen, Ind.

The Voice of Youth Chorus in the Franconia district is giving support to boys in voluntary service overseas.

Confusion exists as to where correspondence should be addressed which is meant for the Iowa City Gospel Mission. Bro. Norman Hobbs, who served as superintendent and pastor for a number of years, is no longer affiliated with the Mennonite Church. He may be addressed c/o Grace Missionary Church, Iowa City, Iowa. Bro. LeRoy Kennel, who served temporarily January-August, 1952, as superintendent of the Mennonite Gospel Mission, is now a student in the Goshen College Biblical Seminary and may be addressed there. The present superintendent and pastor, Bro. Virgil Brenneman, has been at Iowa City since June 1952, under appointment of the Iowa-Nebraska Mission Board, and may be addressed at 803 Roosevelt Street, Iowa City, Iowa.—S.H.

Speakers at the annual meeting of the Eastern Board, March 10-12, include Daniel Sengenig from Ethiopia; Elam Stauffer and Noah Mack from Tanganyika; Edwin I. Weaver from India; J. D. Graber, Secretary of the General Mission Board; and O. O. Miller, who will just have completed a tour to South America and Europe.

The Eastern Board has extended from three to five years the terms of Lois Landis and Lois Garber in Ethiopia, and of Ruth Bauman in Tanganyika.

Total receipts of the Eastern Board for 1952 were \$377,769.96, the highest they have ever been.

Bro. and Sister Donald Kautz are assisting in the mission station at Palo Alto, Pa.

Evangelistic meetings will be held at Crestview, Fla., April 12-26, in a mission-owned tent, with Bro. Richard Kling as evangelist. Bro. Benjamin Martin, Rons, Pa., has been sent to open a mission station in this town, 50 miles southeast of Brewton, Ala.

Bro. Aaron Shank, Myerstown, Pa., is scheduled to hold evangelistic meetings in Century, Fla., and Freemansville, Ala.

Bro. Martin Lehman, Tampa, Fla., conducted evangelistic meetings during January at the Homestead migrant camp in Florida, where the Eastern Board maintains a VS unit.

The Emperor of Ethiopia has visited the blind school conducted by our mission in Addis Ababa ten times in less than six months.

Bro. Chester Wenger is serving as mission director in Ethiopia during Bro. Daniel Sengenig's furlough.

Bro. and Sister Isaac Baer and Sisters Esther Histand and Edith R. Evans have resigned since Feb. 16 at 323 Ogilthorpe St. NW, Washington, D.C., which will be known as the Center for Jewish Evangelism.

The Sunday school class of Mrs. Leslie Hoover, Kinzers, Pa., visited in the home of Esther Histand and Edith R. Evans at Cottage City, Md., on Feb. 8. Sister Hoover arranged this fellowship that her class might learn more about Jewish evangelism and better understand our Jewish friends. The workers deeply appreciate Sister Hoover's love for Israel and would encourage more of our people to meet with Jewish workers.

FIELD NOTES (Continued)

1-5, c/o Irvin Eicher, B. 726, Sarasota, Fla.; March 6-8, c/o S. Z. Strong, 3420 - 15th St., Tampa, Fla.; March 9, 10, Bob Jones University, Greenville, S. C.; March 11, 12, c/o Dr. J. G. Jantz, Bedford, Va.

Announcements

Annual Ministers' Meeting of the North Central Conference at Sheldon, Wisc., with Clayton Beyler, Hesston, Kans., as visiting speaker, March 10-12.

Faith Conference at Columbia, Pa., Feb. 28-March 1, with B. Charles Hostetter, J. Clyde Shenk, and David N. Thomas as instructors.

Sister Mary Byer will show items of interest from Ethiopia at North End Church, Lancaster, Pa., 7:00 p.m. March 1. J. Mark Stauffer, Harrisonburg, Va., will be in charge of a song service the same evening.

Dwight Weldy, Goshen, Ind., in a song festival at Tiskilwa, Ill., April 24-26.

Alvin Becker, Northern Bible Society, at Martins Creek, Millersburg, Ohio, Sunday morning, March 1.

E. F. Hartzler, Marshallville, Ohio, at Sunnyside, Lancaster, Pa., 7:30 p.m., Feb. 24.

Quarterly Bible Conference with O. N. Johns, Louisville, Ohio, as instructor, at Congregational Mennonite Church, Marietta, Pa., March 8.

Semiannual meeting of the associated sewing circles of Lancaster District at East Chestnut Street, Lancaster, Pa., March 7.

Harold Engle, who has spent the past two years in Formosa under MCC, will talk on oriental relief needs and show pictures on Formosa, 7:30 p.m., Feb. 28, Guernsey Sales Pavilion, Lincoln highway, 5 miles east of Lancaster.

B. Charles Hostetter will speak at a meeting sponsored by the Youth Fellowship at the Landis Valley Church, Lancaster, Pa., Feb. 27, 7:15 p.m.

Study in Revelation by M. S. Stoltzfus at the Vine Street Mission, Lancaster, Pa., March 2.

Visiting Speakers

Feb. 1: John Y. Swartzendruber, Kalona, Iowa, at West Union, Parnell, Iowa; George Zook, Graceton, Minn., at Manson, Iowa.

Feb. 8: Lloyd Weaver, Newport News, Va., at Warwick River, Denbigh, Va.; Ernest Martin, Columbiana, Ohio, at Leontonia, Ohio; Roman Stutzman, Benton, Ohio, at Flat Ridge, Ohio; Albert C. Slabach, Baltic, Ohio, at Coshocton, Ohio; D. D. Miller, Berlin, Ohio, at Huber, Medway, Ohio; Ralph Yoder, Alpha, Minn., at Manson, Iowa; Milton Brackbill, Paoli, Pa., at Goshen College, Goshen, Ind.

Feb. 15: Linford Hackman, Carstairs, Alta., at Rocky Ridge, Sellersville, Pa.; D. A. Yoder, Elkhart, Ind., at Petoskey, Mich.; Leonard Haerer, St. Jacobs, Ont., at Elmira, Ont.; Ezra Stauffer, Tofield, Alta., Harvey Toews, Waterloo, Ont., and Nelson King, Fairpoint, Ohio, at Scottsdale, Pa.; John Landis, Hesston, Kans., at Pennsylvania Church, Hesston, Kans.; M. L. Troyer, Elida, Ohio, at Salem, Elida.

Evangelistic Meetings

I. Mark Ross, Hesston, Kans., at Quindaro, Kansas City, Kans., March 14-19; International Falls, Minn., March 25-April 5. A. J. Metzler, Scottsdale, Pa., at East Goshen, Ind., March 8-15. James Bucher, Hubbard, Oreg., at Erbs, Lititz, Pa., March 1-15. John S. Martin, New Holland, Pa., at Millwood, Gap, Pa., Feb. 28-March 8.

I say that the real permanent grandeur of These States must be their religion; Otherwise there is no real and permanent grandeur:

(Nor character, nor life worthy the name without religion)
Nor land, nor man or woman, without religion.

—Walt Whitman.

I would consider revivalism as representing the rapids in the stream, and therefore as much a legitimate and essential part of it as any other. Nor have its waters been, as a whole, foul and brackish. Rather revivalism might well be compared to the new cascade which recreates, even though at times its waters may have been difficult to control. —Sweet.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Martin-Yoder.—Weaver Martin, Indianapolis congregation, Pa., and Esther Yoder, Holly Grove congregation, Westover, Md., by Ira A. Kurtz at the Holly Grove Church Feb. 10, 1953.

Sauder-Holst.—Wesley Sauder, St. Jacobs, Ont., congregation, and Luella Mae Holst, Blenheim congregation, by Moses H. Roth at the home of the bride, Petersburg, Ont., Oct. 23, 1952.

Weaver-Bruckhart.—Harold Hertzler Weaver, Slate Hill congregation, Shiremanstown, Pa., and Darlene Adella Bruckhart, Hensley congregation, Manheim, Pa., by Homer D. Bomberger Jan. 3, 1953.

Weaver-Stauffer.—Henry M. Weaver, Bowmanstown congregation, and Esther C. Stauffer, Hammereck congregation, Latimer, Pa., by Mahlon Zimmerman, assisted by Levi Weaver and Park Heller, at the Hammereck Church Feb. 7, 1953.

BIRTHS

"Lo, children are on heritage of the Lord" (Ps. 127:3a).

Bender.—To Orie L. and Beta (Brubacher) Bender, Bridgeport, Ont., a third son, Dale Orie, Feb. 1, 1953.

Blank.—To Sylvester and Roberta (Fisher) Blank, Cochraville, Pa., a sixth child, a daughter, Donna Roma, Jan. 28, 1953.

Charles.—To Paul and Dorothy (Landis) Charles, Washington Boro, Pa., a second child, a daughter, Lois Ann, Jan. 28, 1953.

Diller.—To Daniel and Edna (Lehman) Diller, Willow Hill, Pa., a seventh child, a son, J. Daniel, Feb. 2, 1953.

Eby.—To Donald S. and Marian (Thomas) Eby, Cochraville, Pa., a first child, a daughter, Carol Ann, Jan. 8, 1953.

Gehman.—To Luke and Anna (Geisinger) Gehman, East Greenville, Pa., a first child, a daughter, Rachel Ann, Jan. 22, 1953.

Goss.—To Charles and Edna (Miller) Goss, Nappanee, Ind., a second son, Robert LaMar, Jan. 24, 1953.

Groff.—To Samuel and Nora (Martin) Groff (no address given), a son, Lawrence, Dec. 25, 1952.

Harnish.—To John H. and Ruth (Warfel) Harnish, Washington Boro, Pa., a son, James Ernest, Jan. 17, 1953.

Hertzler.—To Wilmer and Bernice (Weaver) Hertzler, Phoenix, Ariz., a third child, a son, Darrel Lee, Jan. 20, 1953.

Kaufman.—To Reuben S. and Sadie (Miller) Kaufman, Condon, Mont., a fifth child, a daughter, Carol Elizabeth, Oct. 22, 1952.

Lais.—To Arthur W. and Ethel (Zook) Lais, Jackson, Mich., a third child, a son, Freddie Austin, Aug. 2, 1952.

Lais.—To Eugene B. and Alma Ruth (Zook) Lais, Modula, Ore., a third child, a daughter, Kristin Ruth, Nov. 19, 1952.

Lais.—To Frank and Wanda (Conrad) Lais, Hubbard, Ore., a seventh child, a daughter, Jessie Ellen, Jan. 31, 1953.

Leaman.—To Leola and Dorothy (Wanner) Leaman, East Earl, Pa., a first child, a daughter, Donna Jean, Jan. 30, 1953.

Miller.—To Val W. and Polly (Bontrager) Miller, Breunsville, Pa., a fifth child, a son, Dennis Jay, Jan. 28, 1953.

Morris.—To Glenn R. and Mary (Miller) Morris, Franklin, Pa., a second daughter, Louise Ann, Feb. 8, 1953.

Natziger.—To Lloyd and Eunice (Yoder) Natziger, Hopedale, Ill., a first child, a son, Rodney Dale, Nov. 10, 1952.

Nye.—To Lloyd G. and Lorene (Detweiler) Nye, Hartsleyville, Pa., a second child, a daughter, Kathleen Sue, Jan. 23, 1953.

Rumer.—To Jonas and Norma (Gingerich) Rumer, Uniontown, Pa., a third child, a son, David Martin, Nov. 22, 1952.

Stauffer.—To Edward and Dora (Miller) Stauffer, Milford, Nehr., a first child, a son, Lonnie Dale, Jan. 16, 1953.

Stutzman.—To Maynard and Lois (Yoder) Stutzman, Orrville, Ohio, a second child, a son, John LeRoy, Dec. 3, 1952.

Weaver.—To James and Vera (Troyer) Weaver, Elkhart, Ind., a third son, Roger Dean, Feb. 2, 1953.

Wenger.—To J. Melvin and Marian (Grove) Wenger, Elizabethtown, Pa., a son, Ronald Eugene, Feb. 3, 1953.

Yoder.—To Joe and Alice Mae (Bontrager) Yoder, Leonard, Mo., a second daughter, Joyce Ann, Jan. 31, 1953.

Zook.—To J. Wesley and Mary (Brann) Zook, Ashley, Mich., a third child, a daughter, Brenda Sue, Jan. 24, 1953.

ANNIVERSARIES

Landis.—Abraham B. and Fannie (Demlinger) Landis, R. 4, Lancaster, Pa., celebrated their fiftieth wedding anniversary on Nov. 6, 1952, at a family dinner at the home of Mr. and Mrs. Jacob B. Landis, where they were married by Bishop Isaac Eby. Since their marriage they have lived on the farm where Bro. Landis has been near the Mellinger congregation, where they have been members for many years. They have 4 children living (Mabel—Mrs. Jacob B. Herr; Mary—Mrs. John H. Hershey; Anna—Mrs. Hiram M. Charles; and Abraham D.) and 11 grandchildren.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Angleneyer. Mary Ada, daughter of Christian and Anna Fletcher, was born near Wakarusa, Ind., Nov. 27, 1906; died of a heart condition at the Elkhart General Hospital, Elkhart, Ind., Jan. 18, 1953; aged 46 y. 1 m. 21 d. Surviving are her husband, John, and two sons, 2 brothers (Samuel and Elbert), 4 sisters (Mrs. Sadie Canen, Mrs. John Fetters, Mrs. Charles Schrock, and Mrs. Edna Abel), and many other relatives. In early life she accepted Christ and was baptized. Funeral services were conducted at the Olive Church by D. A. Yoder, assisted by Warren Mangus of the United Missionary Church, with burial in the adjoining cemetery.

Hershberger. Lovina, daughter of Daniel and Sarah (Hershberger) Hostetter, was born in Holmes City, Ohio, in 1885, passed away at Union Hospital, Dover, Ohio, Feb. 6, 1953; aged 71 y. 9 m. 22 d. She was united in marriage to Harvey Hershberger on Dec. 25, 1904. This union was blessed with sons, Elton, Ralph, Shanesville, Ohio; and Clyde, Walnut Creek, Ohio; and 2 daughters (Mabel—Mrs. Harold Mishler, Sugar Creek, Ohio; and Sarah Ann, George Kratzer, Elton, Ohio). Also surviving are her companion, 8 grandchildren, 2 great-grandchildren, 3 sisters (Mrs. Andrew Hamscher, Walnut Creek, Ohio; Mrs. Malinda Mast, Shanesville, Ohio; and Mrs. William Kand, Dundee, Ohio), and many other relatives and friends. Five brothers and one sister preceded her in death. For 43 years they lived on a farm until 1947 when they moved to Shanesville. She joined the Mennonite church in her youth and remained faithful until death. Funeral services were held at the Walnut Creek Mennonite Church, Feb. 8, with Verna Hershberger and Paul R. Miller officiating. Interment was made in the church cemetery.

Hunsberger. Eldon, son of the late Mr. and Mrs. Enos Hunsberger, was born near Kitchenburg, N. Y., Nov. 18, 1896; died Feb. 1, 1953, aged 56 y. 2 m. 16 d. He was married to Mary Cressman on Jan. 24, 1923. Surviving are his wife, 4 sons (Enos, Willis, Floyd, and Kenneth), all of Baden, Ont., 4 daughters (Amy, Elsie, Erma, and Mary, all of Baden, Ont.), and 2 sisters (Nora—Mrs. Dilman Snyder, Waterloo, Ont.; and Mary—Mrs. Edmund Cressman, New Hamburg, Ont.). He served faithfully as de-

con of the Shantz Mennonite Church from 1940 until his sudden passing, and won the respect of a wide circle of friends both in the church and in the community. Funeral services were held at the Shantz Mennonite Church, Baden, Ont., Feb. 10, by J. B. Martin, M. H. Roth, and L. H. Witter. Burial was made in the Shantz Cemetery.

Klopfenstein. John Edward, son of Joseph and Fanny (Stoll) Klopfenstein, was born at Quincy, Mo., Oct. 27, 1875; passed away at the home of his daughter, Goshen, Ind., Jan. 30, 1953; aged 77 y. 3 m. 3 d. At an early age he went to his parents' home in Goshen City, Ind., where he resided until one year ago when he went to live with his daughter and family at Goshen, Ind. In his early youth he accepted Christ as his personal savior and became a member of the Sycamore Grove Church, to which he was always faithful. In 1900 he was married to Mary A. Schrock, who preceded him in death in 1947. Surviving are one daughter (Pearl—Mrs. Glen R. Miller, Goshen, Ind.), 2 grandsons, and other relatives and friends. Funeral services were held in Goshen, Ind., Jan. 31, in charge of Mr. C. Yoder, and the Sycamore Grove Church, Feb. 2, in charge of the home ministers, with burial in the Clearfork Cemetery.

Kolb. Laura, daughter of the late William and Bertha (Goss) Kolb, was born Jan. 3, 1854, near Spring City, Pa.; after several months' illness, passed away Nov. 21, 1952; aged 68 y. 10 m. 18 d. In her youth she accepted Christ as her Saviour and was received by baptism into the fellowship of the Vincent congregation, Spring City, Pa., April 20, 1902. There were few homes in the congregation that at some time did not know of her ministry of nursing and helpfulness. She was married to Amos Kolb on June 3, 1942. Most of her married life she shared in the work of the church as a bishop's wife. Surviving are her husband, 5 stepsons (Arthur, Samuel, Milton, Joseph, and Matthew), one foster stepdaughter (Anna Kramer), 2 sisters (Emma—Mrs. George Hunsberger, and Katie—Mrs. Paul Sheeler), and 4 brothers (Daniel, William, John, and Jacob). Funeral services were held at the Vincent Church, Nov. 25, by Elmer G. Kolb and Jacob M. Moyer, with burial in the adjoining cemetery.

Musser. Lydia, daughter of Jacob and Catherine Musser, was born at Berne, Ind., Nov. 2, 1885; passed away at her home in Orrville, Ohio, Feb. 4, 1953, after a long illness; aged 67 y. 3 m. 2 d. She was united in marriage to Daniel E. Musser on Dec. 13, 1902. Surviving are her husband, 2 sons (Gordon and Allen, Canton, Ohio), one daughter (Minnie, Orrville, Ohio), 2 sisters (Mary and Adeline, both of Berne, Ind.), one brother (Joe, Berne, Ind.), 3 grandsons, and many other relatives and friends. In December, 1952, she and her husband were privileged to celebrate their golden wedding anniversary. In April, 1913, she was baptized upon the confession of her faith and received into the membership of the Oak Grove Mennonite Church, Smithville, Ohio. She was a loyal member of the church and attended regularly at the church. Funeral services were held at the church by V. M. Gerig officiating. Interment was made in the adjoining cemetery.

Smucker. Lydia A., daughter of Frederick and Kate (Stark) Smucker, was born Jan. 30, 1879; died Feb. 3, 1953, at her home in Orrville, Ohio; aged 73 y. 7 m. 3 d. She was married to Simon C. Smucker on Sept. 22, 1903, and spent most of the life together on her home farm. In her youth she accepted Christ as her Saviour and remained from that time forth a faithful member of the Pleasant Hill Mennonite congregation. In addition to her husband, she was survived by one son, Frank, Martha Anderson, Cuyahoga Falls, Ohio, 9 sons (Lloyd, Seville, Ohio; Orrin, Plain City, Ohio; Carl, Rockford, Ill.; Ira, Medina, Ohio; Fredrick, Vermilion, Ohio; and Frank, Orrville, Ohio), and Dale, Leroy, Ohio, 29 grandchildren, one sister (Mrs. Elmer Burkholder, Smithville, Ohio), one brother (Levi, Woodstock, Ohio), and many other relatives. Mrs. Gordon Patience, Astabula, Ohio). She was a great lover of music and always spent much time in singing as she went about her work in the home. She was a member of the church at the Oak Grove Church, Feb. 6, with William G. Detweiler, I. W. Royer, and Gerald C. Studer officiating. Burial was made in the Oak Grove Cemetery.

Witmer. John J., son of the late John L. and Lydia Witmer, was born near Columbiana, Ohio, Feb. 1, 1867; departed this life Dec. 16, 1952, after 10 days' illness caused by a stroke;

aged 85 y. 10 m. 15 d. He lived his entire life in this community. On Dec. 22, 1892, he was united in marriage to Fannie Martin, who preceded him in death in 1936. Soon after marriage they united with the Mennonite Church and remained faithful until death. Surviving are 5 children (Phares, Dayton, Va.; Emma, at home; Merle, Columbiana, Ohio; Ivy—Mrs. Charles Vanpelt, Columbiana, Ohio; and Nettie, at home), 26 grandchildren, 2 great-grandchildren, one brother (Daniel C., Columbiana, Ohio), and one sister (Susanna—Mrs. Harvey Horest, Goshen, Ind.). One daughter (Mary), 2 brothers, and 2 sisters preceded him in death. In 1916 he was ordained to the office of deacon, on the same day that his brother was ordained to the ministry. Funeral services were held at the Pleasant View Mennonite Church, Dec. 18, conducted by I. B. Snyder, David Weaver, Sam Martin, and Banks Horning.

HAVE YOU CROSSED (Continued)

and, therefore, God gave them the significance of it at Jordan. But those who did realize or should have realized were not given the second opportunity, because they either did not need it, as Caleb, or did not deserve it, as the rest. Perhaps some of our children are baptized too young or with too limited understanding; so God may graciously extend some second work. I don't know. But I do believe that we who know that we are born again should be satisfied and obey the Lord, going on to perfection even as Paul did. Phil. 3:13-15.

Perkasie, Pa.

BOOK SHELF (Continued)

Testament dispensation. On page 31 we read, "Abraham's taking Hagar to wife was not sinful." Custom and law which Abraham knew "permit" such plurality. But our Lord says: "From the beginning it was not so." He has place for (76) the judicial oath even in New Testament times rightly used, quoting Matt. 5:34 and comparing Rom. 1:9; II Cor. 11:31; Gal. 1:20. He makes the "kill" in the sixth commandment (78) "murder." In Old Testament times capital punishment was required for certain crimes. And he also approves of "lawful" war. Deut. 20; Judg. 6:16. Under the radiant law of love as taught by Jesus Christ (Matt. 5—7) no carnal war is "lawful."

This book has the full approval of this reviewer. Any Old Testament Bible student who reads this book from the Old Testament viewpoint where the author stands will be greatly benefited.

The book has a seven-page appendix dealing very interestingly with the interval theory of Gen. 1:1, 2.—Moses G. Gehman.

The Story of Jesus, by Lloyd Edwin Smith; 1941; 380 pp.; 69¢.

Bible Stories from the Old and New Testaments (no author given), illustrated by Henry E. Valley; 1941; 237 pp.; 49¢.

Bible Stories (no author), illustrated by Lajos Segner; 1952; 32 pp.; 25¢.

Bedtime Bible Stories, by The Heinemann and Dorothy Ferguson; 1942; 380 pp.; 69¢. All four published by Whitman Publishing Company, Racine, Wisconsin.

The Bible message—in any type face, literary style, format—is of infinitely greater value

than any price we may pay for the specific form in which it comes to us. By means of the above books, Whitman Publishing Company has made an effort to produce as cheaply as possible parts of the Bible story for the benefit of children. In the attempt to produce a cheap book, naturally many important and worth-while features must be sacrificed. To the credit of these books it may be said, however, that the Bible stories themselves are reproduced quite faithfully except for a few minor inaccuracies which will bother none but a perfectionist.

The type faces used are all clear, and (except in Bible Stories from the Old and New Testaments) large—that of The Story of Jesus being exceptionally readable and attractive to youngsters who enjoy reading themselves.

However, parents who are interested in good reading for their children should note that in Bible storybooks, as well as any other books, one gets what one pays for. This is true especially as far as art, binding, literary excellence, and adaptation to the intended age group is concerned. In none of these books does the art exceed the mediocre, and in some is definitely poor. Children like, remember, and are influenced by good art. The binding and paper, as must be expected, are sleazy and will not take the normal wear which a well-loved book should receive at the hands of a child. Like many "dime-store" books, the covers are brilliant and attractive, but not durable. The sturdiest binding has been put on the one book of the four which would normally receive the least wear (Stories from the Old and New Testaments), since it is adapted for young people, and has few pictures and small type.

The scope of none of these books covers the Bible—most of the stories are not even chronologically arranged; so the books should not be confused with what we generally think of as "Bible Story Books."

With the exception of the last-mentioned book, all the books are supposedly written for small children. Bible Stories and 365 Bedtime Bible Stories succeed quite well in this adaptation, but The Story of Jesus is obviously an unsuccessful attempt. Its title page states that it is "The Story of Jesus retold for children." If this is retelling for children, one wonders what the original sounded like! Actually it is a very charming story of Jesus whose flowing style has almost a musical quality. But it is not written for children! Long, involved sentence structure, and the use of words which are away beyond the average child's vocabulary make its reading somewhat of a disappointment. The little fellow of eight years, thrilled by its large, readable type, is sure that he can read this book—but runs into one stumbling block after another. If he persists in reading it through, as ours did, he ends up with a smattering of the story. Even if someone else reads it, there is too much that a child will miss because of the vocabulary.

It is the opinion of this reviewer that the best buys of the four books are Bible Stories from the Old and New Testaments (for young people) and 365 Bedtime Bible Stories. The latter is made up of units of seven stories (one for each night in the week) all built around a simple Bible verse. The stories are

a mixture of Bible stories and child-experience stories. The Bible verse for the week is repeated each day in a little box at the side of each page. The stories are wholesome, simply told, and easily understood by small children—though of course they are by no means the best available either in the Bible Story area or that of child-experience. The book is well worth its small price.

However, parents should not feel that this 69-cent book is their answer to the question, "Which Bible Story Book?" As long as parents can afford good quality home furnishings, food, farm implements, clothing, automobiles, they can also afford good quality books. There should be no question but that such books as these can only be "extras" to a regular diet of at least one good Bible Story Book, plus a host of other durably bound, well-written, effectively illustrated books.—Miriam S. Lind.

ITEMS and COMMENTS

The religious note was rather prominent in the inauguration ceremonies in which Dwight D. Eisenhower became president of the United States. On the morning of Inauguration Day Mr. Eisenhower and his family, as well as the vice-president and his family and the new members of the cabinet, assembled in the National Presbyterian Church for a private service of worship. The pastor of the church read the following Scripture from Matthew: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. . . . But whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." One of the hymns sung in this service was "O God, Our Help in Ages Past."

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President Eisenhower prefaced his Inaugural Address with a prayer he wrote himself on the morning of the inauguration ceremonies. He led a throng of fifty thousand people in saying the prayer, his first official utterance as president of the United States. "Almighty God," he prayed, "as we stand here at this moment, my future associates in the Executive branch of government join me in beseeching that Thou wilt make full and complete our dedication to the service of the people in this throng and their fellow citizens everywhere. Give us, we pray, the power to discern clearly the right from wrong and allow all of our words and actions to be governed thereby by the laws of this land. Especially we pray that our concern shall be for all the people regardless of station, race, or calling. May co-operation be permitted and be the mutual aim of those who, under the concept of our constitution, hold to differing political beliefs so that all may work for the good of our beloved country and for Thy glory. Amen."

In taking the oath of office, the president

YOUR PUBLISHING HOUSE

(Second in 1952 Report series)

The publishing of books is rapidly taking a major place in our total program. In the last 44 years, 1908 to 1951, we published 192 titles (books and pamphlets), an average of four plus each year. In 1952 we published 85,000 copies of 14 new titles (listed below). This increase advance is largely due to (a)

more qualified writers, (b) better editing, designing, printing, and binding, (c) more aggressive sales and advertising, and (d) more of a reading constituency. Our book publishing department has had good leadership with Paul Erb, chairman; Ellrose Zook, book editor; and Beulah Stauffer Hostetler, assistant book editor.

used two Bibles: one, the Bible upon which George Washington took the oath, and the other his personal Bible given to him by his mother in 1915. The George Washington Bible was opened to the following passage from Psalm 127: "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." The president's personal Bible was opened to the following verse from II Chronicles: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

• • •

Another terrible result of drink has slowly become known in America. On December 6 in a small town in central Korea four American soldiers beat and kicked Dr. Wha-il Tang, associate secretary of the National Christian Council of Korea, so that he died four days later without gaining consciousness. The soldiers, who had been drinking, said they were looking for a thief, but refused to listen to Dr. Tang when he told them in English that he was a Christian minister. The dead man left ten children. His wife is insane because of treatment she has received from communists.

• • •

Ominous news from Europe concerns the revival of anti-Semitism behind the Iron Curtain. On January 12 nine important Soviet doctors were arrested in Moscow on charges that they had planned to kill Communist leaders. It was charged that the plot was organized by Jews. This follows an apparent policy for some time of excluding Jews from important government offices and accusing Jewish intellectuals of friendliness with the West. Just after the arrest of these doctors in Moscow the leader of the Jewish community in Hungary was arrested. Jewish community centers in East Germany have been closed and the flight of Jews from all the satellites is in process. It is generally considered now that the 3,000,000 Jews living in Russia and the satellite nations are in very grave danger. A Moscow newspaper declared, "Zionism has become the weapon of the American and English warmongers. The monopolists of the United States use widely for their dirty purposes Jewish Zionist organizations . . . under the direction of American intelligence." One of the superficial reasons for this present outburst of anti-Semitism is no doubt to woo the Arab world and to revive fanaticism in East Germany. No doubt the flight of Jews from Soviet territories will again create pressures for immigration into Israel with resultant greater problems in the Near East. One is heart-sick to realize that another great human tragedy is in process. The New York Times says, "We have seen Communist purges before. This one speaks fair to be the most savage of them all."

• • •

A recent article in Collier's magazine makes the assertion that not more than 25 per cent of armed combat soldiers actually fire weapons. One of the reasons given is that the life-long inhibition against killing, often on a

Book

*Answer to War
*Such Thoughts of These
*Serving Rural Puerto Rico
*In the Name of Christ
What About Television

Life with Life
Clear Thinking About Courtship
So You're Going to Be Married
Living Happily Married
Christian Family Living
When You Date
Becoming Parents
Amish Life
World Conference Booklet
*Stiff bound

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Compiled by A. J. Metzler

Copies

2,500
1,500
2,000
3,000
4,000

10,500
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Not only was 1952 our best year for book publishing but it also exceeded all records for reprinting books and pamphlets. Twenty titles were reprinted amounting to 68,500 copies. This means 153,500 copies of our own books and booklets came from our presses during the year.

And 1953 promises to be another fruitful year for new books. Listed below are twelve titles likely to appear in the order shown. Some of these are now coming from the press; others are being edited or being completed by the authors.

We Tried to Stay
Bernese Anabaptists
Pilgrims in Paraguay
Prophecy Conference Report
Meditations for the New Mother
War, Peace, and Nonresistance (revised)
Daniel Kauffman Biography
Introduction to Systematic Theology
Christian Education Foundations
Eastward to the Sun
Coals of Fire
Ten of a Kind
Christian Parents' Baby Book

Dorothy McCammon
Delbert L. Gratz
Winfield Fretz

Helen Good Brennenman
Guy F. Hershberger
Alice Kauffman Gingerich
J. C. Wenger
Paul Miningier
Sanford C. Yoder
Elizabeth Bauman
Edna Belier
Alta Mae Erb, Winifred Paul

And in addition there are quite a number of manuscripts coming over the horizon for 1954 and later years. Major ones for 1954 should include: first of four volumes of Menonite Encyclopedia now going into type, being published jointly with other Mennonite publishers; New Testament Greek-English Concordance by J. B. Smith, parts already

printed; Menno Simons Complete Works, two volumes, newly translated and now being edited.

Probably the most urgent need for new books is in the fields of doctrine and Christian life and experience.

A. J. Metzler,
Publishing Agent.

religious basis, makes it impossible for men to actually fire a gun at a human being. Military instructors realize that they must train their men to act under mob psychology or they will be inefficient as soldiers.

• • •

The American Legion is conducting a back-to-God movement. The Indiana department of the Legion has placed a card con-

taining five prayers for mealtime on every hotel restaurant and lunchroom table in the state. The prayers are written by a Catholic, a Lutheran, a Rabbi, a Methodist, and an Episcopalian. Hoosiers are thus being urged to say grace before meals. Churchmen who have not been doing so and who are now being urged to this by a military organization ought to be thoroughly ashamed of themselves.

Evangelist Billy Graham will conduct a city-wide evangelistic campaign in Detroit next October.

Pan-American World Airways is sponsoring a world-wide flying journey of exploration in which Dr. Roland Hull Sharp, journalist and religious researcher, is studying the influence of the Bible in world affairs. His findings will be published in a book, *On Wings of the Word*. Various Bible societies over the world are supplying information and actively assisting him in the project.

Dr. Toyohiko Kagawa, noted Japanese Protestant minister, is on a four-month evangelistic tour of Brazil. He is making the trip at the invitation of Japanese residents there. There are now more than 450,000 Japanese in Brazil, most of them settlers on reclaimed land along the Amazon River. Although many entertainers and a few British priests have been invited to visit Brazil by Japanese there, Dr. Kagawa will be the first Christian clergyman to make the trip. During his tour he plans to investigate the possibilities for further immigration to Brazil by Japanese.

Menno Travel Service, Akron, Pa., is planning a 42-day conducted air tour of South America including visits to the Mennonites in Brazil, Argentina, Paraguay, and Uruguay. The tour will begin April 10. Another tour may be arranged for the fall of 1953.

New members of the World Council of Churches are the Church of the Province of West Africa (Anglican); the Presbyterian Church of the Gold Coast in Africa; the Russian Orthodox Greek Catholic Church of North America.

Worldover Press points out that communist anti-Semitism is at least seven years old. From the end of World War II Jews were barred from entry into the Russian Diplomatic School. Periodically they had been smeared in the Soviet press. The present Soviet anti-Semitic purge is only more open and extensive than any thus far manifested.

One out of every 63 persons in the world is a refugee, according to the Catholic Association for International Peace. Of the total of 38,000,000 refugees, 850,000 are refugees from Palestine who are now located in Syria, Lebanon, and other Middle Eastern countries. And 12,000,000 are Moslem and Hindu refugees driven ruthlessly between India and Pakistan.

The Italy Agency of the British and Foreign Bible Society reports that Bible and Scripture sales were greater in 1952 than in any other 12-month period since the war. A total of 120,000 volumes were sold in Italy according to the *Gospel Messenger*.

President Eisenhower's favorite hymn is "Lead, Kindly Light." This was disclosed by the Defiance College Choir, which gave a special concert for the new chief executive in connection with his inauguration. The choir

Share your church periodicals

Gospel Herald

ONE GOSPEL HERALD we know is read first by a subscriber. Next it goes to the landlady. She has a friend in another town who always looks forward to reading it. And this friend passes it on to another interested reader. In that chain of readers the subscriber is the only Mennonite. All of them consider GOSPEL HERALD one of the best Christian magazines they know.

Perhaps you want your copy for further reference. In that case, subscribe for your friends. At \$3.00 a year those 52 issues are less than 6¢ each.

1 year—\$5.00. 3 years—\$8.00.

Christian Monitor

Christian Monitor is a fine family magazine to share because it meets a variety of interests. Along with stories and poems you will find sections on the home, Bible study, missions, the Christian life, education, the Sunday-school lessons, young people's meetings, and world events. It interprets Christian principles in a practical way.

1 year—\$2.00. 3 years—\$5.00.

Mennonite Community

Mennonite Community is a magazine for everyone. Articles cover various phases of farming, business, community relations, and homemaking. Successful Mennonite communities are featured. Young Community is the children's page. Add book reviews and an interpretive article on world events and you have a well-rounded, interesting magazine.

1 year—\$5.00. 3 years—\$8.00.

Note: The new magazine to take the place of *Christian Monitor* and *Mennonite Community* begins January, 1954. Keep your subscriptions on these two periodicals up to date. The unused part of present subscriptions will apply month for month to the new magazine.

MENNONITE PUBLISHING HOUSE, SCOTSDALE, PA.

director said the president had selected that hymn as his favorite.

A survey by the Missionary Research Library shows that 40 per cent of the 2,108 North American missionaries who were serving in China in 1950 have been transferred to other mission posts.

Press reports from Germany indicate there are 150,000 alcoholics in Western Germany.

A study revealed that of 100 road fatalities taken to a certain French hospital in 1951, 86 were men and 14 were women. Fifty-nine per

cent of the men were under the influence of alcohol at death. Of the women who died accidentally, 42.7 per cent were intoxicated; making a total of 57 per cent who died under the influence of alcohol. Forty per cent were actually drunk.

The Peron Government has taken over control of Argentina's brewing industry.—Listen.

The church is the most segregated institution in America, Dean Liston Pope of Yale Divinity School told the Ohio Pastors' Convention recently, in commenting on the race question.

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DER DATE

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLVI

TUESDAY, MARCH 3, 1953

NUMBER 9

Words or Deeds?

By Edwin I. Weaver

Frank C. Laubach is one of our present-day forceful writers urging a realistic practice of the Christian faith. His letter in the *Ladies' Home Journal*, January, 1953, is worth reading if you are interested in better understanding the present mood of the East. It also will help you to understand the growing problems facing the Christian witness in India.

Words or deeds? Have we emphasized words and neglected deeds? Have we talked about the Gospel, its doctrine and faith, while actually not practicing the truth of the Gospel in our relation to the people to whom we preached? Mahatma Gandhi was a severe critic of Christianity for its preaching by words rather than by deeds. Now Communism also comes along and accuses Christianity of being a religion of words rather than of deeds. Christian missions have always thought of themselves as being foremost in ministering to the needs of the famine stricken, the sick, the poor, the illiterate, or the unfortunate wherever they were found. Do we then preach a Gospel of words, or of deeds?

Truly, the eastern world is boiling over in revolution. Americans are hardly aware of the extent and depth of the determination of the poverty-stricken masses of the world to have a better way of life. Whether or not there is more poverty or greater need in the world today than formerly is beside the point. These masses in revolution want economic, social, and educational equalities. They too want some of the good things of life that a small part of the world seems to have in such great abundance. Communism promises to solve these problems. It gives out a hope. Masses of hungry people in India, says Laubach, will accept the offer of help from whatever source it may come. In Communism they have nothing to lose because they have nothing to start with. Unless you have seen it, you cannot imagine the abject poverty of the people of India.

In this kind of context we have the young church in India struggling to develop its own Christian life and faith. At the same time, in order to preserve its life and faith, it must be an effective witness to the non-Christian world about it.

How shall it witness? In words or deeds? A Christian faith that does not result in a witness of deeds as well as words is altogether inadequate anywhere in the world—not only in India. "Faith without works is dead." It is, James is right. We have preached Christ. A more pertinent question is: Have we lived Christ?

To the above question the answer seems to me to be: We have preached Christ better than we have lived out the implication of His teaching. India has been very much impressed with the teaching of Christ; much less with the lives we Christians have lived. The testimony of the life of the church in the world is weak. The kind of lives we have lived has given the lie to the words we have preached. This is a time for searching of hearts. To preach about the love of Christ and show little concern for the brother believer or unbeliever impresses him little with the sincerity and truth of our faith.

Vinoba Bhave, the new Mahatma of India, is perhaps the greatest single-handed force against Communism in all Asia. He was one of Mahatma Gandhi's close disciples. Going barefoot up and down the land, from village to village, he has collected over 50,000 acres of land, voluntarily given by the landed rich, to be distributed free among poor peasants. He receives as much as 200 acres daily. Dr. Rajendra Prasad, the president of India, entered without shoes the hut built for Bhave while he was in New Delhi, and told him to help himself to his estates in Bihar. People are giving, says Bhave, because they are convinced that a sharing of their wealth is inevitable. They know that they will have to do it voluntarily or by the bloody method of Russia and China. They prefer the former.

Bhave, like Gandhi, strongly emphasizes loving our enemies, and sharing with a needy brother in the true spirit of love—but must non-Christians show us the way!

Is deeds then the answer to the question we have been asking? Is this the witness of the church? We must go still deeper, to the very heart of the Gospel. More vital than the things we do are our attitudes and motives. To give and to do does not necessarily mean to love.

The Gospel is not a Gospel of works of righteousness. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2: 8, 9).

I remember once going to a village where a man had actually spent twenty years of his life digging a water pond with his own hands for the benefit of the people of his village. But was that his motive? Most likely he was doing it to gain religious merit, thereby earning his way to heaven. Much of our giving to the relief of distant peoples from our superabundance smatters of self-righteousness. True deeds are not subjective, but objective. Our inner attitudes toward the people to whom we give are ever so much more important than what we give. People don't want our gifts—unless we also give our hearts. Our deeds really are never separate from our selves, whether we give selfishly or for the love we bear. Selfish deeds are easily understood and taken at face value—as deeds of self-righteousness. We hardly fool people. In India only a Gospel by deeds of love toward our believing and unbelieving brother is going to be effective witness.

Is then the Gospel after all a witness of deeds of love? What about the Word? The Gospel is not without theological and historical content. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ" (II Cor. 5:19, 20). Paul bore clear witness to the incarnation and its purpose. He makes us responsible to proclaim the message. We

Doing What I Can

By Lorie C. Gooding

I can not hope to right all wrongs,

Nor heal the world of all its grief;
But I can smile, and sing glad songs

That may afford a small relief.

And since the happiest songs I know

Are praises to my Saviour King,

To lighten earth's great load of woe

These are the songs that I must sing.

And if God grant that by my songs

One soul may be moved to seek His face,

I have not failed the Lord my God,

Nor have I failed the human race.

Holmesville, Ohio.

are ministers of the Word. In this he follows what Jesus Himself had said to the disciples in commissioning them. Matt. 28:16-20. Without this historical and theological content our works become humanism. In the end they will fail in a test of motivation. Deeds of love for others are the overflow of a new life within. They are the necessary and sure test of a living faith.

Where are we now? Is it by words or by deeds that the church bears its most effective witness? Without a doubt Jesus Himself gives us the answer. Neither by words nor by deeds alone. The Gospel is to be proclaimed by the word in deeds. Not the words alone, nor yet the deeds alone. In the Gospel they are so interrelated as to be inseparable. This is just what we see in Jesus. As has often been said, in Him words become deeds. You can hardly distinguish His words from His deeds, or His deeds from words. Jesus said, "I am the light of the world," and then healed a blind man. He fed five thousand, then proclaimed Himself the Bread from heaven. He said, "I am the resurrection and the life," and then raised Lazarus from the dead. Jesus of all men alone could speak the word and perform the deed. He is not only the way. He is the truth and the life. He lived the truth He taught. Inasmuch as the Gospel we preach and the life we live harmonize, just so much will we be effective witnesses anywhere in the world.

Princeton, N.J.

Thanks for the Bible

[Last fall, as before, we sent New Testaments to be distributed to first-year students in Christian medical colleges in India. We print here letters from a packet of appreciations which we have received. Some of these are from non-Christians. Funds for this purpose came from various sources, but are now exhausted. Anyone wishing to have a share in this ministry send donations to Paul Erb, Scottsdale, Pa., designating them for *Testaments for India*.]

"Let me extend my heartfelt thanks for the nice Christmas present you have sent us. I am indeed very happy to possess a copy of the New Testament. It was so kind of you to send such a nice gift to us during the Christmas season. I shall go through it and try to understand it. . . .—Usha Dhir."

"... Kindly accept my heartfelt thanks for the beautiful Christmas present you

sent each one of us—the revised version of the New Testament. It was so kind and nice of you to remember us and send us a gift also at this time of rejoicing. I shall cherish that book as a token of your affectionate regards for us in India. I do hope and wish with you that this 'grand old Book' would serve to enlighten many of our non-Christian friends.

"I do hope you will pray for each one of us. India as a whole, and we as individuals are standing in great need of prayer. . . .—Annamma Simon."

"I thank you very much for the nice Christmas gift that you so kindly sent us on this happy occasion.

"I think I will gain much from this Holy Book. I will read it during my Christmas holidays and when I am back to my college I think I will be wiser and know much more about Lord Jesus Christ than I do now.—Satya Chaula."

"It was a real surprise to have received the Holy Book you sent to each first-year student, and I, a non-Christian happened to be one of the lucky ones to get a book. I have made up my mind to read a little of it during my leisure time and I am sure I will benefit by reading the precious words of Christ.

"Thanking you with all my heart.—Miss Bhopinder."

"This is a note to express my gratitude in receiving the gift which you send to all the first-year students of C.M.C. Ludhiana. Of course it is very kind of you to send these New Testaments. You can very well imagine the joy and wonders I had when I received the same, one fine morning from Dr. Bergsma. I was excited that day in showing others the Book.

"Some of the non-Christian students who are going to read the Gospel for the first time in their life will be more impressed by this Revised Standard Version. May the Holy Spirit make them realize the wonder and beauty of the Gospel and all the more, the purpose of His coming. His life, His death, and His resurrection.

"It is Christmas time and we Christians are once again enjoying the lowly birth of our Lord and Master who gave His life for us.

"Greetings to you all there. Let me stop. Thanking you once again for the most wonderful Book.—K. Mathews."

"I am very happy indeed to write this thanksgiving letter to you for the nice

Our Readers Say—

I have thoroughly enjoyed reading the Gospel Herald as it has afforded me much challenge and inspiration, and am thankful that one can still have access to such a fine Christian periodical in a day when so much frivolous Christian literature is written.—*Frederick Liechty, Berne, Ind.*

Christmas present. The revised version of the New Testament will be a good help to us, as well as our non-Christian friends, in our Bible study group. I wish that I can study the Book during these Christmas holidays and it will be a good guidance to me, to lead a Christian life. I request you to remember us in your prayers. I like to be in contact with you through letters. . . . With prayers and best wishes.—*Lily Chieran.*

The Best Way to Kill a Church

The best and most successful way to kill a church is to stay at home. However, if you prefer going to watch it die, we recommend the following:

Go, but do nothing. Go in late if possible and leave when you think the preacher is nearly finished.

Be sure to criticize. Always find fault with anyone taking an active part in trying to make the church a success.

Don't forget to complain. The heating is always a good subject. It is either too hot or too cold. Remember the lighting. There is either too much sunlight or it is too dark and dreary.

Don't forget to look all around during the sermon, otherwise you might miss several good things to complain about, such as the books, a little dust, or the flies.

The minister's family is always a good target. Make them miserable. His children are either too forward or they are browbeaten. They never behave. If his wife is neat and well-dressed, she is extravagant. If she is plain or tired, she is lazy.

It will never do to encourage the minister. In the first place, he can't preach. Then again, he doesn't know what is expected of a minister. Be sure to apologize for him. He means well, but . . .

If we all follow these few simple rules and hang onto our money, we can rid this locality of all its churches in just a few years.—Selected by Daniel Diller.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS

LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Keeping Up the Temperature

Human personality does not seem to be governed by a thermostat. There is tremendous variation from time to time in love, and sympathy, and zeal, and general emotional drive. The warm good will of Christmastime is frozen up by the chill of January. The sympathy expressed to the widow at the graveside seldom lives long enough to be translated into a continued program of action. The plan for today's work is not carried out because the enthusiasm for work is not equal to the enthusiasm of yesterday's planning. Many a blue-printed "program" dies as mere good intention. The love of honeymoon ardor is hard to find in the crusty, grumpy husband of years. Many pledges are never turned into cash. The excitement of the revival dies down, and people who were on the front seat at the big tent meeting scarcely make the back seat of the little church on a rainy Sunday morning.

Jesus predicted that "the love of the great majority will grow cold" (Matt. 24:12, Weymouth). Later He condemned the church at Ephesus because they had left their first love. It is a terribly common malady. There is plenty of emotion in the world—plenty of enthusiasm, plenty of idealism, plenty of good intention conceived in the heat of deep feeling. But these flashes of the high moment have a way of being utterly lost in the baffling circumstances of ordinary existence. As Shakespeare said, "... violent fires soon burn out themselves."

History has known many a crusader who put foot to stirrup, but came down again before he was astride; many a mountain climber who never breathed the rare air of the peak; many a writer who never wrote the fiftieth page; many a scientist who dropped out in the middle of calculus; many a gardener who didn't swing a hoe after July 4. "To mean well is nothing without to do well," said the Roman Plautus, and a more recent proverb tells us that "Hell is paved with good intentions."

Almost anyone can create enough of a blaze in the furnace to heat the house up; it takes a skillful and diligent fireman to keep the heat coming evenly and continually. The stoking of our spiritual fires must have careful attention if we are to endure to the end and so be saved; if we are to turn into Christian performance the fine intentions which come to us in the moment of inspiration; if we are to transmute into permanent drives the enthusiasm born on our best days.

An example is seen at the moment of this writing in the spontaneous response to the need of flood victims in western Europe. Press and radio brought the conditions vividly before us. Good people were stirred with sympathy and contributed clothing and blankets for air delivery, until the need was over-supplied. It was a fine expression of the willingness to share. But the dikes are being rebuilt, soon the damage will be repaired, and we fall back into our usual unconcern. All the time hundreds of thousands in Jordan and Korea suffer the kind of need that goes on and on. But it isn't front-page news, and we have trouble making our monthly budgets to these suffering ones. It is hard to keep up the temperature of sympathy. A new mission is easier to support than one that has been going for some time. The new interest attracts our dollars; the routine one is forgotten.

A permanent emotional drive must be based on things that are very deep. Continued information, of course, is necessary. But still more important is a fundamental motivation. The man who really met the Lord in that tent meeting and who was changed in his inmost being will not cool off and drift back. The Christian whose consecration is a once-and-for-all matter can maintain his service motive in the discomfort and the difficulties of a lonely mission outpost. The one who is moved by genuine Christian compassion, and not just by a humanistic charity, can give a systematic flow of help without losing his love.

The deeper our Christian motivation, the nearer will our warmth be like thermostat control. It would be a wonderful thing if none of us had our frigid days.

Praying with Open Eyes

It is considered good form to close the eyes during prayer. We teach our children to fold their hands and shut their eyes. That physical arrangement, we think, will help them to do nothing else but pray. We have found, no doubt, that closing the eyes helps us to concentrate on the invisible God to whom we pray. We are pretty sure that the folks who look around the room are irreverent and prayerless. (We of superior privilege have judged them so when we looked around only to make sure that the others were not looking around.)

But our Lord told us to watch and pray. Paul exhorts us to "continue in prayer, and watch in the same." Watching means to keep your eyes open, to stay awake, to be always on guard. How can we watch in prayer if we shut our eyes? Is not prayer an interval between the careful watching? Can the two be simultaneous?

Of course we are playing with words. But there is a point in the quibble. Prayer dare not be a withdrawal from reality. It is not an attitude of carelessness. It is not quiescent inactivity. It is not impractical dreaming. It is a frank facing of facts as God and we look at them together. It is an attempt to see things as God sees them. It is striving in prayer, and praying as we strive. The combination is illustrated in the old story of the children who on their way to school discovered that they were late. The little girl suggested that they stop and pray. Her brother said they would pray while they ran.

Prayer makes us more watchful and watching makes us more prayerful. They are not enemies of each other. As we watch we see plenty that makes us want to pray. And as we pray we have our spiritual senses sharpened for watching. True prayer opens our eyes.

Fix some part of every day for private exercises. You may acquire the taste which you have not; what is tedious at first will afterwards be pleasant. Whether you like it or no, read and pray daily. It is for your life; there is no other way, else you will be a trifle all your days, and a pretty superficial preacher. Do justice to your own soul; give it time and means to grow. Do not starve yourself any longer.—John Wesley.

Mountain View Church Dedication

By VIOLA B. TISDALE

Developing from a mission station with preaching held on slab piles in 1898, the new Mountain View Church, Lyndhurst, Va., costing \$26,486.57 and completely paid for, was dedicated at 2:00 p.m., Sunday, Jan. 11, 1953.

The dedication service was opened by Bro. Frank Hatter, with prayer by Bro. J. B. Brydge. The cost of the church was presented by Bro. Vance Brydge, a trustee. A history of the church was given by Bro. Silas Brydge. The moderator for the service was Bro. Paul Brydge, another trustee. The song leader was James Burkholder.

Speakers in the services were Bro. William Jennings, Knoxville, Tenn.; Bro. Joseph Driver, bishop of this congregation; and Bro. J. L. Stauffer, Harrisonburg, Va. The latter preached the dedication sermon and dedicated the church.

Preaching services started in this community by the Mennonites between 1898 and 1900. Ministers from the Springdale Mennonite Church, namely, E. C. Shank, Martin Brunk, and Jacob Martin and their wives came to this community and had services on slab piles at an old saw-mill near the spot where the church is now standing. None of these workers are now living. In the year 1900, 17 members had accepted Christ, of which four are still living. In the late fall of 1900 a church was built and dedicated.

In the early days during the winter months there were no services every Sunday. So the children gathered together in the home of Bro. G. W. Henderson and his good wife, Sister Osa, who had Sunday school with the children every Sunday morning when there were no services at the church. The children that she taught still remember the Bible verses she taught them and also the candy and cookies that she always gave them before they left her home. Sister



The 1900 Mountain View Church which has been replaced.

Henderson was a great worker in this church and attended church regularly and taught Sunday school. But due to her age and failing health she cannot attend any more. She is greatly missed by all who knew her. She will be 82 years old April 10. Her husband, Bro. G. W. Henderson, was the first ordained man from this congregation. In 1908 he was ordained deacon and served 28 years, passing away Nov. 12, 1936.

Bro. J. B. Brydge was ordained deacon on Nov. 12, 1939. The first minister, Bro. Frank Hatter, was ordained Dec. 25, 1945, and Bro. Silas Brydge was ordained minister on Sept. 5, 1948.

Work of the church grew slowly. In 1933 the average for Sunday school was 28, but during the year 1934 the work began to grow. In that year Bro. William Jennings from Knoxville, Tenn., held revival meetings and 28 members were received into the church. Bro. Jennings has been a great help to this congregation. He has held seven revival meetings since 1934. In 1934 the average attendance for Sunday school was 54, and by 1949 it was increased to 176.

Another outstanding year for this church was 1948. Bro. Kenneth Good, Elida, Ohio, began revival meetings on Sept. 7, 1948, and the Lord blessed his work with 40 confessions. During the year 1948, 49 members were received into the church.

In 1949 a building committee for a new church was appointed and on Jan.

It Happened—

TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Feb. 23, 1928)

Bro. Otis N. Johns . . . has consented to begin a series of meetings and attend the dedicatory services at the new church near Midland, Mich.

Bro. [Daniel] Kauffman expects to go to Falfurrias, Texas . . . in the hope of improving his health as well as in the interests of the church in the South.

. . . There have been twenty-one confessions . . . [Mill Run, Altoona, Pa.]. (From GOSPEL HERALD, March 1, 1928)

In the death of Bro. S. H. Miller . . . , Walnut Creek, Ohio, . . . for many years secretary of the Mennonite Publication Board, the Church has lost a faithful defender of the faith.

The new church built by the Forks congregation [Middlebury, Ind.] to replace the old one destroyed by fire several months ago, was dedicated on . . . Feb. 19.

29, 1950, the first sermon in the new church was preached by Bro. Silas Brydge. There were 210 present for Sunday school. The old church was used until Jan. 22, 1950, having 175 present for the last sermon in the old church, preached by Bro. Joseph Driver. On the following Saturday the old church was sold at auction for \$312 and moved away.

Sewing circle was organized at this place on Oct. 24, 1945.

We appreciate all our ministers that preach for this congregation and the help they give us. We also appreciate all the ministers that have come and held revival meetings for this congregation. May the Lord bless each of you for your effort.

Visitors are always welcome. Come and worship with us. Stuarts Draft, Va.



Exterior and Interior views of the new Mountain View Church at Lyndhurst, Va.

Keeping the Bible Up to Date

In his new book, "God's Word in Man's Language," Dr. Eugene Nida, Secretary for Translations of the American Bible Society, says, "There are today more missionaries engaged in Bible translation and revision than at any other time in the history of the world."

Leaving for another time a consideration of the languages which missionaries are struggling to reduce to writing so as to give their people the first portion of Scripture they ever had in their mother tongue, let us expand a bit in these paragraphs on Dr. Nida's assertion regarding revisions. The appearance in our own language a few months ago of the whole Bible in what is called the Revised Standard Version is not just another instance of America's desire to modernize something that is old-fashioned. It is only an instance in a world-wide concern to see that the Bible is offered to the people in a form of their language that is alive and understandable. There are many languages that have possessed the Bible for a long time which are very much more in need of revision than is our King James Version. The King James text is the result of careful study of the Bible's original languages by the best scholars of their day, who were born into the English tongue. What they did was so acceptable that it tended to stabilize the English as it was used in their own day—a fact which has made revision of the King James less urgent than Bible revision in most languages. Something like this may also be said of other great European languages, especially the German, where Luther's superb translation went far toward establishing the High German dialect as his nation's accepted mode of speech. But even in these languages grammar and vocabulary continue to change, so that the text, while clear to those who have grown up with it, is not clear to rising generations.

By contrast with this, consider the Bible as it first appeared in what we might call the missionary languages used in India, China, Africa, and the islands of the sea. These, in nearly every case, were made not by persons born to the speech in which they were putting the sacred text and whose labors were supported by a thorough knowledge of Hebrew and Greek. They were the work principally of missionaries who, however well versed in the Bible's original tongues, were supervising translations made by local teachers whose languages they themselves were just learning.

It was as though our English Bible had been prepared for us by people from Turkey or Tibet—scholarly enough in their own field, let us admit for the sake of argument—but still the output of men whose modes of thought and expression were not native to England or America. This resulted in translations that were so literal as to be stiff, and that did not use idiomatic expressions of the new language.

Still again we must remind ourselves that in the early days of missionary translation in the nineteenth century, when the missions to the great nations of the Orient were being established, scholars tended to put the Bible not into the common speech of the people (which in China, for instance, was considered highly undignified), but into the classical form of the nation's tongue, which only highly educated people could read or understand.

Today this situation is rapidly and radically changing. In many non-Christian lands there are coming to the front native scholars not only of their own tongue but of Hebrew and Greek as well who, without the help of English, German, Spanish, or Swedish scholars, are able to do for their people what William Tyndale and Martin Luther did for theirs.

Furthermore, the prejudice against the common speech of the people has, in this new era of the common man, largely disappeared; and the new trend has been undergirded by the discovery in the past fifty years that the New Testament was originally written, not in the "literary" Greek used by the orators and dramatists, but in the same dialect the people of New Testament days used in writing their letters and, transacting their business.

Space permits only a passing reference to a few of the many revision projects that have recently been completed or are now in process. Secretary Nida is now on a world-wide tour in which he is conferring with committees that are working on major revisions of the Spanish, Siamese, Panayan, and Japanese Bibles.

For six weeks last winter leading men of the evangelical churches in Latin America met in Lima, Peru, for their second annual session of work on revising the Valera Version of the Spanish Bible, the one most beloved by Latin America's rapidly increasing body of evangelists.

A similar meeting had been held a year earlier in San José, Costa Rica. Between sessions the revisers work as individuals on their assigned sections of the text, and other scholars examine what has already been done; it is hoped that in not more than three years of further labors their manuscripts may be collated and made ready for the long process of typesetting and proofreading.

Brazilian scholars are pursuing much the same type of work with what is known as the Authorized Revision of the Portuguese Bible.

In Japan a group of scholars has been at work for many years revising the Japanese Bible. A revision of the New Testament financed by the Bible Societies (British, Scottish, and American) came out in 1917. Work on the Old Testa-

ment was begun during the late war by the Japan Bible Society and has continued vigorously since. When it was almost completed, however, about a year ago, a new demand arose that the whole Bible be produced in a more popular form of the language than had ever heretofore been employed; so that at present a committee composed, let it be noted, entirely of Japanese scholars is beginning all over again in the hope that a version acceptable to every reader will give the Word of God to the common people.

Something of a little different nature has just been brought to completion for many of Africa's millions. It is the publication of the whole Bible in a revised form of the Swahili language. The word "Swahili" means "language of the coast people" and was first developed from Arabic and African tongues by those living along the east coast of Africa opposite the island of Zanzibar. During the days of the slave trade this language was carried right across Africa and into the heart of the Belgian Congo. It became the trade language of central and east Africa and is now one of the twelve most widely ranging languages in the world. In the course of time, however, it broke down into several dialects varying so greatly as to become mutually unintelligible. The new Swahili version blends three of the principal of these dialects—the Zanzibar or Southern, the Mombasa or Northern, and the Inland or Western—into a harmonious speech understood by all. This new Bible is the result of ten years of most exacting toil by a committee of missionaries.

Everywhere there is intense interest in the coming publication of the complete Bible in this language. It will be a great event in the life of East Africa, greater than is perhaps understood at present. Just as the Authorized Version of the Bible has molded the literature and life of the English people, these Scriptures, when they arrive, will affect the lives of millions of people, from the coast halfway across the continent to the Congo River. Already there are plans afoot for great services of rejoicing when the first copies arrive.

And so one might move around the world, among people who have had the Bible for centuries and those to whom missionaries first gave the Word within the past 50 or 100 years, and note the instances where the Bible is being brought up to date. The last issue of the *Bible Society Record* reported on a revision in the Irish tongue, which has possessed the Bible since 1602. The Hungarian Bible Council has recently completed a tentative edition of all the books of the New Testament in a new revised translation and are working on the Old Testament. Hungary has had her own Bible since 1590. In Pakistan a revised edition of the New Testament in Punjabi has just come from the press. The original Punjabi text was one of

those that came (in 1815) from the famous Serampore Press, associated with the names of Carey, Marshman, and Ward. The work on the Old Testament has progressed to the point where a mimeographed edition of the Book of Genesis is being prepared for circulation among Christian leaders and language experts for their appraisal.

The Bible contains the best news ever given to the world. In our new day, when news has become the affair of every man everywhere, there is a mighty urge that the Good News of the Gospel be so broadcast that men shall know exactly what it means and, knowing, shall follow in the way it points—the way, the truth, and the life in Christ Jesus, the Saviour of mankind.—Margaret T. Hills, in *Bible Society Record*, Jan., 1953.

Our Responsibility for Our Brother

By ALBERT WEAVER

There are many ways in which we can feel responsible for our brother's welfare. If we take the teachings of Jesus as our guide, we will realize that the physical welfare as well as the spiritual welfare of man is stressed.

In our United States we have many different organizations which feel responsible for their members. They are trying in many different ways to help the welfare of their fellow man—for example, the labor groups: in practically all of our industries they are studying ways of improving working conditions and health, providing methods of retirement, and any other scheme which will give their workers a fuller and better life or a better standard of living. And they have accomplished much during the past fifteen years; but I don't think they did it so much from a heart of love as they did for what they could personally receive.

It appears that we have the same problem in our church today. We have members who have joined our Mennonite Aid plan for what they may receive, rather than for what they can put into it.

One of the biggest problems in the world today is how to help people to get along with each other—how to live in peace. The United Nations organization is working desperately for peace and every one wants peace. But there are no great results because they are not willing to work together. There is no genuine love.

In the Christian Church today we find an almost similar situation. Too many members believe in Christ's love, but are unable to give it practical demonstration among their own brethren. Many churches have given large sums to relief and foreign missions, but have not learned to be helpful within their own group. What the church needs today is more Christian living and not just

preaching. At least we need to put into practice what we preach.

We recall the story of the lawyer in Luke 10 who wanted to know who his neighbor was. He was told of a man who fell among thieves and was left for dead. Two men passed him by, one on each side. The third one picked him up, took care of him, took him to the city, and gave money for his care. When Jesus asked the lawyer who was the neighbor, there was only one answer—the one who showed mercy. We look with disdain upon the two who left the injured lying there, and praise the man who looked after his needs. We, no doubt, are just as guilty when we pass up the opportunity to help our fellow men in physical need. We probably would have wanted to preach to him. But Jesus said, "Go, and do thou likewise."

In Luke 10 we have the two great commandments: (1) Absolute love to God. (2) Love thy neighbor as thyself. Do this and thou shalt live.

Maybe our traditions have kept us from having a systematic way of taking care of our health problems. We haven't done it this way before; so, therefore, we are rather cautious in taking up a new method.

I don't think theology is more important than living.

What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him? If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what does it profit? So faith by itself, if it has no works, is dead.—James 2:14-17, R.S.V.

The world is changing fast. Our mode of living is changing just as fast. If we think we have problems now, wait fifty years and see the problem of caring for old people. One of our young doctors believes that in his time there will be thousands of people living to the age of 100 years. Mennonite Aid, Inc., will have to grow and expand fast to care for some of the problems that will be facing us in the near future. Why should we wait until our brother lies helpless in the ditch before we feel our responsibility to him? Jesus said he that showeth mercy is the good neighbor. The Mennonite Aid, Inc., is a service organization whereby we can show that mercy to any brother who is in need. The pro-

gram needs those as members who feel that desire and responsibility to help whenever and wherever there is a need. Hesston, Kans.

Woe, Woe, Woe, to the Inhabitants of the Earth

By S. ROY GLICK

Woe! Woe! Woe! three times woe, are the words which will be heralded by an angel flying through the midst of heaven. Sorrow, pain, grief, and misery: so say one, two, three angels to the earth dwellers. The original word for earth is the same as Christ used when He told His disciples, "Ye are the salt of the earth," and means the land on which we now dwell.

Without question the Apostle John saw into the future and was given a revelation, much of which has not yet been fulfilled. Yes, there is much sorrow, grief, and misery in the world today, but let us look at the message which John gave to us, and we will clearly see that it is yet to be fulfilled in the future.

In Rev. 6 we have the opening of the seven seals, which is a description of war, famine, pestilence, and death. Also we are told how the great men, the kings of the earth, the mighty men, and every bondman and every freeman will call on the rocks and mountains for protection from the wrath of the Lamb. Notice that expression, "the wrath of the Lamb." It is Christ, the same one which John the Baptist saw coming and proclaimed to be the one that has come to take away the sin of the world. His ministry of healing is ended; He has paid the price for redemption of all mankind; He has triumphed over death, He has faithfully fulfilled His intercession for all believers, and now His fan is in His hand, and He will thoroughly purge His floor, and gather the wheat into the garner; but He will burn up the chaff with unquenchable fire.

In chapter seven we are told of the sealing of the one hundred and forty-four thousand Jews. We also have account of the innumerable multitude of redeemed ones who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Praise God! Redeemed ones! Even the elders could not understand who they were and where they came from. They are now delivered from the scorching sun; they have their thirst quenched, and their hunger satisfied, and all sorrow removed and tears wiped away.

Chapter eight, verse seven, opens for us the first trumpet. Again a manifestation of the wrath of the Lamb, which is hail and fire mingled with blood, poured upon the earth, destroying one third of all trees and all green grass. The second trumpet reveals itself as it were a great mountain burning with fire falling into

Final Journey

By Edna Beiler

You go, at last, a final journey

On paths that touch the distant stars.

Reluctantly flesh loosed your spirit

To soar beyond these finite bars.

"Good-by, dear heart," I cry ungrudging

Although my face is wet with tears.

My world shrinks into vacant dullness,

But wide and wonderful is yours!

Grantsville, Md.

A Prayer for This Week

Our Father, we thank Thee that we can come to Thee forgiven and free from sin. We praise Thee for the fellowship of Thy Spirit, His constant presence, His leading. We remember, too, that Christ is now interceding for us, and that He is coming soon. For the faithfulness of Thy children, our brethren, we thank Thee, and pray that together we may know more of the riches of Christ and the fellowship of His suffering. O God, that the world might know Him! That those who have never heard might also come to Calvary, to Jesus! Oh, that Thy people may be faithful stewards of the Gospel. Bless the church in this hour; give her a great love and devotion to Thee, deep spiritual understanding, and mighty power to witness. Give us souls for Thy glory and the glory of Christ. In His name we pray. Amen.

Mrs. Nelson Histand.

the sea, causing one third of the life in the sea to be destroyed. The third trumpet is as it were a great star falling from heaven causing one third of all fountains and rivers to become bitter and causing the death of many. In verse twelve the fourth trumpet is the darkening of one-third part of the sun, the moon, and the stars so that one-third part of the day becomes dark and likewise one-third part of the night.

Oh! what a picture. Hail, fire, blood, one third of all trees destroyed, no green lawns, great masses of fire falling from heaven, destroying much of God's creation and creatures which He had created. Fountains and rivers becoming bloody and bitter and many dead bodies everywhere. Has that been the condition in your community? Or in any other part of the earth? If it would be, I suppose the morning paper would have enormous headlines and immediately there would be forthcoming great efforts of relief. No, the world has never experienced God's wrath in this way, but don't forget, it will, someday.

One should think that the sounding of the four trumpets should be enough, that man would be ready to turn to God, who in mercy would shift the scene and have mercy on the inhabitants of the earth. But listen, an angel flying through the midst of heaven crying with a loud voice, "*Woe, woe, woe, to the inhabitants of the earth,*" and again we have a revelation of the wrath of the Lamb.

The first woe is the opening of the bottomless pit, and immediately the earth will be darkened with smoke that will come out of the pit. Out of the

smoke will come locusts and to them will be given power, not to destroy trees, green lawns, or rivers and fountains, but to torment all those who do not have the seal of God on their foreheads. So severe will their torment be that men will seek death, but death will flee from them. Men will contemplate suicide in those days with a desire to put an end to suffering, but that will be impossible.

From chapter nine, verse twelve, to chapter eleven, verse thirteen, we have the unveiling of the sixth trumpet, which composes the second woe. In this we have a picture of war where one third of all men will be slain. But those who escape will not repent of their idol worship or their immoral conduct. Here we also have the voices of the seven thunders which John was about to write, but was commanded not to. We are not told why. In chapter eleven we have an account of the two faithful witnesses clothed in sackcloth, faithful to God until their work is finished. Faithful unto death, but praise God, they will again receive life, stand upon their feet, and hear that welcome voice, "Come up hither," and their enemies will behold them as they ascend into the clouds.

This period closes with a great earthquake, causing one third of the city of Jerusalem to fall and slaying seven thousand men and so frightening the remnant that they give glory to God.

The second woe is past; and behold, the third woe cometh quickly. The kingdoms of this world are become the kingdoms of our Lord. "We give thee thanks, O Lord God Almighty, . . . because thou hast taken to thee thy great power, and hast reigned."

Rev. 12 is sometimes thought to have been fulfilled at the birth of Christ. It may be a detailed account of the development of the kingdom of Christ. One outstanding truth we don't want to miss is in verses 9 and 10. The great dragon, that old serpent, called the devil, and Satan, which accused them before our God day and night, is cast down. Now we know with absolute certainty that the devil is defeated; he is fallen from heaven and has excluded himself from the presence of God through pride. Isa. 14:12-15. Again we know with no less certainty that today he is the prince of the power of the air, and the accuser of the brethren. We know that it is the devil that reminds us of our past, when that is under the blood (then we hurry to Rom. 8:33, 34). But notice that it is also the devil who accuses us before our God. Praise God! when Rev. 12 is fulfilled, the devil will be hurled down to the earth. "So celebrate your triumph, you heavens, and you who live in them. Alas for the earth, because the devil has come down to you in a great rage, since he knows that his time is short."

So there you have the two stages being set. In chapter twelve is described the advancement of Christ's kingdom, in chapter thirteen the establishment of

Prayer Requests—

(Requests for this column must be signed.)

Pray that our United States government may not by war-like measures extend the war in the Far East.

Prayer is requested for a father who has become careless and is living in sin.

The Thomas congregation, Hollisopple, Pa., requests prayer support for their revival meetings, March 19-29, with Bro. Charles Shetler, Schellsburg, Pa., as evangelist.

The editor will appreciate the prayers of our readers in meetings he will conduct at the Providence Church, Oyster Point, Va., March 8-15.

Pray that the way may open for the Anis Haddad family to emigrate from Jerusalem to America.

Antichrist and his kingdom. This will cause a great conflict. It will result in the martyrdom of all who do not worship the image of the beast. In the midst of all this idol worship, unrest, and confusion we find this comforting statement: "Blessed are the dead who die in the Lord." The earth is now ready for its harvest. An angel thrusts in his sickle and the earth is reaped. Another angel thrusts in his sickle, and his harvest thrust into the wine press of the wrath of God results in a stream of blood two hundred miles in length.

My friend, this is a picture of the scene this old earth is headed for. There never was anything, there is nothing now, and there never will be anything more sure than the fulfillment of every word of prophecy in the Word of God. Is there any wonder the angel will cry with a loud voice, "Woe, woe, woe, to the inhabitants of the earth?"

Praise God! Those of us who have oil in our lamps, our lamps trimmed and burning, will not hear the cry of the angel. Will you please take time to carefully read Luke 21:25-36? Will you reread verse 36? And pray God that He will by the working of the Holy Spirit indelibly write that truth upon your heart. Watch and pray that ye may be accounted worthy to escape all these things that shall come to pass. Now turn to I Thess. 5:9: "For God hath not appointed us to wrath." Also to I Thess. 1:10: "Even Jesus, which delivered us from the wrath to come." The word "wrath" as used in these passages is the same word which is used in Rev. 6:16, referring to the wrath of the Lamb. One of these days there will be a great separation. According to Matt. 25 there shall be in the field; the one shall be taken, the other left. Two women shall be grinding at the mill; the one shall be taken

Conference on Christian Community Relations

The annual conference on Christian Community Relations, sponsored jointly by the Committee on Economic and Social Relations and the Mennonite Community Association, is to be held at the Martins Church near Orrville, Ohio, on March 20 and 21, 1953.

The first session, beginning at 9:15 a.m. Friday, will have reports on current trends in representative Mennonite communities. Speakers will be: Milton Falb, Orrville, Ohio; James Steiner, North Lima, Ohio; Paul N. Kraybill, Lancaster, Pa.; James Detsweiler, Heston, Kans.; Olen Britsch, Archbold, Ohio; Raymond Byler, Pigeon, Mich.; Grant M. Stoltzfus, Denbigh, Va.; Harold Zook, Manson, Iowa; and Edward Kenagy, Hubbard, Oreg.

The general theme for the Friday afternoon session is "The Christian Community." Millard Lind of Scottsdale, Pa., will speak on "The Biblical Imperative," and John A. Hostetler on "The Social Expression."

On Saturday forenoon there will be a panel discussion on "European and American Mennonite Community Life." Participants in the panel will be: Howard C. Yoder, Wooster, Ohio; Omar Lantz, Gap, Pa.; Calvin Redekop, Mountain Lake, Minn.; Ruth Miller, Orrville, Ohio; Erich Dobler, Basel, Switzerland; Gerrit Veendorp, Leiden, Holland; Lois Yake, Scottsdale, Pa.; Erich Hege, Wissembourg, France; and Oliver Snyder, Hespeler, Ontario.

The general theme for Saturday afternoon will be "Community Service Opportunities." Delvin Kirchhofer of Hagerstown, Md., will speak on "The Mentally Ill"; Rhoda Ressler of Scottsdale, Pa., on "The Handicapped"; and H. Clair Amstutz of Goshen, Ind., on "The Aged."

On Friday at 4:00 p.m. the Mennonite Community Association will hold its biennial business session. Meals will be served at the church. The local congregation will arrange for lodging.

The conference is co-ordinated with the Conrad Grebel Lectures on Christian Stewardship to be given by Milo Kauffman at the Kidron Mennonite Church on four successive evenings,

March 19-22. Sunday morning sermons in churches of the community will be devoted to the theme of "Christian Living."

The Martins Church is located several miles south and east of Orrville, near to U.S. Highway No. 30. Orrville is on the main line of the Pennsylvania Railway. There are also convenient connections with the Baltimore and Ohio

and other railways. Persons desiring transportation to and from trains or information regarding local arrangements, write to Milton G. Falb, R. 2, Orrville, Ohio, who is in charge of local arrangements.

The brotherhood is heartily invited to attend this conference.

Guy F. Hershberger, Sec.
Goshen, Ind.

OUR SCHOOLS

MENNONITE TEACHERS' ASSOCIATION

Members of the Association were polled for the purpose of electing a vice-president for the current school year. Bro. Harold Thomas of Hollsopple, Pa., was elected by the membership. His term of office extends until next October at which time he will become president.

As of Jan. 16 there were 145 members in the Association. The membership has grown rapidly since the inauguration of the organization. If there are other persons who are interested in joining the Association, they should contact the secretary-treasurer by mail.

At this time the major work which is being carried on by the executive committee is the building up of the membership and the encouragement of the formation of local units of Mennonite teachers such as now exist in northern Indiana and eastern Iowa. The executive committee stands ready to assist in the formation of such groups. Any inquiries along this line should be directed to the president of the Association.

Karl Massanari, President
Goshen College
Goshen, Indiana

Ira E. Miller, Sec.-Treas.
Eastern Mennonite College
Harrisonburg, Virginia

EASTERN MENNONITE COLLEGE

For the fifth consecutive year students were dismissed several days early for Christmas vacation in order to work and solicit funds for the women's dormitory. Enthusiasm ran high at the Wednesday activities period on Jan. 7 as students, employees, and faculty brought in the returns from the work project. A total of \$16,046.36 was raised this year through earnings, contributions, and savings in the dining hall due to the extra days of vacation. The total receipts from the work projects of the last five years are \$70,666.93.

Special Bible Term opened on Jan. 14 with Norman H. Derstine of the regular faculty serving as the director. Truman H. Brunk, Denbigh, Va., and Paul Clemens, Lansdale, Pa., are serving as additional full-time instructors in the Bible term. Eighty persons

have registered for this special term, including three ministers for the special ministers' course.

Missionary convictions were strengthened, and visions were enlarged during the annual midyear Missionary Conference held Jan. 16-18. Frank Byler, on furlough from Argentina, Noah K. Mack, returned missionary from Tanganyika, Africa, Elizabeth Erb, on furlough from India, and Ivan Magal of Richmond, Va., served as the guest speakers on this program. The theme of the conference was "Crises in Modern Missions."

The men's chorus rendered a program of sacred music on the afternoon of Jan. 18, under the direction of Earl M. Maust.

Abner Stoltzfus of Kinzers, Pa., visited the campus on Feb. 2 and addressed the students in the chapel service.

In order to avoid conflict with several other ministers' meetings, the date for the annual Ministers' Week has been changed to March 9-12. The morning sessions will be devoted to discussions of a doctrinal nature while the afternoon messages will deal with the practical problems confronting ministers of today.

New appreciations for the Christian home as well as new ideals for home building were gained during the week of Jan. 19-23 which was designated "Home Week." Chapel messages, assembly talks, and the Friday morning devotion program all dealt with some phase of the Christian home.

The annual short story contest was held on Feb. 6, with the stories dealing with some phase of the doctrine of nonconformity. Eleanor Niemela of Menasha, Minn., received first place in the contest.

John R. Mumaw and D. Ralph Hostetler attended the meeting of the Association of Virginia Colleges at Roanoke, Va., on Feb. 6 and 7.

Grace B. Lefever, instructor of chemistry and mathematics, has been granted a leave of absence for the second semester. She has been replaced by Elam Hertzler of Broadway, Va.

The student group received guidance in many areas of their lives on Feb. 3 and 4 by attending the sessions of the Youth Guidance Conference. In addition to members of the regular faculty, Dr. Norman Loux of Providence, R.I., and Elizabeth Showalter of Scottsdale, Pa., served as guest speakers.

and the other shall be left. Yes, my dear reader, the hope of the believer is not primarily the time when he shall stand with his feet on the Mount of Olives, but the hope of the believer is found in 1 Thess. 4:13-17. We which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. "Every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3).

Narvon, Pa.

We are anticipating visits from many alumni and friends of the college on April 17-19—the date for the annual Home-coming. One of the week-end features will be the twenty-first annual rendition of Gaul's "The Holy City."

Revival came to the E.M.C. campus during the week Feb. 8-15, with Bro. Nelson E. Kauffman of Hannibal, Mo., serving as the evangelist. Following much heart searching and confession, the testimonies of students and faculty gave evidence of new joy in Christian living, as well as new aspirations to live on a higher plane of spiritual experience. We are praising God for the many victories which were won during this week of revival.

Lester C. Shank.

GOSHEN COLLEGE

Charles W. Koller, president of Northern Baptist Theological Seminary in Chicago, will present this year's series of Bible lectures, Feb. 26-March 1.

Four lectures, to be given during chapel and evening meetings Thursday and Friday, will be based on passages from Philipians. These will be titled, "The Mind of the Master"—Phil. 2:1-11; "God's Great Family Bible"—Phil. 4:1-3; "Joy Through Peace"—Phil. 4:4-9; "The Enabling Christ"—Phil. 4:10-23.

Koller will speak at the regular Sunday morning services on "The Family of Christ"—I John 3:1-3, and at the vesper service, at 2:30 p.m., he will speak on "Build It for the Eye of God"—John 4:5-14.

In addition to these regular lectures he will speak to the Seminary Fellowship, Christian Workers' Band, and at a faculty social.

Koller, a native of Waco, Texas, served eleven years as pastor of the Clinton Hill Baptist Church of Newark, N.J. He was graduated from Baylor University, Southwestern Baptist Theological Seminary, and Eastern Baptist Theological Seminary. His travels include a 1937 tour of Europe, Palestine, and Egypt, and a tour of Northern Europe in 1949.

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The Christian Life Conference, always a high spot in the year's spiritual calendar, this year featured the theme, "Strengthening the Christian Life Through Better Family Living." Speakers included Harold Bauman, Orrville, Ohio; H. Clair Amstutz, Milton Brackbill, George R. Brunk, Nelson Litwiler, all from Goshen College regular or special term faculty. Two panel discussions were included on the program. Harold and Elizabeth Bauman led a group of college students considering the "Date with Ideals."

May Royer directed a symposium on "Living and Learning in the Family," which included representatives of many groups from grade-schooler, Ronnie Massanari, to Elkhart Pediatrician, Richard Yoder.

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Six positions on the Goshen College staff have been filled by I-W men. In November Goshen College was put on the approved list of employers for conscientious objector draftees.

Five men come from Indiana: Ezra Beechy and Wendell Martin, Kokomo; Abram Swartz, Berne; Marion Bontrager, Lagrange; Marston Birkey, Kouts. Earl Sommers, a former college student from Louisville, Ohio, assists in the care of the Administration Building and snack shop and serves as night watchman.

Swartz and Beechy alternate weeks between maintenance work and duties in the college heating plant. Martin works in The College Union, Birkey in the Administration Building.

• • • • •
At least 47 ministers registered for the annual ministers' week at Goshen College Feb. 11-13. Ministers' wives and students also attended, keeping 110-capacity Aurora Hall packed.

A delegation of lay members from one congregation also attended at the invitation of their pastor. "The speakers in this conference have emphasized the partnership of the pastor and his lay people. I had the conviction that these Christian workers in my congregation should know what we pastors are being told."

The three-day program included two lectures daily by George R. Brunk, "How to Modify Our Program to More Effectively Achieve Our God-given Task," and "The Church Strengthening Our Homes"; two by Nelson Litwiler, "The Believer and His Lord," and "The Minister's Task in Recruiting and Supporting Church Workers." Milton Brackbill discussed "Making Full Use of Our Pastoral Opportunities"; J. C. Wenger, "The Minister and His Bible." Howard Charles conducted "Studies in the Gospel of John."

Paul Stoll.

A Consecrated Life

By CELESTIA SCHROCK

God has planned that youth should grow and He has placed within our reach the necessary things that will enable us to grow into what He has designed for us. Inexperience does not take away our responsibility for doing our best in the way of obedience and consecration. God expects youth to accept His remedy for sin and become a Christian just as surely as the older and more mature person. We all need to seek forgiveness of sin. We need to present our bodies to God as a living sacrifice, holy, acceptable unto God. Rom. 12:1.

We need to serve God with all our heart and take hold of the means of grace by a study of the Word, earnest prayer, and meditation.

The practical side of religion is summed up in the exhortation of Paul that we present our bodies a living sacrifice to God. The first thing in a Christian life is to present our heart to God and lay self on the altar. It is easier to talk and work for Christ than to give one's self to Him. It is easier to offer

God a few activities than to give Him a heart.

A sacrifice is something given to God to be His forever. We cannot take it back. We cannot be God's today and our own tomorrow. If we become His, in a sacrifice which He accepts, we are His always.

How can we present ourselves as a sacrifice to God? By the complete surrender of our heart and will and all our powers to Him. Absolute obedience is consecration.

We are to present ourselves living. The fire of God's love and of His Spirit consumes our lives by purifying them with divine life.

Life is not a diamond. It is a seed with possibilities of endless growth.

It isn't only in the Christian life that we need to be consecrated. The mechanic must be consecrated to his work; the businessman must conduct his business on the principles of righteousness; the housekeeper must keep her home tidy and beautiful so that she would never be ashamed for her Master to come in without warning. We are to be God's in every part and in every phase of our life, wherever we go, and whatever we do.

"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:35). What did Jesus mean by saying that we must forsake all if we would be His disciples? It means putting Him first and being stewards of what He has given us.

In Luke 18:18-24 we read about the ruler who was very rich, who wanted to inherit eternal life, but wanted to keep his earthly possessions. Jesus said, "How hardly shall they that have riches enter into the kingdom of God!" We are to forsake all and follow Christ.

God expects each of us to witness for Him in our daily life, to stand for Christ and His commandments at all times, and not be ashamed of Him, the Redeemer who gave His life a ransom for our sins. He who lives faithfully and nobly will fulfill God's plan for his life. If Christian service were all talking and praying in meetings and visiting the sick it would be discouraging to people who do not have so much talent.

God expects us to be submissive and ready to obey His commands. He has given us His Word so that we may study and meditate upon it.

"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23.)

The Christian giving himself as a living sacrifice walks on the earth, meets life's duties, struggles, temptations, and sorrows, and does not falter in obedience or submission but follows Christ with love and joy wherever He leads.

"My life is not my own, but Christ's, who gave it."

Hutchinson, Kans.

FOR OUR SHUT-INS

God Is Able

One day I was arrested by a verse which told of God's power. Suppose Paul were to ask you, "What is God able to do for you?" You would say, but not without some hesitancy, that God is able to do all I ask or think. "God is able to do more than that," says Paul. You try again and say, "God is able to do above all I ask or think." "Oh, He is able to do more than that," says Paul. You try again and say, "God is able to do abundantly above all I ask or think."

"I guess I'll have to help you," remarks Paul, with a twinkle in his friendly eyes:

"God is able to do exceeding abundantly above all that we ask or think" (Eph. 3:20).

Jesus Himself

*Faint with the heat and the length of the road,
I was oppressed with a wearisome load;
One came so tenderly, saying to me,
"Give me thy load, 'tis too heavy for thee"—
Jesus Himself.*

*I was so poor, not a penny had I
Clothing or food for the journey to buy;
One came and whispered, "Leave that to my
care,
Wealth of a kingdom with thee will I share"—
Jesus Himself.*

*I was so lonely for lack of a friend;
One came and offered me love without end,
Love that is mighty to strengthen and save,
Love that can triumph o'er death and the
grave—
Jesus Himself.*

*What though the valleys be many and deep;
What if the pathway be stony or steep;
Mountain or moorland, or valley of death:
"I will be with thee," my Comforter saith—
Jesus Himself.*

—E. E. Truett, in *Now*.

"Say not, my soul, 'From whence
Can God relieve my care?'
Remember that Omnipotence
Has servants everywhere.
His methods are sublime,
His love supremely kind;
God never is before His time,
And never is behind."

"And it came to pass, that, while they communed . . . Jesus himself drew near, and went with them" (Luke 24:15).

The Blended Life

Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.—I Peter 4:19.

When the days are golden, everything is bright, and life stretches out before us like a beautiful garden, we are apt to become a little self-centered, feel no particular need of God, and forget the needs of the world. Can we give sympathy, when we have never felt the need of sympathy ourselves? Can we give comfort to the sorrowing and sad, when sorrow and sadness have never been our portion? No. To reach the shining heights of well-living we must climb over many hard places; and always with bleeding hands and feet. We discover ourselves, our deeper, truer selves, through the blending of life: a little sorrow, with a little joy; a little sadness mixed with gladness; a few disappointments mixed in with our happiness. Yes, we need joy and happiness, but not all of this, for it is in sorrow, sadness, and disappointments that we discover our kinship with the rest of struggling and suffering humanity. In the fellowship of suffering we become comrades in a common experience. Christ Himself is our comrade in this experience, for He too knew joy and happiness and was "a man of sorrows, and acquainted with

grief," yet "anointed . . . with the oil of gladness above . . . [His] fellows." In the blending of these things life is made; so let us say to Him:

"While life's dark maze I tread,
And griefs around me spread,
Be Thou my guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From Thee aside."

With Him as our Guide through life, His grace will give strength to our fainting hearts, His love will shield us from every snare and protect us from every evil.

He does lead us all the way; and if we but let Him, He will cheer each winding path we tread, give us grace for every trial, and then, when our traveling days are o'er, will give us perfect rest in our Father's house above. Have faith in Him, trust Him, and with our portion of joy and sorrow, gladness and sadness, disappointments and happiness, and trials and troubles, let Him lead and have His way, blending these things together into a perfect life. And then, when we have finished our journey along the way of life, we shall come to the crossing of the river, and on into the Father's house.

"The Homeland! O the Homeland!
The land of souls freeborn!
No gloomy night is known there,
But aye the fadeless morn."

—Hugh R. Haweis.

—From *The Sunshine Hour*, by Holman Wilkinson. Used by permission.

World Conditions Affect Health

A doctor of Montreal says dentists would have less work if people would stop worrying.

"People who worry do not sleep properly and become run down and this has a direct effect on their general health resulting in teeth disorders and diseases."

All Christians should know the secret of freedom from worry as revealed in the Holy Scriptures.

"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Ps. 50:15).

"Cast thy burden upon the Lord, and he shall sustain thee" (Ps. 55:22).

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3).

"Be careful [or overanxious] for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7).

"Casting all your care upon him; for he careth for you" (1 Pet. 5:7).

"If ye know these things, happy are ye if ye do them."

—Now.

TO BE NEAR TO GOD

Sunday, March 8

Who can understand his errors? cleanse thou me from secret faults.—Psalm 19:12. Read Psalm 19:12-14.

The psalmist was aware of the fact that in his life were errors and shortcomings. And perhaps there were faults which he knew he possessed but of which the world knew not. Let us not feed upon our faults and those of others but continually pray that God will cleanse us of secret faults that we may be more effective vessels of His.

"Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

Monday, March 9

My yoke is easy, and my burden is light.—Matt. 11:30. Read Matt. 11:28-30.

Following Christ means self-denial, sacrifice, temptations, and suffering, but still His yoke is easy. The Christian who presents the Christlike life as an imposition and burden is likely to win few for Christ. The fact that the yoke is mentioned denotes work, but at the same time Christ is yoked with us. As we approach young Christians and sinners, may our lives reflect joy in service, not "bogged-down," burdened, joyless, unattractive, slave-like lives which repel rather than attract others to Christ.

Help us to cast our burdens upon Thee and then reflect the resulting joy to others.

Tuesday, March 10

... and I sat where they sat. . . .—Ezek. 3:15. Read Luke 10:13-16.

How often my words would be kinder, slower, and more Christlike if I would but sit where others sit! Would I not give more liberally if for one day I were a possessionless refugee? Would I not serve more willingly if for one day I would have to live without the knowledge of Christ? Would I not be less critical of my minister and church leaders if for one week his responsibilities were placed on my shoulders with the multitude of interruptions? Would I not pray more fervently for the young convert who shows little growth if I were in his home and school situation? Let us at last try to sit where others sit before acting, speaking, and judging.

Lord, help me to be understanding and charitable with all I meet.

Wednesday, March 11

A merry heart doeth good like a medicine.—Prov. 17:22. Read Prov. 17:22-28.

A father whose daughter was leaving for mission work complained because the board was sending her to a foreign field. "Why, she is the sunshine of our whole family!" he said. The listener, observing his unpleasant countenance, replied, "I doubt if the Lord wants grumps in the mission field."

Joy and happiness will be evident on our faces. Have you ever seen a child's face light up by mother's smile when she awakes from her nap? Or a lonely person's aches

and pains diminish by the presence of a joyful Christian? Aren't all of us attracted to Christ through joyful Christians?

Lord, help me to be a happy Christian.

Thursday, March 12

Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.—Prov. 16:24. Read Prov. 16:22-30.

She remarked to her husband, "Weren't you blessed by their fellowship? As I think over the afternoon no one was discussed unkindly."

A mother remarked, "We got a lot done today at sewing. One well-meaning lady brought up an unnecessary subject but none of the others commented; so it was dropped right there."

What sweet sleep we have when we take inventory of the day's works and know our words were pleasant.

"Let me no wrong or idle word

Unthinking say:

Set Thou a seal upon my lips,
Just for today."

Friday, March 13

... I know whom I have believed. . . .—II Tim. 1:12. Read II Tim. 1:12-18.

One of the striking things about Paul is his great certainty and assurance of his spirit. "I know," he declares. After his experience on the road to Damascus he never seemed to doubt. That sure belief was the secret of his serenity, radiant joy, and unchanging drive of his life.

The glory of the Gospel is that Jesus Christ can also be real to us. Many men today can still say, "I know."

Move upon with Thy Spirit that we may know Thee and never doubt.

Saturday, March 14

He that is faithful in that which is least is faithful also in much. . . .—Luke 16:10. Read Matt. 25:14-31.

We would think it very strange if our minister would make no preparations for Sunday morning sermons or offer an explanation should he not be able to be present. But we think little of the person who ignores his responsibility for a young people's meeting program, or the Sunday-school teacher who forgot to call her substitute. We would frown upon the janitor who "slept in" when he should have made the fire and had the church warm. But those who have nothing to do but "get up, eat, and come to church can" slip in" habitually and it passes by practically unnoticed. Certainly, according to our Scripture for today, this ought not to be so. It is just as important in the sight of God to be faithful and punctual in the lesser responsibilities as in those considered more important. Could it be that some have not been called to positions of heavier responsibility because of unfaithfulness in smaller tasks?

Lord, help me to be a faithful steward and to accept and carry out the responsibilities given me.

—Esther E. Yoder.

ACCOUNTABLE TO GOD

Sunday School Lesson for March 15
(Matt. 25:31-46)

Jesus is concluding His great teaching in the temple. What was the subject of the discourse?

This lesson concerns the day of final reckoning. To some this will be a day of wrath. Others anticipate glory. While Jesus doesn't tell us too much about the day, we know enough for warning if we continue in sin and enough to give all Christians security against the unknown future.

See Jesus. He will be glorified. He will sit in judgment and judge in righteousness. All nations, regardless of what they think of Jesus now, will someday appear before His judgment throne. All future events of importance center around Jesus. Jesus will be more than a judge. "Then shall the King say." What a great day when our Lord will reign! There is security.

As there are only two significant classes of people living here now, so there will be only two when judgment is pronounced. Let one group of pupils read the King's message to those on His right hand and another His message to those on the left.

Upon what basis did Jesus divide them? Will we be rewarded according to our good works? Are we not saved by faith in Christ? Yes, indeed! Only the regenerated heart could unconsciously serve God with the whole heart, mind, soul, and strength. A selfish heart could read a creed, become a member of a church, attend church regularly, obey the church rules, give to the church causes, even work in the church. But salvation is first a matter of the heart. When God's love flows in, it flows out to the whole world and that heart no longer lives for self but for God.

It's nobody's business how I live or what I do with my life? Well, someday everyone must give an account to God. So why shouldn't we think seriously what His plan for us is and how we are fitting into that plan? God looks on the heart. There He finds what settles the account. How does my account stand?

What qualifies Jesus Christ to be the final judge of all mankind? He is righteousness and can judge righteously His creation. He has no sins of His own to judge, and is not swayed from a true appraisal by His own sense of imperfection. He is love and justice in its perfect combination.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: The International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

What God wants is not the service of a race of puppets or automata but that of self-determined beings, seeking virtue and serving Him of their own free will. This seems so precious in His sight that despite the enormous risk involved with its sorrow and turmoil, He took the chance, so to speak, and thus placed Himself and His plans in some measure into man's power.—G. Ashton Oldham.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Speakers in Christian Life Conference at E.M.C., Feb. 21, 22, were Gerald Studer, Smithville, Ohio, and Richard Detweiler, Souderton, Pa.

Bro. Christian M. Nafziger, senior bishop of the Lewis County, N.Y., Amish Mennonite congregation, passed away in his sleep on Feb. 8. He would have been 92 years old on Feb. 24. Born in Germany, he fled to this country for conscience sake at the age of 21. He was ordained bishop in 1896 and filled his office with rare ability. Obituary later.

Bro. Nelson E. Kauffman will serve as director of the Conference on Laymen's Activities at the Lower Deer Creek Church, Kalona, Iowa, March 6, 7. On the program are names from several communities in Iowa and also from Illinois, Kansas, Minnesota, and Colorado.

Bro. Dwight Weldy and a quartet from Goshen, Ind., conducted a program of singing at Salem, Elida, Ohio, on Feb. 22. Canton Bible School students had charge of the morning services there on Feb. 8. Four new members were received into this congregation by baptism on Feb. 15.

Bro. Richard Martin, Elida, Ohio, preached at the United Brethren Church, Delphos, Ohio, on Feb. 11.

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The Youth Fellowship at Elmira, Ont., has undertaken, as a mission project, the support of a foreign student under the student exchange program. Miss Yuko Shinohara of Osaka, Japan, a student at Goshen College, spoke to this group on Feb. 15.

Volume I of the Mennonite Encyclopedia will contain articles on more than 2500 subjects. The letter "A" has 576 articles, "B" has 1,001, "C" has 703, and "D" has 307. Approximately 750 pages will be required to treat these subjects, but with the manuscript for Vol. I completed, the editors are now selecting the illustrations to be used, correcting galley proofs, and checking page proofs for the first volume, which should appear on the market in 1954.

The Mennonite Hour office is trying to get booklets, pamphlets, tracts, and bulletins on various Scriptural problems and doctrines to be used in answering questions that come through letters as the result of the broadcasts. Anyone having materials that you feel are excellent on such subjects as hell, divorce, victorious living, etc., will please send a sample copy or a recommendation and name and address of the place it can be purchased. Address The Mennonite Hour, B. 22, Harrisonburg, Va.

Representing the Mennonite Publishing House at the meeting of the Protestant Church-Owned Publishing Association at Atlantic City, N.J., Feb. 23-27, were A. J. Metzler, Ellrose Zook, Paul Shank, and Lois Yake.

School of Nursing students from Goshen College gave the Sunday evening program at Prairie Street, Elkhart, Ind., Feb. 22. The nurses' chorus sang under the direction of Pauline Graybill, and talks were given by Elnora Weaver, Frances Mumaw, and Charlotte Hertzler.

The men's chorus at Hesston College gave a program near Durham, Kans., on Feb. 22. Bro. Earl Backwalter and the Evangelaires quartet from Hesston, Kans., spent the week end of Feb. 22 with the I-W unit at Topeka, Kans.

The Hagley Church, Preston, Ont., was destroyed recently by fire. This same church was burned in 1950 and had been rebuilt and was officially opened in June 1951. Reconstruction on the same site will commence as soon as possible.

Bible Conferences were held in northeastern Missouri as follows: Mt. Pisgah, Feb. 20-22, with Clayton Beyer and Nelson E. Kauffman as instructors; Pea Ridge, Feb. 23, 24, and Palmyra, Feb. 25, 26, with Clayton Beyer and Daniel Kauffman, Leonard, Mo., as speakers; Hannibal, Feb. 27-March 1, with Clayton Beyer and Nelson Kauffman as instructors.

Building operations will begin this spring on the educational wing of the new church at Hesston, Kans. Bro. Frank Roupp will serve as building superintendent.

Announcements

Milton G. Brackbill, Paoli, Pa., in pre-Easter services at Wooster, Ohio, April 1-5.

The Mt. Joy, Pa., youth group at Paradise, Pa., March 5.

Paul M. Yoder, Harper, Kans., in music classes on alternating evenings at Yoder and Hutchinson, Kans., March 16-26.

Josef Herschkowitz, Harrisonburg, Va., at Yoder, Kans., March 22, and at Hesston, Kans., March 29-31.

D. Wyse Graber, Stryker, Ohio, in meetings at Hannibal, Mo., March 29-April 1. On March 29 the four churches of north-eastern Missouri will meet in a quarterly Sunday school service.

Annual mission meeting at Cedar Grove, Greencastle, Pa., with W. E. Hallman, Argentina, and Andrew Hartzler, Newport News, Va., as speakers, March 7, 8.

Glenn Musselman, Gettysburg, Pa., at Monterey, Bird-in-Hand, Pa., March 8.

J. J. Hostetler, Peoria, Ill., Missionary Day speaker at Hopedale, Ill., March 22.

Central Illinois MYF meeting with J. J. Hostetler as speaker, Pleasant Hill, E. Peoria, Ill., May 2.

(Continued on page 212)

Calendar

- Eastern Ohio Ministers' meeting, Wooster, March 6, 7.
- Ministers' Week, E.M.C., Harrisonburg, Va., March 8-12.
- North Central Ministers' Conference at Sheldon, Wis., March 8-12.
- Annual meeting Eastern Mennonite Board of Missions and Charities, Ephrata, Pa., March 10-12.
- Ministers' Annual Inspiration meeting, South Central Conference, Mt. Pleasant congregation, Leonard, Mo., March 11-13.
- Southwestern Pennsylvania Ministers' Meeting, Bellefonte, Pa., March 6, 7.
- Praying Missionary Day, March 15.
- Conrad Graber Lectures on Christian Stewardship, Kildron, Ohio, March 19-22.
- Conference on Christian Community Relations, Martinsburg, Ohio, March 20, 21.
- General Council of General Conference, Chicago, Ill., April 8, 10.
- Annual meeting of the Illinois Mennonite Mission Board, Monticello, Ill., March 17, 18, 1953.
- Semi-annual meeting Commission for Christian Education, Milford, N.H., April 24, 25.
- Study Conference on Evangelism and Missions, Annual meeting, Goshen, Ind., April 30-May 2.
- Annual meeting Gulfcoast regional conference, Fremont, Texas, May 8-10.
- Annual Meeting Ohio Mennonites' Meeting, Belleville, Pa., March 8, 7.
- Joint Conference at Pike, Elida, Ohio, May 28-28.
- Annual meeting Mennonite Conference of Ontario, First Mennonite Church, Kitchener, Ont., May 2.
- Annual meeting Mennonite Youth Fellowship, EMC, Harrisonburg, Va., June 12, 13, 1953.
- Annual meeting Mennonite Board of Missions and Charities, EMC, Harrisonburg, Va., June 13-16.
- Cultural Problems Conference, Hesston, Kans., June 18, 19.
- Louisville Mennonite Camp, Mt. Pleasant, Pa., American 8, 9, Union June 22-26.
- Boys Camp (ages 8-13), June 27-July 3.
- Girls Camp (ages 8-13), July 4-10.
- Junior High Camp (boys and girls 13-15), July 11-17.
- Junior High Camp (boys and girls 13-15), July 18-24.
- First Fruits Week, July 24-31.
- Writers' Conference, July 27-31.
- Missionary Bible Conference, July 31-Aug. 3.
- Church Extension Conference, Aug. 3-7.
- First Young People's Institute, Aug. 8-14.
- Second Young People's Institute, Aug. 15-21.
- Second Young People's Institute, Aug. 22-28.
- Annual meeting Southwestern Pennsylvania Conference, at Stahl's, Johnstown, Pa., Aug. 2-5.
- Annual meeting Conservative Mennonite Conference, Hartsville, Ohio, Aug. 11-14.
- Annual Indiana-Michigan Christian Workers' Conference, Fairview congregation, Fairview, Mich., Aug. 16-20, 1953.
- Annual meeting Illinois Mennonite Conference, Science Ridge, Stelling, Ill., Aug. 16-20.
- Annual meeting South Central Conference, Hutchinson, Kans., Aug. 16-21.
- Mennonite General Conference, Kitchener, Ont., Aug. 26-30, 1953.

Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

The Israel Evangelism Committee has recommended the appointment of Bro. and Sister Roy Kreider, Harrisonburg, Va., as missionaries to Israel. They will meet the Missions Committee and come up for appointment at the annual meeting of the Mennonite Board of Missions and Charities at Eastern Mennonite College, Harrisonburg, Va., June 13-16. Bro. Kreider comes from Lancaster Co., Pa., and Sister Kreider from Ontario, Canada.

Cheryl Jean, third daughter, was born to Bro. and Sister Weyburn Groff, missionaries on furlough from India, on Feb. 17. Bro. Groff is attending the Biblical Seminary in New York.

Bro. and Sister Wilbur Nachtigall and family, missionaries on furlough from Puerto Rico, served the Mexican Mennonite Church in Chicago in a young people's fellowship service on Saturday evening, Feb. 21, and in the regular Sunday morning services, Sunday, Feb. 22.

Bro. and Sister John H. Koppenhaver and family left Buenos Aires, Argentina, on Feb. 16 on the S.S. Julius Caesar bound for Genoa, Italy, if previous plans carried. They plan to spend several weeks visiting in Europe en route home for furlough.

The brethren Fidel Santiago and Esteban Rivera, members of the La Plata congregation, Puerto Rico, were assigned to the La Plata Mennonite Project for their I-W service to begin on Feb. 11. They are the first Puerto Rican members of the church to begin such service. Bro. Santiago is serving as receptionist in the La Plata hospital and Bro. Rivera as cook at El Hogar del Nino in Rio Piedras.

Bro. and Sister Jonathan Yoder and family, missionaries to the M. P., India, plan to leave Bombay, India, for an American furlough on June 4. They will return to the United States via Palestine and Europe, arriving home some time in August.

Recently two men from north India, a Hindu and a Moslem, came to the Mennonite Hospital at Dhantari for surgery. They reported having heard about the hospital from a former surgery patient. When asked why they came so far for surgery, they replied, "We wanted to come where Jesus is."

Bro. and Sister Daniel Sensesij, who arrived home on furlough from Ethiopia on Jan. 31, are now living at 362 W. Main St., New Holland, Pa.

Sister Hedwig Nacht, Swiss Mennonite nurse appointed for service in Tanganyika, Africa, by the Eastern Board, arrived safely on the field on Jan. 25.

Sisters Caroline Plank and Fannie Miller, under appointment to Italian Somaliland by the Eastern Board, sailed from New York

on Feb. 19, if previous plans carried. Bro. and Sister Lind, missionaries recently arrived on the field, have been able to rent a two-flat dwelling now under construction and nearing completion.

Bro. Clayton Keener, Ethiopia mission director, arrived at Mogadiscio, Italian Somaliland, by car on Feb. 5, having had an opportunity to accompany a Bible Society representative on a visit to Ethiopia and Italian Somaliland. Bro. Keener reports roads generally bad and not conducive for extensive travel between the two areas.

Bro. and Sister William Hallman and family left Buenos Aires, Argentina, by air on Feb. 22 for a furlough in the United States. They are stopping in Puerto Rico for a week to ten days to visit Sister Hallman's brother and family, the Lester Hersheys, and the other missionaries there.

The Annual Young People's Retreat of the Argentine Mennonite Church began at the Trenque Lauquen campgrounds on Feb. 12 with Bro. Floyd Sieber as director.

A Family Week program was conducted at the Trenque Lauquen campgrounds. Argentina, Feb. 20-25. Bro. Ernesto Suarez served as director and Bro. Perfecto Abat, Bro. Lawrence Brunk, and Bro. and Sister Amos Swartzentruber were among those serving on the program.

The pastors and workers of the Argentine Mennonite Church at a recent meeting decided to ask Bro. and Sister Frank Byler to take charge of the work at Trenque Lauquen when they return from furlough later this year. Bro. Byler is to specialize in giving lay groups in the main stations special courses in lay activities and personal work.

Sister Helen Witmer, Preston, Ont., former nurse at the Mennonite Hospital, Nazareth, Ethiopia, gave an illustrated talk on Ethiopia to the young people of the Danforth Mennonite Church, Toronto, Ont., on Friday evening, Feb. 20.

Two missionary families from Bihar, India, Bro. and Sister Milton Vogt and Bro. and Sister Allen Shirk, paid a short visit to the British Churches of Christ Mission in near-by Surguja State on Jan. 5 and 6. It is only recently that missionaries have been able to enter that state, which has now become a part of the Madhya Pradesh. Despite strong opposition, the Gospel is being preached and many souls are being saved.

The new baptized believers at Marangloya and Naresgarh, Bihar, India, are experiencing economic hardships. Pray for them that they may remain faithful through this time of difficulty.

The brethren M. C. Vogt and D. M. Lukra, a native evangelist, represented the Bihar, India, Mennonite Mission at the meeting of the Peace Churches in India at Raipur, M.P., on Jan. 30, 31.

Your Treasurer Reports

On March 31 the Mennonite Board of Missions and Charities will close its records for the past fiscal year. At that time many mission accounts will be closed by making transfers from the General Mission Fund. It is through this method that the needy mission areas are supplied with funds. There are many who prefer to send contributions to us to be placed in the General Mission Fund to be used in the areas for which designated contributions are not received. We very much appreciate this type of contribution as it does make possible the continuation of many parts of the mission program which are vital to the total mission effort.

It can be recognized from the above procedure that the General Mission Fund plays a very important part in the functioning of the mission program. If this fund is large enough to take care of all our mission expenditures which have not been met by designated funds, we are then in a good position to begin the activities for next year.

We are hopeful of showing a satisfactory financial position at the end of this year, but this will partly depend upon the amount of General Mission funds received during the next month.

Since it appears that there will be quite a few accounts for which funds will need to be paid by March 31, we would like to take this opportunity to urge both congregations and individuals to consider sending a contribution to us within the next several weeks for this fund. If contributions are forwarded to the District Treasurer in time, they will reach us by March 31. In case you cannot send a contribution through the District Treasurer, I would like to urge that you send it direct to this office.

For those who have funds on hand for mission work which have not yet been designated, I would like to suggest that you consider allocating these contributions for the General Mission Fund and remit them to us before the end of the fiscal year, March 31.

Mennonite Board of Missions and Charities
Elkhart, Indiana.
H. Ernest Bennett, Treasurer

Bro. Ephraim Gigerich, Zurich, Ont., preached at the Mennonite Home Mission, Chicago, Ill., on Sunday morning, Feb. 15.

The Detroit Mennonite Church is planning an MYF Youth Rally on March 15 with Bro. Stanley Shenk, West Liberty, Ohio, as speaker.

Bro. J. J. Hostetler, Peoria, Ill., is preaching a series of sermons to his congregation on "What the Mennonites Believe." It is good for all of us to examine our faith periodically in the light of the Word of God.

(Continued on page 212)



Market scene in Bihar, India

A Year of Orientation in India

By ALLEN AND ELSIE SHIRK

The second year of the new missionary's life calls for rapid maturing and a call to leadership in the responsibilities which are delegated to him. Looking forward to this transition we tried to acquaint ourselves as much as possible with mission work as a whole in India. Most of our time was still spent in language study, although now we began to put it to use and to imbibe more of the factors of orientation.

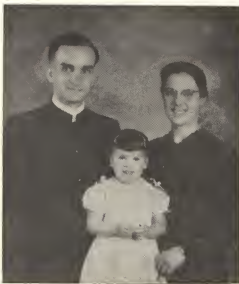
Already in my first year I had been going to weekly bazaars. This was continued until we successfully passed our first year exams in March and April. Again it was time to once more think of going to the hills and a more formal program of language school work.

To enhance our orientation we decided to make the trip by car, visiting notable places along the way and spending our nights with missionaries whose wisdom and experiences did much to set our thinking aright about India and the mission program. Benares, a seat of Hinduism, impressed upon us its paganism, filthiness, and attachment to a past glory which was fast degrading into despair. Allahabad, with its modern seat of learning, gave another contrast—men steeped in materialism and self-aggrandizement. Then there were the rows upon rows of oxcarts, the ever-present cow, the masses of jay-walking people, the filth of the cities contrasted with the grandeur of the Taj Mahal, sickness and disease, small villages dotting the countryside as oases in a desert of paddy fields.

Not only were we challenged with these stark realities of the great need of India, but

we also gained a vision of mission problems: the institution with its growing pains, evangelistic programs bogged down by lukewarm churches, the social program with its opposition, the point four program with India's skepticism of U.S.A., city mission work with problems comparable to any city mission program in America, cottage industries and its hope for the future of India. But there was always present a desperate feeling of need for revival of the Indian Church on the one hand, and the need of indigenization on the other. How, when, and where were the questions ever before us.

During our second year of language school in Landour we attended all of the conferences on missions to get the answers to these problems and hear more discussed. We ap-



Allen, Elsie, and Sylvia Ann Shirk, Bihar, India

preciated most the sincere heartfelt call of some of the older missionaries to a simple more Biblical program of missions. The Bible holds the answer to all these problems.

We decided to get our formal language study behind us and, therefore, took the exams in the hills, both of us passing the orals. I also took the written exams in the hills and was successful. After one and one-half years of concentrated language study we felt the need of a bit of diversion and again started out on a motor trip which took us to Dhamtari and a most pleasant visit with our mission there. Yes, there were treacherous ferry crossings, blowouts and flats, dust until we ate, breathed, and sneezed it. But again the orientation factors were most valuable as we fellowshiped with our Central Province missionaries and reviewed their problems. A slight operation for Elsie kept her in bed a few days.

No sooner had we returned to Latchar, having traveled 4,000 miles, than the responsibility of the station was put into our hands. We rejoiced to see the new church at Naresgarh, built by collections from the Bihar churches, dedicated a few weeks later. Also the desire of still more folks in the area for baptism is a matter for rejoicing. Then came a round of Thanksgiving, Christmas, and New Year activities.

It is by the grace and mercy of God that we take up this responsibility, attempt by His guidance and our stumbling faltering way to bring a preaching ministry to the church, seek to spread the Word through bazaar witnessing and selling literature, and leading the evangelists in an aggressive program of evangelism. Pray for us that the Lord's will may be done. Bihar, India.

I Believe in Missions

Because the greatest mission ever known was performed when God sent His only begotten Son into the world to save it.

Because the world will never be brought to Christ until men bring Christ to the world.

Because Jesus Himself taught us that missions alone can make disciples.

Because I am a disobedient lover of Jesus if I do not obey His command when He says, "Go."

Because, if salvation means everything to me, I cannot be happy unless I share it with others.

Because a Christian who does not believe in missions always gets narrow and loses his world vision.

Because the missionary spirit is the greatest hope of the world in its present crisis.

—Adapted from Charles M. Sheldon.

When the China Inland Mission decided to evacuate its folks from China in December, 1950, there were 601 adults and 281 children of the C.I.M. and associate missions in China. Now there are ten adults and one child there. Eight are held involuntarily and two are detained voluntarily to work there. Four of these eight are full members of the C.I.M. and four of the Liebeneller Mission.—Mary K. Zimmerman mission letter.



Mr. and Mrs. Sato and family of Kushiro. Mr. Sato, the cabinetmaker who made the tables and desks for the Buckwalter house, has expressed his desire to accept Christ.

The Spirit's Call to Kushiro

BY RALPH AND GENEVIEVE BUCKWALTER

The Spirit's call to us at the end of 1952 is first the call to reflection. Our response is a hymn of praise, the echo of the psalmist, "This is the Lord's doing; it is marvellous in our eyes." Every individual who has responded to the invitation of Christ to come and die and live, every person who has turned his face resolutely toward the Light, everyone who has recognized his personal need and has sought Living Water—"This is the Lord's doing and it is marvelous in our eyes." The notes of this hymn are the blessings, the victories, the rebukes, and the burdens which have made up our daily lives throughout the year. The harmony is the song of the angels, "Joy to the world—God with us," for His strength has been made perfect in our utter weakness.

The Call to Reflection

January, 1952—With the thrill of Christmas lingering and expectancy for His guidance in every tomorrow.

February—Real Hokkaido winter . . . 14 below zero and frozen water pipes . . . generous sunshine . . . school children skiing on Tsurugadai hills and skating on Hyotanke pond.

March—Great earthquake on the fourth followed by many smaller tremors during the month . . . "God is our refuge and strength . . . therefore will we not fear though the earth be removed and the mountains be carried into the midst of the sea." . . . Loss of property and life small in proportion to the violence of the quake. . . . Some available relief materials and funds used for Kiritappu homeless where tidal wave destruction was most severe. . . . Genevieve begins monthly women's meetings for the women of the community.

April—Trips to Nakasetsuri discontinued because of earthquake damage to the roads through the swamp and the spring thaw.

May 11—Baptism service Sunday morning with first communion service in the afternoon. Okamura, Kuwajima, Shirasaki, Taguchi, and Tanase are our new Christian brothers. Carl Beck worshiped with us.

May 17—Farewell service for Araya san who is returning to his home in Tokyo after helping us nearly one year. Tanase san will take his place. (Araya san is now engaged in tutoring Mrs. Don Reber in language study.)

June—Ralph traveled to Osaka to attend a meeting of the Japan Mennonite Relief Committee with representatives from MCC, Mennonite Brethren Mission, and General Conference Mennonite Mission. J. N. Byler made flying trip to Hokkaido for a visit to our mission area.

July 6—Daniel Stoltzfus, relief worker from Hong Kong en route home, dropped in for a visit.

July 12—First street meeting in downtown Kushiro (during July and August weekly Saturday night meetings in co-operation with the Christians of the Kushiro Kyodan Church).

July 21—Sendai Christian College men's chorus gave a public program of sacred music at the city hall . . . splendid harmony and heart-warming spirit.

July 27—Tanase san spoke in morning worship service while Ralph was at Obihiro assisting Carl with baptism service.

July 29—Dawn Alice hurried into the B-hive prematurely but with a will to live and a wonderful capacity for growth. How good God is!

August 1, 2—Eastern Hokkaido Sunday School Conference meeting at Kushiro Kyodan Church with delegates from Nemuro and Obihiro. Nine workers from the Obihiro and Kushiro Mennonite churches participated in the conference.

August 4—Lee Kanagys arrived by boat

from Tokyo to spend the month in Hokkaido helping with evangelistic and survey work.

Summer Bible school for two weeks . . . two classes—upper primary and middle school pupils. Tanase san translated and adapted the Herald Series of Old Testament studies for the middle school group.

August 21—Kagawa evangelistic meeting in Nishin Primary School auditorium. . . . Responsibility for follow-up work with the 150 who signed decision cards divided among the three Christian groups in Kushiro who sponsored the campaign.

August 26-28—Lee, Tanase, Okamura, and Ralph make evangelistic trip to Nemuro, Nakashibetsu, and Shibeche . . . encouraging response . . . decision made to begin out-post work at Nakashibetsu.

September 1, 2—Survey trip with Lees and Carls to Kitami and Abashiri area on the north coast.

September 16, 17—Breadth evangelism effort showing film "God of Creation" to two large audiences at the city hall and Tottori paper mill village.

September 22, 23—Long trek back to the Hasegawa homestead in the Akan foothills. . . . Keiko san, the second daughter, will come to help us beginning in November with plans for attending night classes in Kushiro high school.

October—First trip with Dawn Alice to Obihiro for a day of fellowship with Becks.

November—Sunday-school teachers enthusiastically begin preparation for Christmas program. The house is in for a thorough beating as almost daily practices get under way.

December—Early blizzard and sub-zero weather predicting a hard winter.

December 23—Morning worship service . . . baptism . . . Sasaki, Sakaki, Taki, Tanaka, and Yamaya san our new brothers in Christ, and Hirose san the first girl to become a member of the church.

December 23—Afternoon Christmas program in good Japanese style consuming over three hours. Well done from the original drama and kami shibai stories to the three-part singing and the fine spirit in which the work was accomplished . . . Christmas festivities climaxed by members' meeting on Christmas evening to share in communion and footwashing service.

The Spirit's call to reflection also introduces His call to renewed commitment. The necessity of continuing adjustment to a different and unique culture, the constant need of discipline in language study, the care of the church—entering into the problems, defeats, and doubts of the younger Christians, the heavy pressure of indifference and unbelief, the personal temptations to spiritual neglect and discouragement—these urge us to rededication and the crucifixion of the Calvary road.

The Call to Advance

The Spirit's call to us is also the call to advance, for "where there is no vision, the

The 39th Annual Meeting of the
Eastern Mennonite Board of Missions and Charities
to be held D.V. at the
Ephrata, Pa., Mennonite Meeting House
March 11, 12, 1953

Wednesday

9:30 a.m.
Devotional Period: The Gospel of Grace—Acts 20:24 Noah Hege
Missionary Sermon Amos Host
The Abundance of Grace in Jewish Evangelism Isaac Boer
The Grace of God in Luxembourg and Italian Somaliland Orle O. Miller

1:00 p.m.
Devotional Period: The Gifts of Grace—Romans 12:6 Lloy Kniss
Annual Reports
The Grace of God in Tanganyika Clyde Shenk
Relief Needs in the World Today Orle O. Miller
Developing Systematic Financial Support Ira J. Buckwalter

7:00 p.m.
Devotional Period: The Riches of Grace—Eph. 1:7 Luke Stoltius
Youth in Christian Service H. Raymond Charles

Migrants and Evangelism Addona Nissley
The Grace of God in Ethiopia Daniel Sensenig

Thursday

9:00 a.m.
Devotional Period: The Abuse of Grace—John 4 Eli Swartzentruber
The Grace of God in Honduras Henry F. Garber
Promoting Missions in the Home Congregation David N. Thomas
Institutionalism and Missions Elam Stauffer
The Indigenous Church in India Edwin Weaver

1:00 p.m.
Devotional Period: The Sufficiency of Grace—1 Cor. 12:9
Tension Mission Annual Report Amos Host
Testimonies—Furloughed and Appointed Workers
"As Good Stewards of the Manifold Grace of God"—1 Peter 4:10 J. D. Graber

7:00 p.m.
Devotional Period: The Purpose of Grace—1 Cor. 15:10
The Grace of God in Home Missions (Amos Host's Hour)
"And Great Grace Was Upon Them All"—Acts 4:33 J. D. Graber

During the meeting there will be an interesting display of pictures, maps, and literature describing the work of this Board. Also included will be a number of trophies from the various foreign fields. A visit to this display will give you an interesting picture of our mission fields.

people perish." First to build a strong church center—a redeemed fellowship of twice-born, growing, working disciples. And while concentrating our energy here, work together with the aim of home evangelism beginning in our own Tsurugadai area. Exploiting the contacts made through the monthly women's meeting will help to realize this goal.

We feel it is imperative to do much more distribution of Bibles and other Christian literature. We expect to carry on intensive work in the summer by street meetings and house to house contacts. We hope it will be possible to begin colportage work in order to reach the most remote farm homes and fishing villages in Kushiro and surrounding areas.

In Tottori our Friday night Bible class now meets in the home of Sakaki san who was baptized at Christmas time. His wife is now able to join our study and no one minds the chatter of their two children.

Of the three villages where we have had evangelistic meetings, Nakashibetsu, a dairy farming center, is the most promising. A fine group of earnest seekers have been gathering regularly. These we must lead into a rich experience in Christ. Meetings once a month are too infrequent but it is the best we can do now. In the spring and summer we hope to spend more time there in community visitation.

The response in Nakasetsuri, a small farming village, and Kiritappu, a fishing village, has not been as good. We have not been able to have regular monthly meetings but as time permits and the Spirit directs we want to proclaim the Gospel more effectively in these isolated communities too.

The sustained prayer of our hearts is that the Lord will raise up national workers for the harvest. We know the Spirit is calling some of our young men in Obihiro and Kushiro to the ministry of the Word. Pray with us that they will answer the call and that many more will see the vision and respond in complete consecration.

"Faith, mighty faith, the promise seeds and looks to God alone, laughs at impossibilities and cries, 'It shall be done.'"

Kushiro, Japan.

Foreign Missionary Addresses

AFRICA

Ehleman, J. Lester and Lois, Tarime, Tanganyika, East Africa
Charlotte Fay Ehleman
Ehleman, Merle W. and Sara, Tarime, Tanganyika, East Africa
Miriam L. and David M. Ehleman
Hornish, Mary W., Tarime, Tanganyika, East Africa
Hess, Mahlon M. and Mabel E., Musoma, Tanganyika, East Africa
Alice Elaine, Henry Martin, and Carl Avery Hess
Hurst, Levi M. and Mary, Tarime, Tanganyika, East Africa
Jewel Elaine Hurst
Hurst, Simeon and Edna, Tarime, Tanganyika, East Africa
Landis, Elva, Tarime, Tanganyika, East Africa
Leatherman, John and Catherine G., Musoma, Tanganyika, East Africa
Lois G., William C., Andrew H., and Stephen Miller, Ruth K., Tarime, Tanganyika, East Africa
Nacht, Hedwig, Tarime, Tanganyika, East Africa
Smoker, George R. and Dorothy, Musoma, Tanganyika, East Africa
Wenger, Miriam, Musoma, Tanganyika, East Africa
Daniel, Annetta A., and Wilmer Ray Wenger
Wenger, Rhoda E., Musoma, Tanganyika, East Africa

Special Workers

Baumann, Ruth, Tarime, Tanganyika, East Africa
Smoker, Naomi, Musoma, Tanganyika, East Africa
Traver, Samuel J. and Esther, Musoma, Tanganyika, East Africa

On Furlough

Eby, Vivian, Mt. Joy, Pennsylvania
Hersheberger, Elma, c/o M. E. Lapp, R. 1, Christiansburg, Pennsylvania
Mack, Noah K. and Muriel, Morgantown, Pennsylvania
Mary Lois, Lucille M., and Elsie Mae Mack
Shenk, J. Clyde and Alta, 76 Greenfield Road, Lancaster, Pennsylvania
David W., Joseph C., Anna Kathryn, John, and Daniel Edward Shenk
Showalter, Edith, c/o Mrs. Lizzie O. Showalter, R. 2, Harrisonburg, Virginia
Stauffer, Elam and Grace, R. 2, Manheim, Pennsylvania
Philip and Kenneth Stauffer
Yoder, Phoebe, Windom, Kansas

In School

Shank, James and Ruth, 151 Highway New Park, N. S., London, England
Lois Ellen, James Martin, and David Lee Shank

ALASKA

Stoltius, Mahlon and Hilda, Fortuna Lodge, Alaska
Guenn, Ruby, and Gareth Stoltius

ARGENTINA

In Central Province
Brunk, Lawrence and Dorothy, Rivarola 280, Pehuajó, FCNDFS, Argentina
Garry Lee and Louisa Ann Brunk
Eby, Gilbert and Ruth, Mercedes 149, Buenos Aires, Argentina
Good, Edna, Damasco Romero, Carmen de Alejo, FCNDF, Argentina
Miller, Daniel and Eunice, Sarmiento Esq. Olm, America, FCNDFS, Argentina
John Gregory Miller
Rutt, J. L. and Mary, Casilla 20, Coquín, FCNFA, Argentina

Siebert, Floyd and Alyce, Remedios Escalada 1195, Bragado, FCNDFS, Argentina
Wanda Grace and James Boyd Siebert
Swartzentruber, Amos and Edna, Mercedes 149, Buenos Aires, Argentina

On Furlough from Central Province

Hallman, William and Beatrice, c/o T. K. Hershey, Elversen, Pennsylvania
Elmer, Elizabeth and Richard William Hallman
Koppenhafer, John H. and Ruth, c/o N. M. Meyer, Blooming Glen, Pennsylvania
John Holly, Deaton Lee, Ronald Glenn, and Terry Lowell Koppenhafer
Byler, Frank and Anna, West Liberty, Ohio (Returning to the field in April)
Stanley Hallman, Marjory Melinda, Dennis Frank, and Carol Martha Byler
Litwiler, Nelson and Ad, 1109 South Main Street, Goshen, Indiana

On Retirement from Central Province

Hershey, T. K. and Mae, Elversen, Pennsylvania
Lantz, D. Parke and Lillie, 2201 W. Bijou St., Colorado Springs, Colorado

In the Chaco

Buckwalter, Albert and Lois, Casilla 53, Pcia. R. Saenz Peña, Pie. Peron, Argentina
Rachel Lois and Naomi Rose Buckwalter
Cressman, Mabel, Casilla 53, Pcia. R. Saenz Peña, Pie. Peron, Argentina

On Furlough from the Chaco

Cressman, Una, R. 3, Kitchener, Ontario
Miller, Samuel E. and Ella May, c/o D. L. Ehret, R. 3, Goshen, Indiana
Samuel Ernest, John David, Martin Robert, and Jeanne Susan Miller

On Retirement from the Chaco

Shank, J. W. and Selena, Eastern Mennonite College, Harrisonburg, Virginia

BELGIUM

Shank, David and Wilma, 1 Place Communale, Obourg, Belgium
Michael H. and Stephen David Shank

COSTA RICA (Language School)

Martin, H. James and Anna, Apartado 2240, San José, Costa Rica
Judith Ann, Janet Arlene, and Barbara Elaine Martin
Mosemann, Clyde and Anna, Apartado 2240, San José, Costa Rica
Clyde Richard, Jr., and Barry Philip Mosemann

ENGLAND

Leatherman, Quintus and Miriam, 97 Muswell Hill Road, Muswell Hill N. 10, London, England
Lois Ann, Rachel May, and Philip Karl Leatherman

ETHIOPIA

Ehleman, D. Rohrer and Elmer, Nazareth Hospital (Hadama), via Addis Ababa, Ethiopia
Garber, Robert and Alta, P.O. Box 102, Dire Dawa, Ethiopia
Graybill, Anna Mae, Nazareth Hospital (Hadama), via Addis Ababa, Ethiopia
Hege, Nathan B. and Arlene, Box 102, Dire Dawa, Ethiopia
John Allen Hege
Keener, Clayton L. and Martha G., Box 794, Addis Ababa, Ethiopia
Lantz, Lois M., Box 102, Dire Dawa, Ethiopia
Marks, Lois, Nazareth Hospital (Hadama), via Addis Ababa, Ethiopia
Miller, Anna, Nazareth Hospital (Hadama), via Addis Ababa, Ethiopia

Slagbach, Walter E. and Mae, Box 102, Dire Dawa, Ethiopia
 Walter E. Jr., Caroline Elizabeth, and Rachel Ellen Slagbach
 Wenger, Walter L. and Sara Jane, Nazareth Hospital (Hadama), via Addis Ababa, Ethiopia
 Betty Loy, Margaret Ann, Jewel Louise, and Chester Lloyd Wenger

Special Workers

Bomberger, Elton, Nazareth Hospital (Hadama), via Addis Ababa, Ethiopia
 Ayler, Allen J. and Eunice, Box 102, Dire Dawa, Ethiopia
 Garber, Lois N., Box 794, Addis Ababa, Ethiopia
 Hasted, Mildred, Box 102, Dire Dawa, Ethiopia
 Payne, James, Nazareth Hospital (Hadama), via Addis Ababa, Ethiopia
 Wilkard, Martha, Box 102, Dire Dawa, Ethiopia

On Furlough

Byer, Mary, 215 S. Locust Street, Little, Pennsylvania
 Seitzman, John L. and Blanche, 362 West Main St., New Holland, Pennsylvania
 Janice and Daniel, Jr., Senesque

FRANCE

Swartsnuber, A. Orley and Jane, 79 Ave. Raymond-Poincaré, Paris 16e, France

HONDURAS, CENTRAL AMERICA

Hamilton, Eldon and Jessie, Tocoa, Honduras, Central America
 Diaz Caro, James Eldon, and Alice Mae Hamilton Hess, James R. and Beatrice, Trujillo, Honduras, Central America
 Daniel Eugene Hess
 Mauer, George T. and Grace, Trujillo, Honduras, Central America
 John Mark, Ruth Elizabeth, and Miriam Joyce Miller

On Furlough

Taylor, Doris, R. 2, Elverson, Pennsylvania

INDIA

In Madhya Pradesh
 Conrad, Paul L. and Nancy, Christian Hospital, Dhamtari, M.P., India
 John Lester and Jean Carl Conrad
 Friesen, Joan A. and Genevieve, Londi, via Rajnandgaon, M.P., India
 J. Stanley, C. Widen, C. Richard, Glen Delbert, and Dwight William Friesen
 Grazer, Lena, Christian Hospital, Dhamtari, M.P., India
 Hostler, Wilbur and Velma, Dhamtari, M.P., India
 Verda John and Susan Melissa Hostler
 Hummer, Goldie, Jamnaga, via Drug, M.P., India
 King, S. M. and Nellie, Dhamtari, M.P., India
 John David and Stanley Bernard King
 Miller, S. Paul and Veda, Shankpur, via Dhamtari, M.P., India
 Elaine Ann, James Allen, and Eleanor Lois Miller
 Moore, James, Balodghana, via Dhamtari, M.P., India
 Penner, Elizabeth, Jamnaga, via Drug, M.P., India
 Rohrer, Anna Lois, Balodghana, via Dhamtari, M.P., India
 Sell, Blanche, Christian Hospital, Dhamtari, M.P., India
 Yoder, C. and Fyrme, Christian Hospital, Dhamtari, M.P., India
 Joanne Yvonne, Mary Jean, and Ruth Elaine Yoder

Under Appointment to Madhya Pradesh

Flisher, Jacob H. and Arvilla, 523-17th Avenue North, Nampa, Idaho
 (Sailing for India about March 12)

On Furlough from Madhya Pradesh

Bauer, Royal and Evelyn, R. 2, Holloppie, Pennsylvania
 Stephen Allen Bauer
 Beers, George and Ida, 335 North First Avenue, Upland, California
 Dietzel, Arnold and Wilmetta, c/o H. L. Weaver, Mountaineer, Kansas
 Ronald Loren, Margaret Elma, and Carol Joy Dietzel
 Erb, Elizabeth, 235 East 49th Street, New York, New York
 Good, Mary M., Peabody College, Nashville, Tennessee
 Graft, Wayneburn and Thelma, 200 St. Ann's Street, Bronx 54, New York
 Rachel Yvonne and Margaret Ellen Graft
 Natziger, Florence, Mennonite Hospital and Sanitarium, La Junta, Colorado
 Weaver, Edwin L. and Irene, 44 Alexander Street, C-3, Princeton, New Jersey
 Carolyn Grace, Elizabeth Marie, and Jerold Lehman Weaver

On Retirement from Madhya Pradesh

Brunk, A. C., 1223 N. Weber St., Colorado Springs, Colorado
 Esch, Mina B., Mennonite Hospital, La Junta, Colorado
 Friesen, P. A. and Florence, Greensburg, Kansas
 Kaufman, J. N., 110 Florence Avenue, East Peoria 8, Illinois
 Lapp, Mrs. Fannie, 14 Market Square, Mannheim, Pennsylvania

In Bihar

Kniss, Paul and Esther, Latehar, E.I. Ry., Palamau District, Bihar, India
 Shirk, S. Allen and Elsie, Tori, E.I. Ry., Chandwa P.O., Bihar, India
 Sylvia Ann Shirk
 Vogt, Milton C., and Esther, Tori, E.I. Ry., Chandwa P.O., Bihar, India
 Elva Mae and Myra Joan Vogt

Under Appointment to Bihar

Blosser, Eugene and Louella, R. 2, Wellman, Iowa
 Philip Eugene Blosser

On Furlough from Bihar

Beachy, John and Miriam, 801 College Avenue, Gothenburg, Indiana
 John Allen and Cheryl Jo Beachy
 Becker, Henry D. and Gladys, 1711 Prairie St., Elkhart, Indiana
 Elaine Mae, Paul Arthur, Ruth Irene, and James Donald Becker

On Furlough from London

Yoder, Robert, 915 Wilson Ave., Goshen, Indiana

Special MRC Workers in India

Hosteller, Alvin and Helen, Dhamtari, M.P., India
 Gloria Joyce and Carol Jewell Hosteller
 Hosteller, Ruby, Kodaikanal School, Kodaikanal, South India

ITALIAN SOMALILAND

Lind, Wilbert and Rhoda, Croce Del Sud Hotel, Mogadiscio, Italian Somaliland
 Daniel Dean Lind
 Miller, Fannie, Croce Del Sud Hotel, Mogadiscio, Italian Somaliland
 Platt, Robert, Croce Del Sud Hotel, Mogadiscio, Italian Somaliland

JAPAN

Beck, Carl and Esther, No. 1 Minami, 17-chome, Hikeguchi 7 Jo, Obhiro, Japan
 Carol Carl Beck
 Buckwalter, Ralph and Genevieve, No. 13 Teurugodai, Kushiro, Japan
 Dawn Alice Buckwalter
 Hosteller, Mary Ann, No. 1612, 2-chome, Nogatacho, Nakano-ku, Tokyo, Japan
 Kanogy, Lee and Adella, No. 539, 4-chome, Koenji, Suginami-ku, Tokyo, Japan
 Daniel Lee and Ruth Adella Kanogy
 McCann, Don and Dorothy, 2 Nichome, Shimamachi, Setagaya-ku, Tokyo, Japan
 Julia E. McCann
 Retel, Ron and Barbara, No. 1612, 2-chome, Nogatacho, Nakano-ku, Tokyo, Japan
 Karen Sue, Elizabeth Ann, and Mary Kay Reber

LUXEMBOURG

Freitz, Clarence Y. and Leila, Rue Emile Mayrisch, 72, Luxembourg
 Lois Marie, Rachel Irene, Paul Clair, and Esther Louise Freitz
 Miller, Harvey and Mildred, Monopol, Dudelange, Luxembourg

PUERTO RICO

Driver, John and Bonita, La Plata, Puerto Rico
 Cynthia Ruth Driver
 Gluck, Carol, Box 1018, Albionito, Puerto Rico
 Hershey, Lester T. and Alta, Box 1018, Albionito, Puerto Rico
 Janice Jo, Sherylina Mae, and Lester Eugene Hershey
 Laver, Paul and Lois, Box 1018, Albionito, Puerto Rico
 Paul Richard and John William Laver
 Massaro, Anna Kay, Box 1018, Albionito, Puerto Rico
 Snyder, Mrs. Doris, Box 1018, Albionito, Puerto Rico
 Margaret Ann and Clifford Snyder
 Snyder, Elmer and Clara, Box 1018, Albionito, Puerto Rico
 Theodore William Springer
 Troyer, G. D. and Kathryn, Box 1018, Albionito, Puerto Rico
 Widmer, Gladys, Box 1018, Albionito, Puerto Rico

On Furlough

Nachtigall, Wilbur and Grace, R. 5, Goshen, Indiana
 Juan Manuel, Ramon, Rosa Marie, and Barbara Helen Nachtigall
 Shantz, Marjorie L., 1, Preston, Ontario
 Confusing MRC Service Workers
 Bay, Leta A. and Verna, La Plata, Puerto Rico
 Karl R. Anne Lavern, and Kathryn Ruth Birkey Lehman, John E. and Margaret, La Plata, Puerto Rico
 Albert and Rebecca Lehman
 Snyder, Robert and Ophelia, La Plata, Puerto Rico
 Victor Abram and Royal Daniel Snyder

LETTER RATES

Belgium, England and Luxembourg: Regular mail, 3c each oz.; air mail, 15c each 1/2 oz.; air form letter, 10c.
 Ethiopia and Tanganyika: Regular mail, 5c each oz., 3c each additional oz.; air mail, 25c 1/2 oz.; air letter (obtainable at post office), 10c.
 Honduras and Costa Rica: Regular mail, 3c each oz.; air mail, 10c 1/2 oz.
 India and Japan: Regular mail, 5c each oz.; air mail, 25c each 1/2 oz.; air form letter (obtainable at post office), 10c.
 Puerto Rico and Alaska: Regular mail, 3c each oz.; air mail, 6c each oz.
 South America: Regular mail, 3c each oz.; air mail, 10c each 1/2 oz.

Missions Editorial

Praying for Our Missionaries

This issue of the GOSPEL HERALD carries a list of our foreign missionaries, their addresses, and their children under 18 years of age. An up-to-date list of the missionaries with their addresses will appear three times during the year: March, July, and November. Address corrections can be secured during the intervening months by watching the "Mission News" columns.

A good exercise for Spring Missionary Day, March 15, would be to memorize all our mission fields and the missionaries serving there. This will make our prayers more personal and effective.

Too often we pray, "Dear Lord, bless all our missionaries around the world," and let it go at that. We limit God by such general praying. We should be so well acquainted with each of our mission fields and our missionaries that we can pray for their individual problems.

"But how can I know what those problems are?" you ask. Begin by reading the mission news and messages from our missionaries in the GOSPEL HERALD each week. Read the missionary articles and stories published in our other church papers: Christian Monitor, Youth's Christian Companion, Words of Cheer, Beams of Light, and Mennonite Community.

Promote mission study classes in your home community. Mission study kits are available from the Mennonite Publishing House, Scottdale, Pa., for India, Japan, Argentina, Puerto Rico, and China. Colored slide sets of these mission fields are available from the Mission Board headquarters at Elkhart, Ind.

You can also write to missionaries on the field encouraging them in their work. Don't be surprised if your reply is a mimeographed letter sent to a large number of friends. Missionaries have more time to do the Lord's work if they can send one letter to all of their friends instead of writing a different one to each.

And some of you will want to find out about mission problems by a visit to the fields, particularly those nearer home. Be sure you tell the missionaries you are coming, even if it is only for a few days, so that they can arrange their work accordingly and really have time to help you understand their problems.

Let us resolve to take a greater interest in and to pray more effectively for those who are in the front line of foreign mission endeavor.—L. C. Hartzler.

Relief and Service News

MRC Weekly Notes

Voluntary Service

Bro. Roman Stutzman, Elkhart, Ind., leader of the Mennonite Service Unit in Kansas City, Mo., recently became ill with the flu. He has taken an indefinite leave of absence from his duties at the Kansas City General Hospital and will confine his work to the leadership of the unit and related duties. The Kansas City Unit reports that they continue to receive rich blessings in both their work at the hospital and their unit life. They assist in the program of the Mennonite Gospel Center under the direction of Bro. Frank Raber. Miss Florence Clarke, Director of Nursing Service and the Nursing School, is highly complimentary of their work. As I-W men from Missouri are assigned to work in the other departments of the Kansas City Hospital, our unit home becomes more and more a center for these folks, most of whom are Mennonites. The total VS and I-W group recently participated in a week-end peace conference sponsored by the local Friends meeting.

Bro. and Sister Maynard Borntrager, Goshen, Ind., began their voluntary service for his I-W credit at the Froh Brothers Homestead, Sturgis, Mich., on Feb. 23, 1953.

Bro. Robert Kauffman, Hesston, Kans., began his I-W credit and voluntary service period on Feb. 19 at the Mennonite Board of Missions and Charities headquarters while waiting for his visa for India to arrive. Bro. Kauffman, who has his Master of Music degree from the University of Indiana, will be loaned to the Woodstock School in India, which educates many of our Mennonite missionary children.

Tentative plans are being made for a voluntary service unit at the University Hospitals, Iowa City, Iowa. The hospitals' nursing service departments indicated general agreement to the procedures and plans. If present plans carry, unit members will work in the nursing service as nurse aides and orderlies in all three of the hospitals. This would mean that MRC voluntary service workers will be able to work with mentally ill and children for the first time since two sections of the hospital are the Children's Hospital and the Psychopathic Hospital. The University Hospitals are part of the University of Iowa's Medical College training program and serve welfare patients from the entire state as well as private patients referred by their doctors for special treatment. Part of the program of the unit will be related to the Mennonite Mission Church, of which Bro. Virgil Breneman is pastor. The hospitals are willing to accept a voluntary service unit primarily because of their experience with the Mennonite workers from the near-by

churches: Iowa City, Wellman, Kalona, and Wayland.

The MYF Council is planning for a Youth Gospel Team this summer in one of our midwestern conferences at the request of the state MYF executive committee and in cooperation with the MRC summer service program. Qualified young men and women are needed to carry on an effective program on the local community level. Consecrated volunteers are needed immediately to plan for this work.

Voluntary service applications are still urgently needed for:

Braeside Home (for the Aged), Preston,

Ont.: men and women workers for

March;

Mennonite Hospital and Sanitarium, La Junta, Colo.: women for nurse aide class in June;

La Plata Mennonite Project, Inc., La Plata, P. R.: two men to apply for mechanic and maintenance work immediately.

I-W Services

Three couples and four single men of the Indianapolis, Ind., I-W group have leased a large house for two years.

Bro. E. C. Bender, Martinsburg, Pa., Area Administrator for I-W Services, reports that draft pressure is becoming more intense for our Pennsylvania I-O brethren. Bro. Bender has submitted his resignation as Area Administrator since he has taken the responsibilities of Acting Treasurer for the Mennonite Publishing House. His successor as Area Administrator has not yet been appointed.

* * *

Bro. Harry Y. Shetler, Davidsville, Pa., has been appointed to succeed Bro. E. C. Bender as MRC Area Administrator for I-W services.

MRC Meeting

The Mennonite Relief Committee will meet at the Elkhart headquarters at 10:00 a.m. Wednesday, March 18.

MCC Weekly Notes

To Visit Ohio Churches in the Interests of Relief

As part of the year's deputation program Arlene Sittler, director of women's and children's activities in the MCC relief section, will visit women's organizations of Ohio Mennonite and Brethren in Christ churches during March.

Purpose of these visits will be to present an up-to-date picture of the present relief program, existing needs, and ways in which women may be of assistance in supplying clothing for relief.

In addition to meeting with women's organizations, Arlene will also talk to children's groups and Sunday evening congregational gatherings in the interests of the relief program.

Gronau Refugees Give Money to Aid Paraguyan Mennonites

A contribution of about \$75 from members of the Gronau, Germany, refugee congrega-

tion to aid their brethren in Paraguay well illustrates the Biblical example of those whose "deep poverty abounded unto the riches of their liberality."

These refugees, who numbered about 75 persons, had a mission sale of their handiwork among themselves and contributed the money toward paying for the transportation of hospital equipment going to Paraguay. Income from the sale was 322.25 DM which is approximately \$75.

This medical equipment including an X-ray machine will be sent to Paraguay as soon as the necessary import permit can be obtained. The equipment was used in the Gronau refugee processing center and was purchased by MCC and Dutch Mennonites.

More News on Netherland Flood Needs

Reports from workers in the Netherlands indicate that the emergency rescue work has been adequately taken care of by the Dutch people and that agencies such as the Mennonite Central Committee will be able to make their greatest contribution in reconstruction of land and buildings after water has been drained from the land.

At the present time 45 persons are being cared for at the MCC's international conference center at Heerewegen. It is likely that these refugees will be cared for until at least the first part of April.

The majority of these refugees are women and older men and include a sprinkling of children, according to a Feb. 14 report by Irvin Horst, director of MCC work in the Netherlands. All of them with the exception of one family come from the island of Goree-Overflakke—one of the worst hit areas.

They are on the whole Christian believers, coming from one of the conservative branches of the Reformed church. A fine spirit of co-operation and mutual assistance prevails among them, Bro. Horst said.

He reported that one wife and mother had seen her husband disappear in a large wave that engulfed him after he had driven his tractor to a high dike in order to save the machinery from inundation. Another mother with four children had to face the coming of the flood while the father was away in the northern part of Holland. After managing to climb out of the attic onto a hastily constructed raft, they were finally sighted and picked up by a helicopter.

Commenting on what MCC can further do to alleviate the suffering in the Netherlands, H. A. Fast, European director, indicated that the greatest need to help Holland will come after the dikes have been repaired, the water pumped out, and the emergency squads gone.

"Then will come the hard work of cleaning up debris and rehabilitating the damaged countryside and repairing the damaged buildings. We ought to be prepared when that time comes in perhaps three to six months or even later to send in reconstruction units," he said.

Some clean-up work is already being done by a group of Mennonite workers. Directing this work is Jan de Vries, leader of European Mennonite Voluntary Service. An advisory

council is being planned to integrate the interests of the various Mennonite groups in reconstruction work. Dutch Mennonites as well as brethren in France and Luxembourg have indicated an interest in reconstruction work.

Further plans concerning MCC relief and rehabilitation activity will be passed on to the constituency as soon as they are determined.

Bro. Horst said the personal opinion of staff personnel that more than enough clothing had been contributed by local sources has been confirmed.

"The Netherlands Red Cross has pleaded with us not to send any clothing or bedding, for their warehouses are already jammed. Local clothing contributions alone were able to clothe half of the entire Dutch population when only one-sixth was affected. Foods and medicines are also adequate."

Dutch Mennonite communities as a whole suffered only slightly from the flood. In Dordrecht the water reached a height of four feet in the church building. The furniture, heating system, and archives were damaged.

Church buildings in Middelburg and Vlissingen escaped damage although in Middelburg the homes of several members were flooded. At Texel Mennonites suffered property damage and one member of the church lost his life—the only Mennonite casualty known to date.

Bro. Horst also reported on the extent of damage and losses as gathered from the best press announcements. A total of 1,364 persons are reported to have drowned with a possible 150 not yet reported. Evacuees total 65,796 persons of which the large majority are women and children.

It is estimated that 5.7 per cent of the total farm land of Holland has been flooded with salt water. This is much greater in extent than during the war when the Germans and Allies blasted the dikes.

The number of dwelling houses affected by inundation is a likely 143,500 of which 5,000 have either been completely destroyed or heavily damaged. It is estimated that 40,000 head of cattle have perished. Total damage of the flood has been estimated to be approximately \$200,000,000.

Released February 20, 1953

MCC News Service
Akron, Pennsylvania

Women's Activities

In order to get really acquainted with each local officer, the executive committee of the associated sewing circles of Illinois decided at a recent meeting to have a special meeting for all officers at the Eureka Home for the Aged on March 25. Mrs. Fern Massanari, state secretary, says in the February Missionary Guide, "We want to know your problems, your successes; we want you to help us and we want to help you in any way we can."

Our Illinois sisters are planning to meet for their annual state meeting on May 2,

with the theme, "I will not give to the Lord that which costs me nothing."

• • •

Mrs. Eli Roeschley gives a fine report for the Waldo circle, Flanagan, Ill., in the February Missionary Guide. One point of special interest is that of the work done by those who cannot attend the sewings: some sew a large number of garments at home; one sister specializes in making button holes with her sewing machine attachment. Occasionally one of the ladies opens her home to a group of women at which time they cut and sew quilt and comforter tops. The president provides plenty of cut garments either from the cutting center or from one of the Sunday-school classes so that there is always plenty of work for those at home as well as for those who attend the sewings.

Our Flanagan sisters have been thoughtful in remembering their shut-ins with flowers. They contributed 23 dress lengths in December as their special project and in January they rolled 98 bandages; they helped with the Christmas project in Peoria, and sent provisions to the three missions in Chicago.

• • •

In the January-February Southwestern Pennsylvania Conference News, Mrs. Marnetta Yake Brillhart gives a report of the response she received in answer to the questions she sent to a number of junior and adult circles. The report gives evidence that the sisters who attend or help in the circle work are happy that they can serve in our missions and relief programs in this way. They appreciate the Christian fellowship of other sisters; the younger members are glad for this opportunity to learn to know each other and for the experiences they receive in the work.

One sister says, "... As I am a young homemaker on a farm, it gives me an opportunity to visit with other sisters that I do not get in any other way. Our minds are always drawn to the Lord in our devotional periods. We are made conscious again of our dependence on Him and our desire to serve Him is strengthened."

• • •

Offerings are being lifted for the emergency relief needs in England and Europe due to the severe floods and hurricane early this month.

• • •

Calls for nurses and doctors continue to come to our various headquarters. Is your circle helping to prepare nurses to give Christian service to the many who are suffering innocently in the world? We have six more weeks to reach our quota of \$3,600 which we have pledged to Nursing Education. Your gifts for this cause will be very much appreciated.—Mrs. C. L. Shank.

Some churches, putting into effect at some distance the slogan, "A mission post for every congregation," overlook the evangelization of the immediate community.—J. H. Mosemann.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Teaching Primary Children, by Florence B. Lee; Judson; 1951; 92 pp.; 75¢.

This little volume is an excellent first book for primary teachers. But it is not elementary in content. The 92 pages are full of helpful suggestions. Scarcely one paragraph is trite.

The author's understanding of the many primary teacher's problems comes from the fact that she knows what real teaching is. She can name definite objectives for this specific age—the primary age. These aims have been clear to her because she knows the primary child with his spiritual needs as distinct from the preschool child.

The whole field of teaching is covered as the six chapter headings show; namely, (1) understanding primary children (Judy, Kenneth, etc.), (2) meeting the six needs of primary children, (3) a place to meet, (4) using lesson materials, (5 and 6) ways of teaching. The Foreword of the author concerns objectives.

After this book has served you as a teacher you will want to read others listed at the end of the little volume. Says Mrs. Lee, the author, "It is important for every teacher to have a definite plan for a program of growth, not attempting too many things at one time, but choosing one or two goals which she can reach this year. Next year she can set higher goals and consistently move onward and upward."—Alta Mae Erb.

Practical Christian Living: An Introduction to Christian Ethics, by J. Arthur Springer; Moody Press; 1951; 256 pp.; \$3.00.

Were one to ask representative Christians of different ages and different countries the question, "What is Christian living?" he would receive answers that would vary all the way from a denial of the obligation of a Christian to live a life different from that of an unbeliever to an assertion that one should withdraw himself from society to a life of self-denial, meditation, and prayer. In America today Protestant and Catholic Christians alike are developing an increasing awareness that Christianity enters into every area of living—that the Christian experience must have meaning in daily living.

There is a branch of philosophy, called ethics, which treats of standards of conduct. The Christian focuses his attention upon Christian ethics. Naturally, the system of Christian ethics which he will formulate will be based upon the Bible, and, further, it will depend upon his interpretations of the Bible.

J. Arthur Springer's book, *Practical Christian Living*, arises out of his experience as a teacher of Christian ethics at Moody Bible Institute since 1945 (four classes a year). After defining his subject and stating his basic philosophy, he formulates some general principles for testing Christian conduct and then makes some practical applications to specific

questions. In regard to these specific questions we note that he does not commit himself on certain questions, for instance, divorce and participation in war, but states the various interpretations which various groups place upon the teachings of the New Testament. In regard to war, unlike many of his associates at Moody Bible Institute, he at least leaves the way open for a Christian conscience against war. We who have taught a doctrine of Christian separation from the world are interested in the fact that he devotes a chapter each to "certain forms of pleasure" and to "extremes of fashion."

One values some books because they express his viewpoints and others because they stimulate thought. This book is certainly provocative of thought. Written in textbook form with a simple, clear outline, with study and discussion questions, and with a bibliography of additional books on the subject of Christian ethics, it is particularly suited to use in discussion groups. The language is simple; the text well sprinkled with Scripture quotations. While the book is not one which I would recommend to the young Christian for unguided study, I do recommend it for group use under the guidance of a mature discussion leader.—Nelson P. Springer.

MISSION NEWS (Continued)

The Bethel Mennonite Church in Chicago is planning a series of evangelistic meetings for March 8-15 with Bro. William G. Detweiler, Orrville, Ohio, as evangelist. Pray for these meetings.

Bro. Robert Kauffman, Hesston, Kans., who is waiting for his visa to go to India for a 1-W teaching assignment at the Woodstock School and who is working at the Elkhart headquarters during the interim, has consented to direct the Belmont Church chorus in preparation for Easter services and the evangelistic meetings planned for April 9-17.

Bro. James Lark, Chicago, Ill., spoke at the Pleasant Grove Mennonite Church, Ft. Seybert, W. Va., on Sunday morning, Feb. 22, and at the Broad St. Mennonite Church, Harrisonburg, Va., on the evening of the same day. Sister Lark is assisting him in his deputation work.

The second annual meeting of the Association of Mennonite Hospitals and Homes, which was held in Chicago, Ill., on Feb. 12 in connection with the Protestant Hospital Association annual meeting, re-elected H. Ernest Bennett, Elkhart, Ind., executive chairman. Composed of administrators and superintendents from all Mennonite institutions, the Association is organized for fellowship and for discussion of mutual problems concerned with operating Mennonite Church institutions. The theme of this year's meeting was "The Spiritual Ministry in Our Institutions." The Mennonite Association was accepted this year as a member of the Protestant Hospital Association.

Sister Geneva Alexander, Elkhart, Ind., former relief worker in the Mennonite Hospital, Nazareth, Ethiopia, spoke on Ethiopia to the children and adults present at the Rose-lawn Mennonite Church on Sunday evening, Feb. 15.

The Hopedale Mission farm, Ailsa Craig, Ont., was dedicated on Jan. 4 to serve needy men in a Christian-like way. Bro. B. B. King, Scottsdale, Pa., preached the dedicatory sermon. Pray for Bro. and Sister Simon Bender, who are in charge of this work.

Bro. and Sister Alvin Roth, superintendent and matron of the Good Will Rescue Mission, London, Ont., report the following statistics for 1952: 1,040 Gospel services held; 60 recorded confessions of salvation; 9,112 meals served; 6,268 nights' lodgings supplied; multitudes of tracts distributed; summer Bible school conducted; weekly hospital, home, and jail visits; and cottage prayer meetings.

The Good Will Rescue Mission, 538 Talbot St., London, Ont., could use your surplus stored potatoes, onions, carrots, apples, or other vegetables.

Bro. Samuel E. Miller, on furlough from Argentina, preached at Olive, Elkhart, Ind., on Feb. 15.

Bro. and Sister Leonard Schmucker, who are laboring in the Upper Peninsula of Michigan, spoke at Locust Grove, Elkhart, Ind., on Feb. 11.

Bro. and Sister John Beachy, on furlough from India, will be Missionary Day speakers at Leetonia, Ohio, March 15.

Bro. Nelson Litwiller, on furlough from Argentina, is scheduled as Missionary Day speaker at Metamora, Ill., on March 15.

Bro. B. Frank Byler and family are scheduled to leave New York on April 11. They will spend sixty days in Puerto Rico en route to their field in Argentina. Bro. Byler spoke at the Howard-Miami Church, Kokomo, Ind., Feb. 20, and Bro. and Sister Byler spoke in a quarterly mission meeting at the Bethel Church in West Liberty, Ohio, on March 1.

Bro. James Lark will present Bethel Mission notes at Wooster, Ohio, on March 10, and at South Union, West Liberty, Ohio, on March 22.

Grandma Keener, a member of the Steelton, Pa., mission, has been bedfast because of an amputated leg and is nearly blind. Help cheer her on her 90th birthday on March 11 by sending her greeting cards. Address: Mrs. Melinda Keener, 141 Paxton St., c/o Elmer Bechler, Harrisburg, Pa.

Bro. and Sister Eugene Blosser have been refused for the second time visas to enter India. Pray for the Lord's direction in this matter.

FIELD NOTES (Continued)

J. D. Graber, Elkhart, Ind., at West Sterling, Ill., March 22, and in Spring Bible Conference at Elmira, Ont., April 2-5.

Edwin and Irene Weaver, on furlough from India, at Maple Grove, Atglen, Pa., March 7, 8.

Study Conferences on Evangelism and Missions, sponsored by Goshen College Biblical Seminary, at Goshen, Ind., April 30-May 2.

J. C. Wenger in Passion Week meetings at North Goshen, Ind., March 29-April 5.

Raymond Kramer, Meadville, Pa., Missionary Day speaker at South Union, West Liberty, Ohio, on March 15.

Arlene Sider, presenting MCC relief needs, at Bethel, West Liberty, Ohio, March 3.

Visiting Speakers

Feb. 8: Ephraim Gingrich, Zurich, Ont., at Locust Grove, Elkhart, Ind.; E. J. Stalter and Flanagan quartet at Highway Village, E. Peoria, Ill.; Jonas Hostetler, Meadville, Pa., at Salem, Elida, Ohio.

Feb. 15: Robert Harmish, E. Peoria, Ill., at Pleasant Hill, E. Peoria; Levi C. Hartzler, Elkhart, Ind., at Roselawn, Elkhart; Jency Hershberger, North Judson, Ind., at Yellow Creek, Goshen, Ind.; Isaac Baer, Washington, D.C., at Steelton, Pa.; Harry C. Blough, Hollsopple, Pa., at First Mennonite, Johnstown, Pa.; A. C. Good, Sterling, Ill., and M. D. Stutzman, Kingman, Alta., at Bayshore, Sarasota, Fla.

Feb. 22: J. D. Graber, Elkhart, Ind., at Goshen College, Goshen, Ind.; Levi C. Hartzler, Elkhart, Ind., at Prairie Street, Elkhart; H. R. Schertz, Metamora, Ill., at Pleasant Hill, E. Peoria, Ill.; John Harmish, Eureka, Ill., at West Sterling, Ill.; J. B. Martin, Orrville, Ohio, at Elmira, Ont.; I. W. Royer, Orrville, Ohio, at Pleasant Hill, Sterling, Ohio; Harold Bauman, Orrville, Ohio, at Bethel, Wadsworth, Ohio; David S. Yoder, Elverson, Pa., at Wesley Chapel, Newark, Del.; Abram Kaufman, Plain City, Ohio, at United Bethel C. A. Church, Plain City, Ohio; J. L. Stauffer, Harrisonburg, Va., at Zion, Hubbard, Oreg.; T. E. Schrock, Clarksville, Mich., at Pigeon, Mich.; Melville Nofziger, Wilmington, Del., at Maple Glen, Grantsville, Md.; Don Augsburger, Orrville, Ohio, at Fairpoint, Ohio; Allen and Nellie Ebersole, Canton, Ohio, at Pleasant Hill, Sterling, Ohio; Barton B. Gehman, Lancaster, Pa., at Mennonite Home, Lancaster; Amos O. Hostetler and Hostetler quartet from Emma congregation at Clinton Frame, Goshen, Ind.; J. E. Gingrich, Elkhart, Ind., at First Mennonite, Johnstown, Pa.; Marlin H. Lauver, Eters, Pa., at Congregational Mennonite, Marietta, Pa.; E. M. Yost, Denver, Colo., at Scott City, Kans.; R. S. Koch, St. Jacobs, Ont., at Mannheim, Ont.; Paul Swarr, St. Jacobs, Ont., at Breslau, Ont.

March 1: J. N. and Edna Byler, Akron, Pa., at Congregational Mennonite, Marietta, Pa.; Paul and Alta Erb, Scottsdale, at Bethel, Mummaburg, Pa.

Evangelistic Meetings

William G. Detweiler, Orrville, Ohio, at Bethel, Chicago, Ill., March 8-15. Milton G. Brackbill, Paoli, Pa., at Freeport, Ill., April 9-19; at Bethel, Mummaburg, Pa., April 22-26. Andrew Hartzler, Newport News, Va., at Cedar Grove, Greencastle, Pa., beginning March 8. David Thomas, Lancaster, Pa., at Willow Street, Pa., beginning Feb. 22. Brunk evangelistic party at airport north of Canton, Ohio, beginning latter part of April. Kenneth G. Good, Elida, Ohio, at Greensburg, Kans., March 22-April 1; Belmont, Elkhart, Ind., April 9-17. James Martin, New Holland, Pa., at Mummaburg, Pa., March 1-8. Alvin Martin, Terre Hill, Pa., at Hess, Lititz, Pa., March 1-15. Noah L. Hershey, Parkersburg, Pa., at Cambridge, Pa., March 22-29. Ray J. Shenk, College Park, Md., at Fox Street, Bronx, N.Y., April 12-19.

BIRTHS

"Lo, children are on heritage of the Lord" (Ps. 127:3c).

Birkey.—To Joseph Lee and Virginia (Butte) Birkey, Alpha, Minn., a daughter, Suzanne Louise, Feb. 5, 1953.

Bontrager.—To Enos A. and Lulu (Weaver) Bontrager, Goshen, Ind., a third child, a son, Glen Edward, Feb. 13, 1953.

Buckwalter.—To A. David and Marian (Burkhardt) Buckwalter, Lancaster, Pa., a first child, a son, David Randall, Jan. 14, 1953.

Clark.—To Lloyd and Arlene (Bare) Clark, Kinzers, Pa., a first child, a daughter, Donna Jean, Jan. 13, 1953.

Diller.—To Jacob R. and Naomi R. (Martin) Diller,agerstown, Md., a second child, a son, Eldon Ray, Jan. 21, 1953.

Eshleman.—To James and Grace (Kiser) Eshleman, Harrisonburg, Va., a third son, Jay Arlen, Feb. 21, 1953.

Goshaw.—To Henry and Irene (Keller) Goshaw, Franconia, Pa., a sixth child, a son, Rodney, Dec. 18, 1952.

Groff.—To Weirburn and Thelma (Miller) Groff, Bronx, N.Y., a third daughter, Cheryl Jean, Feb. 17, 1953.

Hoffman.—To Verle and Berdine (Byler) Hoffman, Elkhart, Ind., a third son, Philip James, Feb. 13, 1953.

Hoover.—To Herbert and Anna Mary (Beiler) Hoover, Denver, Pa., a second child, a son, Herbert Linford, Feb. 7, 1953.

Immel.—To Robert and Ruth (Mullet) Immel, Sugar Creek, Ohio, a third child, a son, Steven Robert, Feb. 12, 1953.

Kane.—To James and Charlotte (Wine) Kane, Canton, Pa., a first child, a son, James Lester, Jan. 5, 1953.

Kennel.—To Earl W. and Bernice (Hooley) Kennel, Albany, Oreg., a fourth child, a son, Robert Earl, Feb. 12, 1953.

Langschar.—To Mervin and Verna (Stanffer) Langschar, Grapah, Ind., a fourth child, a son, Darcy Evan, Jan. 25, 1953.

Martin.—To Mr. and Mrs. Ivan D. Martin, Waynesboro, Pa., a third daughter, Linda Kay, Feb. 5, 1953.

Mayer.—To Clarence and Mabel (Widrick) Mayer, Louisville, N.Y., a fifth child, a son, Wilfred Clarence, Nov. 16, 1952.

Miller.—To Carl and Elsie (Neufeld) Miller, Guilford, Miss., a first child, a daughter, Carlene Kay, Feb. 9, 1953.

Miller.—To Harry Dale and Dorothy (Schweitzer) Miller, Nampa, Idaho, a daughter, Rosalie Kaye, Feb. 4, 1953.

Plautz.—To Leroy R. and Mildred (Eshenshade) Plautz, Stevens, Pa., a son, Jeffery Neal, Jan. 13, 1953.

Schlahack.—To Claude and Myrtle (Weher) Schlahack, Guernsey, Sask., a daughter, Gloria Louise, Dec. 21, 1952.

Selzer.—To Wilbur E. and Lizzie Mae (Yoder) Selzer, Canton, Kans., a fifth child, a son, Benjamin Samuel, Jan. 9, 1953.

Shantz.—To Ashton and Grace (Graham) Shantz, Waterloo, Ont., a fourth child, a daughter, Manreen Beth, Jan. 4, 1953.

Shellenberger.—To Shelley R. and Margaret (Miller) Shellenberger, Deer, Pa., a fourth child, a son, Henry M. Jan. 31, 1953.

Troyer.—To Lester and Gladys (Erh) Troyer, Dorchester, Nehr., a second daughter, Gayle Lorraine, Feb. 7, 1953.

Wick.—To Irving and Savilla (Zehr) Wick, Louisville, N.Y., a third child, a daughter, Cherrise Ann, Jan. 9, 1953.

Yoder.—To Mervin and Joanne (Hostetler) Yoder, Millersburg, Pa., a second child, a son, Mervin, Jan. 17, 1953.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Eshleman.—Martin.—John M. Eshleman, Miller congregation, and Orpha Grace Martin, Reiff congregation, Washington Co., Md., by Moses K. Horst at the home of the bride Feb. 12, 1953.

Frey.—Kennel.—Marvin Frey and Delphine Kennel, Archbold, Ohio, by D. L. Sommers, assisted by E. B. Frey, at the Clinton Church Oct. 8, 1952.

Hostetler.—Miller.—Clair Hostetler, Oak Grove congregation, Smithville, Ohio, and Esther Ann Miller, Beech congregation, Louisville, Ohio, by Ray Bair at the Beech Church Aug. 30, 1952.

Hostetler.—Sommers.—Donald Hostetler, Walnut Creek, Ohio, congregation, and Mary Catherine Sommers, Beech congregation, Louisville, Ohio, by Ray Bair at the Beech Church Nov. 15, 1952.

Hostetler.—Stauffer.—John A. Hostetler and Beulah Stauffer, Scottsdale, Pa., by A. J. Metzler, assisted by Ezra Stauffer, father of the bride, at the Scottsdale Mennonite Church Feb. 14, 1953.

Martin.—Prough.—Kenneth Martin and Betty Prough, both of the Hopewell congregation, Kouts, Ind., by Samuel S. Miller at the church Feb. 15, 1953.

Rupp.—Yoder.—Marlin Rupp and Bueta Yoder, Waneseo, Ohio, by D. L. Sommers at the Clinton Church Oct. 18, 1952.

Troyer.—Yoder.—M. L. Troyer and Eva Yoder, both of Elkhart, Ind., by John E. Gingrich at his home Jan. 20, 1953.

Wenger.—Landis.—Lester N. Wenger and Mary M. Landis, of the Mellinger congregation, by Elmer J. Moyer at the home of the bride, Strasburg, Pa., Jan. 31, 1953.

ANNIVERSARIES

Ingold.—Mr. and Mrs. David Ingold quietly celebrated their fifty-ninth wedding anniversary on Feb. 11, 1953, at the home of their youngest son at Miller, Ill. Both are in fairly good health. They have 9 living children (Lena—Mrs. Avery Weaver, Peoria, Ill.; Lydia—Mrs. Lloyd Catton, White Pigeon, Mich.; Mary—Mrs. Sam Stachel, Elkhart, Mich.; Catherine—Mrs. Charles Knox, Gibson City, Ill.; Raymond, Rantoul, Ill.; Roy, Ludlow, Ill.; Harvie, Fisher, Ill.; Joseph, Urbana, Ill.; and Daniel, Miami, Ill.), 33 grandchildren, and 23 great-grandchildren.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Alderfer. Henry Bower, son of the late Abraham and Katie (Bower) Alderfer, was born near Lansdale, Pa., Dec. 10, 1896; departed this life at his residence in Lansdale, Pa., Feb. 12, 1953; aged 56 y. 2 m. 2 d. On Aug. 25, 1910, he married Mary Ann Alderfer, who survives. Also surviving are 2 sons (Henry, Marion, Ind.; and Harold, West Chester, Pa.), one grandchild, 3 sisters (Mrs. Norman Detweiler, Kulpsville, Pa.; William Dean, Lansdale, Pa.; and Mrs. Henry Landis, Doylestown, Pa.), and one brother (Norman, Souderton, Pa.). On March 12, 1922, he was baptized and became a member of the Plain Mennonite Church, where he continued until his death. He suffered with a heart condition from childhood but worked regularly as a postal employee until three years before his death. Funeral services were held at the Plain Church by John E. Lapp and J. C. Clemens.

East. William, was born at Wellesley, Ont., Feb. 7, 1904; passed away at the Brooks, Alton Hospital, Jan. 17, 1953; aged 48 y. 11 m. 10 d. Death came as the result of an asthmatic condition from which he suffered the greater part of his life. In March, 1942, he was married to Myrtle Buschert. He farmed in the Carstairs community until 1949 when he with his family moved to Duchess. He united with the Mennonite Church as a young man, later he was baptized. He remained a faithful member until death. By his friendly disposition he accumulated a wealth of friends. Surviving are his wife, 5 children (Delmar, Mary, and Aaron, Aaron, and Moses, all of Ontario). One brother (Amos) preceded him in death. Funeral services were conducted at the West Zion Men-

nonite Church, Jan. 21, with C. J. Ramer and Linford Hackman in charge. Interment was made in the adjoining cemetery.

Birky. Mary L., daughter of Jacob and Magdalene (Hochstetler) Birky, was born near Tremont, Ill., Feb. 23, 1864; passed away Feb. 10, 1953, at Shickley, Nehr.; aged 88 y. 11 m. 18 d. At the age of 11 years she moved with her parents to Garden City, Mo., where she later to Sheldon, Kans., and in 1910 to Shickley, Nehr. She had been bedfast three years. She was the last of a family of eight. Surviving are a number of relatives and friends. Funeral services were held at the Salem Mennonite Church, Feb. 13, by P. R. Kennel, assisted by Fred Reeb and Les Schlegel, with interment in the adjoining cemetery.

Deiter. Elizabeth, daughter of the late Henry and Mary Ann (Shultz) Diefenbach, was born Nov. 23, 1895, in East Lampeter Twp., Pa.; passed away Jan. 21, 1953; aged 57 y. 1 m. 28 d. She was married to Harry Deiter, who preceded her in death in 1941. She was a lifelong member of the Mennonite Church, worshipping at the Mellinger and Strasburg congregations, where her faithfulness was proved by her healthfulness. The last two years of her life were spent in the homes of her children. She was the last of her immediate family and is survived by 2 sons (Roy H. and Gregory E.) and Ray, and 2 daughters (Mary E. and Mary E. Metzler, Strasburg, Pa.; and Mrs. Raymond H. Brubaker, Ephrata, Pa.). One son (Frank) preceded her in death. There are 22 grandchildren and 5 great-grandchildren. Funeral services were held, Jan. 24, at the Strasburg Mennonite Church, in charge of Jacob T. Harnish, Emory Herr, and John Brenneman, with burial in the adjoining cemetery.

Dochterman. John M., son of the late John H. and Sarah (McMullen) Dochterman, was born in Lancaster County, Jan. 9, 1885; and peacefully passed from this life, Jan. 30, 1953; aged 70 y. 21 d. In his youth he accepted Christ as his personal Saviour and was a faithful member of the Mellinger Mennonite Church. He also taught in the Sunday school for many years. On Oct. 26, 1905, he was united in marriage to Lizzie K. Weaver, who survives. Also surviving are 2 children (Clayton, Lancaster, Pa.; and David, 2 Henry Graybill, Lancaster, Pa.), 2 grandchildren, 2 brothers, and 3 sisters. Funeral services were held at the Mellinger Church in charge of David Landau and Harry Lelever, with burial in the adjoining cemetery.

Goss. Ella H., daughter of Abraham H. and Susan B. (Harnish) Thomas, was born Aug. 24, 1886; passed to her reward Jan. 11, 1953; aged 66 y. 1 m. 18 d. Death came very suddenly and unexpectedly at noon while she was attending services at the Valley Forge Mennonite Mission, Oxford, Pa. She was a faithful member of the Byram Mennonite Church and was seldom absent. On Jan. 18, 1923, she was united in marriage to Aldus H. Goss, who preceded her in death. One infant daughter preceded her in death. Surviving are 2 stepsons (Samuel, Millersville, Pa.; and Enos, Willow Street, Pa.), 4 brothers, 3 sisters, and 6 step-grandchildren. Funeral services were held, Jan. 14, at the Byram Mennonite Church, by Maris Hess and Henry W. Nanman.

Leatherman. James C., infant son of Irwin and Myrtle Leatherman, Pileville, Pa., was born Sept. 11, 1952; died 11 days later of lobar pneumonia, Feb. 1, 1953; aged 4 m. 20 d. He is survived by his parents, one brother (John Irwin), and paternal grandmother. Funeral services were held, Feb. 3, at the Plain Church in charge of Wilson Overholt and Omar Showalter, with interment in the adjoining cemetery.

Moyer. Esther (Clemens), was born near Harleysville, Pa., Jan. 8, 1879; died Feb. 13, 1953; aged 74 y. 1 m. 5 d. She was a member of the Plain Mennonite Church, Lansdale, Pa., for fifty-five years. She was preceded in death by her husband, William L. Moyer, six years ago, and two children. Surviving are 2 sons (Titus, Quakertown, Pa.; and J. Willard, Hatfield, Pa.) and 6 daughters (Florence Keeler, Lansdale, Pa.; Sarah Deiter, Telford, Pa.; Verna Groff, Harleysville, Pa.; Ida Moyer, Souderton, Pa.; Bertha Kratz, Morwood, Pa.; and Alma Leatherman, Hatfield, Pa.). Funeral services were held, Feb. 15, at the Plain Church in charge of J. C. Clemens, John Lapp, and Wayne Kratz, with burial in the church cemetery.

Musselman. Mary, daughter of the late Christian and Maria (Miller) Litwiler, was born Dec. 14, 1882, near St. Agatha; passed away at the Kitchenner-Waterloo Hospital, Kitchenner, Ont., Feb. 8, 1953; aged 70 y. 1 m. 23 d. In

April, 1920, she was united in marriage to Jacob Musselman, who preceded her in death in 1945. Surviving are 3 sons (Eldon, Detroit, Mich.; Leslie and Edgar of Preston, Ont.); 2 daughters (Ermina—Mrs. Ira Bauman, Elmira, Ont.; and Elsie—Mrs. Cleason Martin, Waterloo, Ont.); 2 brothers (Samuel and David), one sister (Mrs. Moses Jantzi), 11 grandchildren, and 8 great-grandchildren. One son (Hubert), 2 brothers (Jacob and Moses), and 2 sisters (Barbara and Lydia) preceded her in death. She accepted Christ in her youth and was a faithful member of the Waterloo Mennonite Church, where funeral services were held in charge of J. B. Martin and Linus Wark.

Notzinger, Elizabeth, daughter of Christian and Catherine (Rich) Both, was born April 17, 1871, in Hickory Co., Mo., and migrated by team and wagon to Arkansas in August, 1882, and by train to Hubbard, Ore., in 1892. She passed away in the Molalla Nursing Home Nov. 8, 1952; aged 81 y. 9 m. 22 d. In December, 1890, she was baptized and received into the Mennonite Church by Jacob Yoder near Stuttgart, Ark., and at the time of her death was a member of the Bethel Mennonite congregation, Canby, Ore. She was always faithful in attending church and much concerned for the spiritual welfare of her family. On Dec. 8, 1892, she was married to C. G. Notzinger, who passed away in 1924. Surviving from this union are 3 sons (Elmer H., Molalla, Ore.; Milo S., and Julius W., both of Molalla, Ore.) and 5 daughters (Ella—Mrs. Alvin Hamilton, Molalla, Ore.; Mae—Mrs. Lester Buehler, Canby, Ore.; Della—Mrs. Walter Olson, Hubbard, Ore.; Elva—Mrs. Glenn Morris, and Emma—Mrs. Glenn Hepler, both of Molalla, Ore.). One son (Clarence) preceded her in death on Aug. 29, 1925, she was married to C. G. Notzinger, who preceded her in death in 1940. Remaining to mourn her departure besides her children are 46 grandchildren, 45 great-grandchildren, 3 brothers (Joe of Alabama, William, Coquille, Ore.; and Simon, Estacada, Ore.), 3 sisters (Lena Notzinger, Canby, Ore.; Emma Head, Canby, Ore.; and Rosa Strubhaar, Woodburn, Ore.), and many other relatives and friends. Services were in charge of F. J. Gingerich and the Bethel congregation, with burial in the Zion Church Cemetery.

Senseng, Isaac G., son of John B. and Mary (Good) Senseng, was born near Holland, Pa., Sept. 1, 1872; departed this life Jan. 13, 1953, seven days after suffering from a cerebral hemorrhage; aged 80 y. 4 m. 13 d. On Dec. 28, 1893, he was united in marriage to Annie Z. Martin, who preceded him in death in 1942. Surviving are 9 children (Mary—Mrs. Jacob Horst, Mrs. Mabel Martin, Ivan, Anna—Mrs. Milton Horst, Elmer, Edna—Mrs. Aaron Eby, Leroy, Paul, and Raymond), 42 grandchildren, 46 great-grandchildren, one brother (Samuel G.), and 2 sisters (Emma—Mrs. John Martin, and Barbara—Mrs. Nona Sauder). Besides his wife, he was preceded in death by one son (Isaac). He was a faithful member of the Weaverland Mennonite Church for many years. Funeral services were held Jan. 16, at the Weaverland Church by David B. Horst and Alvin Martin. Burial was made in the Weaverland Mennonite Cemetery.

Shank, Martha, daughter of the late Christian and Mary (Strick) Shank, was born near Leutersburg, Md., May 28, 1874; died at the Mennonite Home, Maugansville, Md., Feb. 10, 1953; aged 78 y. 8 m. 15 d. She had been at the home for a period of 4 years. In 1894 she was baptized and became a member of the Bethel Mennonite Church, where she continued faithful until death. Surviving are 5 brothers (Abram and Christian, Maugansville, Md.; Aaron and Noah, Greenscreek, Pa.; and David, Hagersstown, Md.). Funeral services were held at the Reiff Church, Feb. 12, in charge of Samuel L. Martin and Moses K. Horst, with burial in the adjoining cemetery.

Smith, Rodney Jay, infant son of Milford and Clara Smith, Sheridan, Ore., was born Jan. 15, 1953; passed away Jan. 18. He is survived by his parents and grandparents. Funeral services in the Sheridan Mennonite Church with services in charge of H. A. Wolfer.

Stalter, Christian B., was born Aug. 14, 1868, in Thawell Co., Ill., the son of Jacob and Barbara Stalter, passed away at the home of his nephew at Meadows, Ill., Feb. 8, 1953; aged 84 y. 5 m. 25 d. He had been in poor health for the past two years, having lost his eyesight, and was confined to bed most of the time, but he was very patient through all of his afflictions. On Feb. 20, 1896, he was married to Lena Birkey, who preceded him in death in 1937. Surviving are 3 sons (Arthur J. and Ray, Washington, Ill.; and Levi, Eureka, Ill.)

and 7 grandchildren. As a young man he confessed faith in Christ and united with the Mennonite Church, maintaining his faith in Christ and loyalty to the church to the end. He had been a member of the Walke congregation for nearly forty years, worshipping with the church when it was possible for him to be present. Funeral services were held at the church, in charge of J. D. Hartner, assisted by E. J. Stalter.

Swartzendruber, Eliza Ann, daughter of Daniel and Barbara (Miller) Wertz, was born Nov. 21, 1876, in Johnson Co., Iowa; departed this life Jan. 22, 1953, near Wellman, Iowa; aged 76 y. 2 m. 1 d. On Nov. 10, 1896, she was united in marriage to Joseph L. Swartzendruber, who preceded her in death in 1933. She was also church, in charge of her parents and one sister (Lena—Mrs. D. E. Benell). She leaves to mourn her departure, 3 daughters (Bertha Mae—Mrs. Marion L. Yoder, Clara Helene—Mrs. Elva W. Shoen, and Olive Ruth—Mrs. Dwight Blosser, all of Wellman, Iowa; 7 grandchildren, 8 great-grandchildren, 3 brothers (Joe, Jewett, Colo.; Charles, Wellman, Iowa; and Ed—Mrs. Los Angeles, Calif.), and one sister (Kate—Mrs. C. G. Miller, Kalona, Ia.). At the age of eighteen she accepted Christ as her Saviour and was baptized by Bishop Christian W. Wertz. She was received into the East Union congregation, but she and her husband later became charter members of the West Union Mennonite Church. After the death of her husband she moved to Wellman, Iowa, and there became a church member of the Wellman Mennonite Church in November, 1940. She was a Sunday-school teacher for many years and lived a consistent Christian life to the end. She was a faithful attendant at services, prayer meetings, and sewing circle. Funeral services were in charge of P. J. Blosser, George S. Miller, and Edward Diener with burial in the West Union Cemetery.

ITEMS and COMMENTS

The Methodist Board of Missions in its annual meeting voted to eliminate the department of Negro work from the organizational setup of its Division of Home Missions. A resolution unanimously adopted by the Board said the department "was perpetuating a kind of segregation we deplore." The former superintendent of field work in the department has become an associate secretary in the Division of Home Missions. This action is in line with the decision of our own Mennonite Board of Missions and Charities to cease designating certain missions or congregations as colored or Negro.

The East German government's Religious Affairs Department has virtually disintegrated as a result of the flight of leading officials to West Berlin, according to a report from that city by Religious News Service. The head of the department has fled to the western zone to escape imminent arrest by Communist authorities. Church observers in West Berlin believe the East German government is determined to put reliable Communists in all positions having authority over church affairs. One report said that the Soviet Zone authorities are planning to dissolve the Religious Affairs Department and turn over its function to the Ministry of Interior.

More than 1,750,000 Bibles were distributed in 1952 by the Japan Bible Society. This brings to almost 13,000,000 the total volumes issued by the Society since the end of the war.

One of the Society's most successful activities during the past year was the distribution of Bibles to Koreans on Tsushima Island off Japan's west coast. These Koreans had been deported from Japan as undesirable but they were refused permission by the Korean government to re-enter their native country. The success of this campaign has led the Japan Bible Society to undertake a drive in cooperation with Korean churches in Tokyo to provide Koreans throughout Japan with Bibles.

An amendment urged by religious leaders to tighten a loophole in the Arkansas marriage laws was passed by the state legislature. The amendment withdraws from county judges and other county officials the right to waive the mandatory three-day waiting period between issuance of a marriage license and performance of the ceremony.

Dr. Sherwood Gates of the United States Air Force, commenting on the growing defense mobilization program, predicts that "our military forces will constitute the largest single educational institution of our national life." He further points out that the Defense Department is "now producing alumni at more than twice the rate at which all our colleges and universities graduated students with bachelors and first professional degrees in 1951." The Pentagon estimates that very soon more than 30,000,000 people in our country will be directly or indirectly involved or affected by this mobilization and eventually "we shall become largely a nation of alumni of the armed forces." We must wonder if the country can be aware of what this means in terms of mind-sets and morals.

In spite of the unparalleled destruction which prevails in Korea, with hunger, cold, and disease an almost universal curse, with homes and utilities destroyed, with hundreds of thousands of people forced to live in crowded ruins, the Korean Church has practically doubled its membership since 1950. It is the one bright feature on a dark scene.

Shortage of meat in Israel has encouraged the production and sale of pork. Jewish rabbis at mass meetings in Jerusalem and Tel Aviv pronounced an adaptation of an ancient curse: "Cursed be he who eateth of the pigs, his partners, helpers, and assistants, and sevenfold curses be on him who raise the pigs in the holy land of Israel." Efforts are being made, according to Time, to prohibit by law the sale of pork to Jews.

Walter Reuther, recently elected president of the C.I.O., is an active Lutheran layman. He neither drinks nor smokes.

Catholics as well as Protestants are reading the Bible. Five different Catholic editions of the Holy Scriptures have been published in the last three years and all have been almost immediate sell-outs. The New World, a Catholic weekly, urges every Catholic to spend at least 15 minutes a day reading the Scriptures.

Dr. Hyman Appelman, noted Jewish Christian evangelist, at the close of an evangelistic campaign in Springfield, Ohio, went to Mexico on January 28 for six weeks of evangelistic work there. Sponsored by all Protestant churches in the land, he plans to cover every principal city.

The "Point Four" program of the United States is aiding India with eleven projects in her five-year plan. One is the biggest river development program in the world—a huge land reclamation project which will affect 22,000,000 persons in the first year alone. These Indo-American projects center around India's own community projects program. One is working on the control of malaria, which with 80,000,000 victims annually is India's worst health hazard. Others relate to forestry and soil research and locust control. Relations between India and the United States have steadily improved because of the fine work of Chester Bowles, United States ambassador to India.

A quarter of a million babies are born each day in the world. The ugly fact is that most of them face a life of disease, hunger, poverty, and illiteracy. In India 25 per cent of all babies die before they are a year old. Only half of those who live reach their twentieth birthday. In a country of 12,000,000 people, like Afghanistan, there are only 100 doctors. Every year throughout the world 300,000,000 people have malaria, 5,000,000 die of tuberculosis, other millions die of leprosy, typhus, cholera, and sleeping sickness. Half of the world's people are hungry, which means that they have less than the minimum daily diet of 2,500 calories. More than a billion people in the world cannot read or write. In the underdeveloped countries four fifths of the people are illiterate.

Between the Lines points out the luxury which many of the Americans employed abroad are living at the expense of the American taxpayer. The comments conclude: "This is a contrast to the way of life of the young men and women working with the service groups of the World Council of Churches, the American Friends Service Committee, and the Church of the Brethren and the Mennonite organizations, who serve humbly but effectively, receive little or no pay, often even pay their way."

Churches competing in a five-week Sunday-school attendance contest sponsored by Christian Life reported a total gain of 332,742 pupils as a result of the competition. Participating in the contest were 1,653 Sunday schools from every state and from a number of foreign countries. Grand prize winner was the San Gabriel, Calif. Union Church, which went from an average Sunday-school attendance of 1,000 to 2,000.

Construction activity by churches and religious groups got off to a good start for the year in January. New construction valued at \$35,000,000 was begun by churches in

YOUR PUBLISHING HOUSE

(Third in 1952 Report series)

Below are listed the forty-one (41) periodicals produced regularly at your Publishing House. Twenty-one are our own official publications. Twenty are printed and distributed from here for the various church organizations.

Periodical	Editor	Pages	Frequency	Circulation	Publisher
1. Gospel Herald	Paul Erb	24	Weekly	18,864	Menn. Pub. House
2. Christian Monitor	J. L. Horst	32	Monthly	10,115	M.P.H.
3. Words of Cheer	Elizabeth Showalter	8	Weekly	24,292	M.P.H.
4. Youth's Chr. Comp.	C. F. Yake	8	Weekly	30,994	M.P.H.
5. Beams of Light	Betty Springer	4	Weekly	20,447	M.P.H.
6. Way	Harold Bruneman	4	Monthly	261,158	M.P.H.
7. Christian Ministry	J. R. Mumaw	68	Quarterly	1,159	M.P.H.
8. Christian School	Elsie Lehman	8	Monthly	1,368	M.P.H.
9. El Herald	L. S. Weber	12	Monthly	2,560	M.P.H.
10. Mennonite Community	Committee	36	Monthly	4,133	M.P.H.
11. Program Builder	Gordon Shantz	70	Quarterly	11,094	M.P.H.
12. Herald Primary	Geraldine Harder*	68	Quarterly	19,851	M.P.H.
13. Herald Prl. Teacher	Geraldine Harder*	68	Quarterly	2,859	M.P.H.
14. Herald Junior	Ida Bontrager*	68	Quarterly	18,074	M.P.H.
15. Herald Jr. Teacher	Ida Bontrager*	52	Quarterly	2,420	M.P.H.
16. Herald Intermediate	Mabel Erb*	68	Quarterly	13,793	M.P.H.
17. Herald Youth	Stanley Shenk*	68	Quarterly	14,046	M.P.H.
18. Herald Adult	Millard Lind*	76	Quarterly	60,339	M.P.H.
19. Herald Teacher	Paul Lederach	84	Monthly	12,433	M.P.H.
20. Yearbook	Ellrose Zook	132	Yearly	8,800	M.P.H.
21. Almanac	Ellrose Zook	52	Yearly	3,578	M.P.H.
22. Christian Nurse	Clara Headrick	8	Bimonthly	600	Menn. Nurs. Assn.
23. Chronicle	R. E. E. Harkness	54	Quarterly	750	Am. Baptist Hist. Society
24. Discipleship	J. C. Wenger	4	3 times yr.	500	Goshen College Bibl. Seminary
25. E.M.C. Bulletin	Lester C. Shank	8	Monthly	15,600	E.M.C.
26. G.C. Alumni News	Samuel A. Yoder	16	Bimonthly	6,100	G.C. Alumni Assn.
27. Gospel Evangel	Erza Beachy	8	Bimonthly	2,500	Ind.-Mich. Miss. Bd.
28. Journal	Fred Brunk	36	Monthly	1,000	E.M.C.
29. Mennonite Historical Bulletin	Melvin Gingerich	8	Quarterly	600	Menn. Hist. Committee
30. Mennonite Quarterly Review	Grant Stoltzfus	88	Quarterly	850	Menn. Hist. Soc.
31. Mill Stream	Harold S. Bender	32	Monthly except July, Aug., Sept.	1,150	Goshen College
32. Missionary Messenger	John Hershey	16	Monthly	4,700	Lanc. Menn. School
33. Mission News	Paul N. Kraybill	16	Monthly	2,100	E. Menn. Board of Missions & Charities
34. Missionary Bulletin	J. Silas Graybill	8	Quarterly	1,700	Franc. Menn. Bd. of Missions & Charities
35. Missionary Light	Raymond Wyler	8	Quarterly	1,100	Conserv. Amish Menn. Conf.
36. Missionary Sewing Circle Monthly	Linden Benger	16	Bimonthly	1,700	Va. Menn. Bd. of Missions & Charities
37. Ohio Evangel	Mrs. C. L. Shank	8	Monthly	9,100	Women's Missionary Sew. Circle Organ.
38. Pastoral Messenger	Harold Bauman	16	Bimonthly	3,000	Ohio Menn. M. Bd.
39. Services Bulletin	J. Paul Graybill	8	Quarterly	6,100	Lanc. Menn. Conf.
40. S.W. Pa. Conf. News	Marion W. Kliever	8	Monthly	5,700	Menn. Central Com.
41. Herald der Wahrheit	Ford Berg	8	Bimonthly	1,500	S.W. Pa. Miss. Bd.
	Evan J. Miller	32	Semimonthly	2,600	Amish Menn. Publish. Assn.
	Raymond Wagler				

* Indicates Writer instead of Editor.

Printing the above requires about 80 per cent of our printing plant capacity. The time of most of our resident and nonresident writers, artists, and editors is spent in preparing these materials for our twenty-one publications.

The circulation of most of these enjoys a healthy growth. Our official organ, the GOSPEL HERALD, is at its highest, 18,864. However, there is yet opportunity to get these publications into more of our homes and congregations and to the "regions beyond." The task of further promoting the circulation of our publications is an open door of service. A circulation manager is needed.

Our new 52-page monthly magazine,

Christian Living, will appear with the January, 1954, issue. Editor Millard Lind, assisted by a competent editorial staff, has been at work planning this publication. The Christian Monitor and the Mennonite Community will cease publication December, 1953. However, all subscriptions will be credited to the new magazine. The Christian Ministry, with Bro. Mumaw as editor, is rendering a valuable service to our ministers and other Christian workers. Due to the nature of the publication the circulation will always be rather limited. The Sunday-school publications, the story papers, and Program Builder will be discussed under Christian educational materials.

A. J. Metzler, Publishing Agent.

January, an increase of 13 per cent over the same month a year ago. Building activity by non-public schools last month totaled \$32,000,000, a 14 per cent gain over January, 1952. Private hospital and institutional construction, however, continued to decline due to high building costs and difficulties of fund raising. Construction starts in this field show a drop of 22 per cent from the same month of 1952. With nearly all construction controls eased, building activity by churches and parochial schools is expected to set an all-time high this year unless curtailed by fund-raising problems.

Over four hundred persons, including an unusual number of men and some entire families, made first-time professions of faith in Christ in the evangelistic meetings held by Dr. Hyman Appelman in Springfield, Ohio. Following the present six weeks' campaign in Mexico, Dr. Appelman will begin an evangelistic campaign in Carnegie Hall, Pittsburgh, Pa., on March 9.

President Dwight Eisenhower, although he has spoken of himself as "one of the most deeply religious men I know," had never belonged to any particular church. He was brought up in the Brethren in Christ Church and so was not baptized as an infant. Shortly after his inauguration President Eisenhower was baptized and received into the Presbyterian Church by the pastor of the National Presbyterian Church in Washington. Mrs. Eisenhower, who was baptized as a Presbyterian in childhood, was received into the congregation with him. We can be thankful that our president has felt the necessity of an open confession of his faith. Let us pray that he may follow that profession where it leads him in deepest Christian conviction.

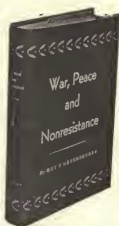
Sidney J. Harris, a Chicago Daily News Columnist, recently wrote the following "Prayer for the President": "O Lord, . . . give him the courage, not of his convictions, but of your commandments." It is a good prayer for anyone. We hope the president sincerely prays this prayer, copies of which have been sent to him.

Charles Templeton, evangelist, told an audience in Canton, Ohio, that "the great and supreme tragedy of our day is not the possibility of pending atomic war, nor the fact that the home is on a breakdown, nor that the Bible is the leading but least read best seller. It is the millions of men and women who belong to a church who name themselves Christians but whose lives are not one whit different from those about them who do not make that claim." The indifferent Christian, he said, is "a reproach to the Gospel." He called for "peculiar people who dare to live for God's purpose and mankind's welfare."

The fourth session of the Institute of Scientific Studies for the Prevention of Alcoholism will be conducted at the College of Medical Evangelists, Loma Linda, Calif., July 14-24. Information may be secured from Institute of

War, Peace, and Nonresistance

By Guy F. Hershberger



This book is not merely a detailed report on the application of nonresistance in history and contemporary life chiefly as the Mennonites have practiced it, but also a sound analysis of the contrast between Biblical nonresistance and modern pacifism, together with practical suggestions for a vigorous program of nonresistant teaching and practice in the future.

Nonresistance is a Biblical principle, and a way of life, espoused by the Mennonites from the beginning of their history in the time of the Reformation. The present volume has been written in the hope that it may assist the Mennonite people themselves, as well as the general public, to a better understanding of their faith and life. An effort has been made to give a balanced treatment, including the Biblical foundations, the historical development, and the present state of the nonresistant faith.

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Biblical Nonresistance and Modern Pacifism
Nonresistance and Industrial Conflict
The Service of Nonresistance to Society
Keeping the Faith
Appendix

"It is a calm, sober, careful, well-documented, well-rounded, lucidly written presentation of the case for nonresistance."—John Murray, in the *Westminster Theological Journal*. "I wonder if this volume will not be a sort of source book for a good deal of writing in the years that lie ahead of us." D. P. McGrath, Sr., in the *Union Seminary Review*. "... a veritable compendium of history, exegesis, doctrine, and practical information concerning every aspect of the life of their [the Mennonites] unique religious group."—Paul Macy, in *Christendom*. "The book is comprehensive, authoritative and fully documented."—Samuel M. Zwemer in *The Presbyterian*.

If you have wanted to know for a certainty whether warfare is for Christians, here is the book for you.

415 pages, \$2.50.

Mennonite Publishing House, Scottsdale, Pa.

Scientific Studies, 6840 Eastern Avenue, Northwest, Washington 12, D.C.

Junior Year Abroad is the name of a program announced by the Board of Foreign Missions of the Presbyterian Church. A number of selected students will spend their junior year of college in some foreign institution, paying their own expenses. Universities and colleges in the Philippines, India, Pakis-

tan, Lebanon, Switzerland, Spain, and Guatemala are co-operating in this program. These students will serve the function of informal Christian ambassadors. Applicants accepted must be deeply committed to the Christian faith, emotionally mature, and have the kind of personality which will make a positive contribution to a campus situation. On their return the students will be expected to share their world vision with home churches and campuses of colleges in America.

MARILYN AVE
40-40 SEVEN
GINGERICH MELVIN

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLVI

TUESDAY, MARCH 10, 1953

NUMBER 10

Keep the Conditions--Enjoy the Blessings

By George H. Clement

"It's a grand thing to be saved!" is a sentence in a chorus we often sing in our ministry, but it adds some very significant words: "And to *know* it, too, and to *show* it, too, it's a grand thing to be saved." Now when one *shows* that he is saved it is because he is living on the victory side of Christian experience. On the other hand, we know many people who *know* they are saved, but they never *show* it. In this group are many discouraged Christians who long to *enjoy*, and not *endure* their religion. Perhaps a prayerful consideration of the following words may help such a Christian to enter into all his possessions in Christ. Remember what the father in the prodigal story said to the elder brother: "Son, thou art ever with me, and all that I have is thine." All was his, but he did not enter into an enjoyment of what was his. How may we enjoy all the blessings that God offers us in Christ Jesus?

The answer to that question is: If we keep the conditions of God's promises, we will surely enjoy the blessings. Now we could not possibly consider all the promises and their conditions in this article; but we will choose three that are very typical of all the others. In so doing we will see how prone many Christians are to see the promises but to bypass the conditions.

The grapes of Eschol, and the milk and honey of Canaan, looked good to the spies sent forth by Moses before the children of Israel. If they could only have enjoyed the fruits of the Promised Land without first conquering the enemy, their report would not have been so utterly discouraging. But, no conquest, no fruit! First, possess the land, and the milk and honey may then be enjoyed. So with the promises. One cannot enjoy the blessings they contain without meeting their conditions.

How frequently we hear folk wrongly quoting the first promise of our consideration! They say: "All things work together for good!" They look at the fruit, and leave out the root. All things do *not* work together for good, except for those included in the condition. There are many things that we may see

in lives all around us that are working together for anything but good. There are many afflictions that people suffer that have no connection whatever with the good purposes of God, for they do not belong to Him. All things only work together for good to the one who loves God, who is called according to God's purpose. That is what Paul wrote. Dare we leave out any part of that verse and then claim to be quoting a promise of Scripture?

Romans 8:28 is one of the most blessed promises in all of the Word of God. Many Christians have steered the craft of their life safely and confidently through dark, stormy seas with the compass of this promise. When the seas of life seemed to be ready to engulf their craft they just rested their souls upon the anchor of this grand promise, and knew that all was well.

Is it not wonderful to know that that strange, inexplicable trial you may now be experiencing is one of the "all things" working together "for good," because you do belong to Him, and you love Him above all earthly loves? The Christian who leans upon this promise knows there are no second causes with God. He knows that no one, nor no thing, can ever frustrate the will of God for his life. Long before he sees how all things *did* work together for good, he knows by faith that they *are*. In some cases it may be in the Better Land, he will know the meaning of his tears, but what does it matter? God's promise can never fail! Heaven and earth may pass away, but God's Word shall never pass away!

Then we hear some folk say: "God's will is good, acceptable, and perfect." Who would dispute that Scriptural fact? None but the cynic and skeptic! But one may see defeated, discouraged, unhappy Christians on every hand who are most certainly not enjoying that "good, and acceptable, and perfect, will of God." Why? Because they have passed by the conditions that precede this promise. Let us look at Rom. 12:1, 2 and see what the conditions are. First, Paul exhorts us to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. Christ Jesus

offered up Himself a *slain* sacrifice for us. In the light of that atoning death on our behalf, it is certainly a reasonable service for us in turn to present ourselves to God as a *living* sacrifice: every faculty dedicated to the service of our Lord and Redeemer.

Then Paul further challenges the Christian with this statement: "And be not conformed to this world: but be ye transformed by the renewing of your mind." We are to "love not the world, neither the things that are in the world." We are to put on the Lord Jesus Christ and make no provision for the flesh to fulfill the lust thereof. If we are truly a new creation in Christ Jesus, old things will pass away, and all things will become new.

Those are the conditions that precede the blissful realization that God's will is good, acceptable, and perfect. Sometimes a thing may be good, but it is not acceptable. But God's will is not only good, and not only *acceptable*, but it is more than that even—it is *perfect*. No wonder the hymn writer wrote these triumphant words:

"Thou sweet beloved will of God,
My anchor ground, my fortress hill,
My spirit's silent, fair abode,
In Thee I hide me, and am still.

"O will, that wiltest good alone,
Lead Thou the way, Thou guidest best:
A little child, I follow on,
And trusting, lean upon Thy breast.

"Thy wonderful grand will, my God,
With triumph now I make it mine;
And faith shall cry a joyous, Yes!
To every dear command of Thine."

Infinitude

By Edna Beiler

"Infinite—without limits of any kind" (Webster's Collegiate Dictionary).

We shutter windows of the heart
And double-lock long unopened doors
Or crouch near crumbling walls of
doubt;

So close, yet so far from the stars.

We hug the graveclothes of this flesh
That bind us, hand and feet and eyes;
Dull prisoners, worshipping our chains,
Afraid of ultimate surprise.

Why weep for time's demanding clan,
For space and her decadent brood?
God stands beside us, undiscerned,
And offers us—infinitude!

Grantsville, Md.

Now we come to the last promise, which is another quotation from Scripture often partly expressed. Some Christians say: "Now unto him that is able to do exceeding abundantly above all that we ask or think," and they believe they are correctly stating a Scriptural promise. But they are not. And one fails to see oftentimes the "exceeding abundantly" working out in their lives. What is the trouble? It is the same omission of the conditions that nullified the other promises we have considered.

What is the condition in connection with this wonderful and popular promise? Here it is, and it is vitally important: "according to the power that worketh in us." How natural that is! One does not expect to see huge machinery do a stupendous job without power working in and through it. One does not expect to see a car climbing a steep hill without being empowered by a motor that is in good working condition. When one sees brilliant lights flooding an airfield he knows that behind that light is tremendous power, good, clean connections, and a switch that is in contact with that source of power.

If the Holy Spirit is given a clean vessel through which to work, He will show you the exceeding abundance of God's blessing. The Lord delights to do the "exceeding abundantly." When the Israelites crossed the Jordan it was on "dry ground." It was not enough to divide the Jordan River at floodtime, but the path in the Jordan must be dry. (Note Josh. 4:18, 22.) It was not enough for Christ to feed the multitudes with a few loaves and fishes, but there must needs be baskets full left. Christ not only saves us, but He saves to the uttermost. So, He not only wants to bless the obedient Christian, but the blessing must come in exceeding abundance. That is, if the condition is kept. If the power of the Spirit of God is welcomed into our lives, we will most surely enjoy the fulfillment of the promise: the Lord will do toward us the exceeding abundantly above all we can ask or think.

Let us then appropriate these promises, and determine by His grace to always meet the conditions, so that we might always enjoy the blessing of the Lord that maketh rich, and which addeth no sorrow with it! Thus blest, we will desire to always be a blessing to others. Comforted, we will want to be comforters of others. We will enjoy a foretaste of heaven now, and have the grand prospect of hearing His "well done," on that Day, and of entering into

the perfect bliss of heaven with an abundant entrance!

Big Stone Gap, Va.

Laurelville Church Music Conference

August 3-7, 1953

By J. MARK STAUFFER

Jacob, the poor fellow, awoke from a rather rugged night; he had seen things in his sleep. Something had happened to him, but he wasn't entirely sure what. He had a profound regard for the place where he had met the Lord.

Regarding the fugitive, Gen. 28:16 records, "And Jacob awoke out of his sleep, and he said, Surely the Lord is in this place; and I knew it not."

This sounds like a twentieth-century confession—a confession that some of us Mennonites might have to make if we would reckon with reality. I am tremendously concerned about the state of our worship experiences in the church. Many of us simply go to church; this is a virtuous activity, but it can never aid our salvation unless we truly worship in our divine services.

Our congregational singing affords the most unified, active, spiritual opportunity to worship God. A large number of our great hymns are sung directly to God, Christ, or the Holy Spirit. This good church music helps us to become conscious of the presence of deity in the worship experience. Those who enter intelligently and wholeheartedly into the hymn singing of our congregations may expect the blessings which come to those who "worship in spirit and in truth."

The Laurelville Church Music Conference is concerned, among other things, with the improvement of our worship through singing. Here, under the instruction of a Christian staff of Mennonite musicians and amid the fellowship of kindred souls, you may be inspired to a deeper worship experience in singing. We are inviting preachers, song leaders, and all who sing in our congregations. No one is too old—no one is too young. We ask only that you love the Lord and His church, and are desirous of doing what you can to improve our choral, congregational music.

Harrisonburg, Va.

The world knows nothing of its greatest men.—Taylor.

Our Readers Say—

... I'm so glad to make your acquaintance. Your church has more and better religion than most. . . . You ring true on the greatest issue—war. I have a son that chose prison instead of war. . . .—S. L. Morgan, Wake Forest, N.C.

I like your GOSPEL HERALD very much. I especially liked the prayer for revival in the Feb. 17 issue. But I doubt if a prayer like that will be heard . . . it did not mention Jesus' name. Only as we pray in this name have we the promise of being heard.

Another objection I had was its denominational atmosphere—"until it touches every member of the Mennonite Church." Who are the Mennonites? What did Paul think about it in I Cor. 1:12? . . . How much better are we if we say, I am a Mennonite, I am a Baptist, I am Amish? . . . Rom. 8:7—John R. Kenno, Jr., Belleville, Pa.

... A member of the General Conference of Mennonites of the U.S.A. has called my attention to the "Preliminary Report of the Special Committee on the Revision of the 1928 Version," which first appeared in the GOSPEL HERALD for Tuesday, January 6, and was reprinted in two issues of *The Mennonite Weekly Review*, for January 22 and 29. This reader writes me: "It was very disappointing to quite a number of your S.S. Times readers here . . . to find that they had only taken a certain part of J. Oliver Buswell's article so as to help their cause in regard to this R.S.V. . . . We believe they have not done justice to J. Oliver Buswell, Jr., D.D., by not publishing the entire article as it appeared in the November 1, 1952, *Sunday School Times*."

It was quite disappointing to me to see how you had used the quotation from Dr. Buswell's article. While you do say, "Although severely critical of some aspects of the new version," yet the paragraph you have taken from his article gives the impression that he was in general favorable to the new version. Moreover, you did not explain that Dr. Buswell's article applied only to the New Testament, which of course was made perfectly clear in his original article, but which is not clear from the quotation you have taken from it. You then go on to contrast the *Moody Monthly's* opinion with his, thus increasing the impression that he was favorable toward the R.S.V. I wrote to Dr. Buswell on this matter, and in his reply he says:

"I find one statement which definitely misrepresents my article. At the foot of column 2 of the article they refer to what I say as a favorable general evaluation. This is quite untrue. In severely criticizing in general I did pick certain favorable details which I think was proper procedure." Then he adds: "I would say that the R.S.V. is calculated to undermine and weaken faith in the deity of Christ and that Christian people ought not to assist in its general circulation and ought not to regard it as 'The Bible' for the English-speaking world."

Dr. Buswell and I would appreciate it if you would publish the portion of my letter which relates to your quotation of his opinion on the R.S.V., and which shows clearly that he is not in favor of it for general use. . . .—Philip E. Howard, Jr., Philadelphia, Pa.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS

LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Board Members

We have three church-wide boards, each of which has several dozen members. Our district conferences have their several boards. There are other church organizations which have their boards of directors. Some congregations have a church board or council. So in the aggregate there is a considerable group of board members among us.

How did they become board members? In most cases, probably, they were elected. We have few ex officio members. Can it be assumed that they were elected because of qualifications they have? Perhaps not always. Sometimes the electorate are not very well informed about the qualifications needed. Within the limits allowed by the nominating committee, the best-known or the most popular man may be elected. We are persuaded that this is true because of the large number of well-known preachers who are elected. A good speaker may make a good board member, often does; but not every eloquent man has business judgment and experience, and our boards act pretty largely on business and administrative matters. Even our nominating committees don't always think of that.

What is a board member's responsibility? Of course he should attend meetings of his board unless an emergency prevents it. Then he will appoint a proxy, and afterwards get from that proxy all the information possible. He is duty-bound to be well informed. He will carefully study all reports which come to him. He will follow, through whatever means of information are available to him, the work of his board. This will take some time, but a man should not accept a membership that he is not able to fill conscientiously.

When the board member attends a regular meeting he should be an active participant. He must not be afraid to ask questions. Officials are sometimes technical in their reports. Make them explain themselves. The member must not take anything for granted. He should participate in the discussions and vote on every motion. He should help to keep the business moving. He is there to think and to exert an influence.

The board member usually has a constituency to represent. That representation goes both ways. He must be sensitive to grass-roots attitudes and opinions and consider them as he acts on the issues that come up. Oftentimes it is important for officers and front-line workers to know things that only the constituency representatives can tell them.

He must also represent board interests to the constituency. He must carry back the information and the convictions which are necessary for the promotion of the board's program. He should take the initiative in this. His function is not served merely by a brief report of the annual meeting to his conference. He must be a promoter. He must sell a program to the rank and file of the church membership.

Board members who perform in some such fashion will be more than "poor sticks." They will adorn and magnify their office. They will contribute mightily to the ongoing work of the church. They will be able to give a good report to their Master in heaven.

Frost and Fire

In writing to the Colossians Paul had the task of giving them such an understanding of who Christ is as would serve as an answer to the specious philosophy of Gnosticism which was trying to force the Lord out of first place in their hearts. But he had to do more than build an intellectual argument. He had to win their love and loyalty as well as their intellectual assent. He knew how both to convince and to persuade. As Maclaren once said, "In religious matters arguments wrought in frost are powerless, and earnestness approaching passion is the all-conquering force."

Paul had a great intellect. He was able to perceive and to state the fundamental principles of a universal philosophy. He is deep and profound in this epistle as he sets forth the truth of a Christ who is the center of the universe, both physical and spiritual. Certainly no bigger ideas were ever held in human mind than those he states here.

But Paul is more than mind. He had a big heart too. He was wrestling with the Colossians in an agony of earnestness. His love and deep concern went out to these people in the faraway Lycus Valley who had come to know Christ through the ministry of Epaphras and now were being tempted by an empty philosophy which would rob them of their precious heritage of faith. There was reason why Paul should feel deeply. He knew what the tremendous issues were. He was rightly indignant because arrogant, slick-tongued heretics were confusing simple and sincere believers. He saw the mystic theosophy of the heretics as a poor substitute indeed for the riches in Christ, and was determined that the assault against Colossian faith should not succeed.

And so with a combination of deep thinking and deep feeling he dictates his argument. The result is a marvelous epistle, a combination of a theological treatise and a warm friendly letter. He avoids the extremes of dry ice and froth. The apostle is neither stiff in a didactic deep-freeze nor wallowing in sentimental slobber. A fire burns in his bones that does not disintegrate his brains.

May God give us more men with Paul's balance. Yes, may He give every individual of us something of that combination of intellect and emotion. Then we should have public services that give us much thought to carry away, but also move us deeply in our spirits. Then we should have understandings tempered by joy and love. Then we should have preaching that both enlightens and enlivens us. Then we should have schools with both intellectual integrity and spiritual stimulation. Then we should write books and articles that thinkers would read and religious enthusiasts would thank God for. Then we should have singing that stirs, but the head rather than the feet. Then we should praise the Lord, but from the depths of our emotion rather than from its surface.

We don't want the ice that congeals to a slow death nor the conflagration that blazes to a quick destruction. Let it be our ambition to hold great truth in deep feeling.

In seventeen states and the District of Columbia, Negro children must attend separate schools. These schools are mostly inferior to the ones for white children. —Grant M. Stoltzfus.

Learning to Live and Not Worry

By LeROY L. PEACHEY

Since worry is prevalent in these days of high tension, perhaps we would do well to stop and consider it a bit. Following are a few questions to stimulate our thinking.

1. Is it a sin to worry?
2. Is it wrong to be concerned about things and situations?
3. When does concern stop and worry start?
4. Is it possible to live without worrying?

When we worry we minimize God's ability to provide our needs as well as to deliver us out of every trying situation.

We break a direct command of Christ when we worry. "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6:31, 34).

Perhaps, if we look at the causes and results of worry our first question would be answered more fully.

Causes of Worry

1. Ill health, which may result in our being unable to meet financial obligations.
2. Safety of loved ones.
3. Old age seems to be a cause for some to worry. Old people often spend a lot of time just thinking.
4. What we imagine some people say or think about us.
5. Our job, financial insecurity, past mistakes, and also what the future holds for us.

These things will not be changed or solved regardless of how much we worry about them, and many things about which we worry never come to pass.

Results of Worry

The physical effect it has on our lives. Doctors recognize the fact that worry can cause ulcers of the stomach, high blood pressure, heart trouble, as well as an upset in the digestive and brain and nervous system.

Worry is deadly to vigor and usefulness. One doesn't like to associate with folks who are continually fretting about their problems.

Worry prevents us from enjoying life to the full. We fail to fulfill Phil. 4:4—"Rejoice in the Lord always; and again I say, Rejoice."

Worry causes mental disturbances. It is the cause of many suicides, as well as the reason for the large number of individuals in mental institutions.

It causes us to be poor examples for Christ. One does not have the fruit of the Spirit (love, joy, peace, etc.) if he worries, nor is he trusting God fully. "Commit thy way unto the Lord; trust

also in him; and he shall bring it to pass" (Ps. 37:5).

Cure or Remedy

Praise God He has made it possible to overcome worrying.

The first way is by filling our minds with the right things. "Let your moderation be known unto all men. The Lord is at hand. Finally, brethren, whatsoever things are true, . . . honest, . . . just, . . . pure, . . . lovely, . . . of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:5, 8).

If our thought life is right, our actions will be right also. We need to think more about our blessings than our troubles. We need also to realize that worry never has done and never will do any good. Don't brood over small misfortunes and trifling disappointments, but rather be content. "But godliness with contentment is great gain" (1 Tim. 6:6). "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11).

Trust God fully through prayer, knowing He will not lie. ". . . in which it was impossible for God to lie . . ." (Heb. 6:18). "Fret not . . . Trust in the Lord, and do good . . . Delight thyself also in the Lord . . . Commit thy way unto the Lord; trust also in him . . . Rest in the Lord, and wait patiently for him" (Ps. 37:1-7). If we apply these verses and look to His great intercessory work and concern for us, we certainly will eliminate any need for worry. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

Another way to overcome worry is to be in harmony with God's will. Too often people go into debt to satisfy their wants rather than to supply their needs. The result leads them to worry. When one does the Lord's will he can rest assured God will supply his needs and deliver him out of every difficult situation.

One needs a real living faith in God—a faith that not only believes there is

Through the Blood

By Edna M. Mertz

*Child redeemed, do not be wearied,
For thy sin be not downcast;
Christ who died has fully pardoned,
Blotted out the sinful past.*

*Through satanic hosts accuse us,
Gath'ring o'er us like a flood,
Child of heav'n, thou still art worthy
Through the reconciling blood!*

Ft. Wayne, Ind.

It Happened—

FIFTY YEARS AGO

(From HERALD OF TRUTH, March 5, 1903)

. . . in 1902 the General Conference held at Berne, Ind. claimed a total membership of 10,420 in the 74 congregations constituting the body variously known . . . as the "Oberholtzer Mennonites," "General Conference Mennonites," etc.

Bro. J. S. Shoemaker . . . is on the editorial staff of the Publishing House, he being the editor of the Sunday School Lesson Helps. . . .

. . . Bro. Norman [J. N.] Kaufman of Rockton, Pa. . . series of meetings in the Stahl M. H. [Johnstown, Pa.] . . . fifteen persons were received into church fellowship by baptism.

At Johnstown two brothers, aged . . . 17 and 12 years, died of diphtheria.

(From HERALD OF TRUTH, Mar. 12, 1903)

There have been a few criticisms regarding the size of page in the Hymnal, making it impossible to carry it in the vest pocket.

a God but that "he is a rewarder of them that diligently seek him."

Remember what one of the concerns of Christ will be when He comes again. "Nevertheless when the Son of man cometh, shall he find faith on the earth" (Luke 18:8)? He rebuked the disciples for their lack of faith. Very likely He would rebuke us for our tendency to worry.

We need a faith that will sustain us under the chastening hand of God. Remember, "whom the Lord loveth he chasteneth."

God certainly expects us to be concerned about the things He has entrusted to us regardless of whether it is our children or our material blessings. We can show our concern by doing that which is in our power. But we need to commit what is beyond this to the Lord to work out according to His will, remembering that "all things work together for good to them that love God, to them who are the called according to his purpose." So may we "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7).

Belleville, Pa.

Age Distribution of the Members of the Mennonite Church in 1950

This study is based upon the Mennonite Family Census of 1950, conducted through the Sunday schools of the (old) Mennonite Church early in the above year. The coverage was not complete but since information on nearly one half of the membership of the entire church was obtained, the sampling, we believe, was large enough to yield reliable statistics. Since the size of the sampling was not uniform in the various district conferences, only the totals given near the bottom of the page can be used. These figures can be multiplied by 2½ to obtain the total number of men or women of that age span in the Mennonite Church. For instance, the table lists 1827 men in the 40-49 span. Multiplying this by 2½, we have the figure 4,567 as the approximate total number of men of this age span in the membership of the Mennonite Church. The average age for each conference district should, however, be regarded as authentic.

A number of interesting observations can be made concerning the findings. The average age of the men and women of the Mennonite Church differs by only a half year. The men averaged 36.83

years and the women 36.32 years. In three conference districts, however, the average age of the women was slightly higher than that of the men. The significance of these figures will be apparent when they will be compared to the average of 1955 or 1960. Sociologists tell us that the average age of the American population is going up and as it does so it brings a trend toward conservatism. May it be that if our average age changes in the same direction the Mennonite Church too will become increasingly conservative?

In the Mennonite Church 52.5 per cent of the membership is women and 47.5 per cent men. The Bureau of the Census announced in 1936 that for the major churches in America the per cent of women was 55.5 and of men 44.05. In 1950, of the total population in the United States, 54 per cent were women and 46 per cent men. It would seem that the Mennonite Church is holding its men almost as well as its women. The Mennonite Church, therefore, is not facing the problem of ineffective work among its men as is the case in some denominations.

The large number of youth in the

Mennonite Church is another striking fact revealed in this study. Nineteen per cent of our church membership is comprised of those nineteen years of age and younger.

The third table presents the proportionate number of Mennonite Church members in 1950 below thirteen years of age. As this is a sampling, the figures do not represent the total number of those in that age group but it does show correctly the per cent of the membership below thirteen. This figure is 3 per cent. The 1936 figures released by the Federal Bureau of the Census revealed that slightly more than 3 per cent of the membership of the Mennonite Church was below thirteen years of age. It would seem, therefore, that the number of child baptisms has not increased appreciably in the last fourteen years.

Mennonite Research Foundation.

The Fairest of the Fair

By S. N. LEITNER

Though Christ is despised and rejected of men, yet to us who adore Him He is the fairest of the fair. In Psalm 45:2 we have a beautiful picture of our Lord Jesus Christ: "Thou art fairer than the children of men: grace is poured in to thy lips: therefore God hath blessed thee for ever."

Such words as these must delight our Lord, for they speak of our heart's joy, and our desire to know and see Him above all others. May we see Jesus only in all His beauty; may we be wholly His with no exceptions. All else must take secondary place; He fills the vision, He occupies the thoughts. He becomes the fairest of all, the Alpha and the Omega, the Lily of the Valley. The heart that accepts Him as such is dwelling deep in the place of true joy and blessing. It feeds upon Him and can consider nothing else.

It should be the earnest desire of every true child of God that he might enter into the sphere of this holy thought, to become completely taken up with the grace and the beauty of His blessed person. How needful this is, especially in our day when the tides of coldness and indifference are so greatly manifest on every hand.

The psalmist's faith pressed forward and laid its full burden upon Him who was to come, the great Deliverer, the Prince of Peace, the blessed Redeemer. Faith for the psalmist found its whole answer in the person of this Precious One, and there it rested with satisfaction and sufficiency. True faith must rest upon the person of our blessed Lord, or nothing apart from Him can be satisfying or sufficient.

Oh! that we might learn the lesson well that Christ is the main object, the true object of our faith, and as such should fill the whole of our spiritual horizon. This is His desire for us: and

Age Distribution of MEN in the Mennonite Church in 1950

	1-9	10-19	20-29	30-39	40-49	50-59	60-69	70-79	80-89	90-99	Total No. of Men	Total Age of Men	Average Age	
Conference														
Canada	2	181	225	200	140	112	76	35	11	2	985	36114	36.66	
France		143	214	179	156	118	83	61	22	1	975	38582	39.57	
Illinois		3	155	171	164	133	94	69	29	14	2	834	31305	37.54
Ind.			56	58	45	43	32	29	9	9	81	10655	38.83	
Ind.-Mich.		3	389	323	317	253	182	134	56	18	1	1676	59859	35.72
Iowa-Nebr.		1	223	232	240	157	150	71	49	11	1134	41414	36.52	
Lancaster		1	346	349	326	253	204	154	81	24	3	1741	63473	37.61
N. Central		20	31	43	11	7	7	3			122	4095	33.57	
O. Menn. & E.A.M.		6	428	444	422	313	238	180	94	19	4	2118	76997	36.35
Pacific			99	100	104	72	39	29	12	4	459	15892	34.82	
S. Central		5	153	168	146	127	102	60	36	11	1	809	30039	37.13
S. Pacific			12	18	16	14	10	4	2		78	2709	35.64	
Southwestern Pa.		1	111	97	111	81	69	37	25	10	1	543	20794	37.56
Virginia		2	133	116	126	74	67	49	24	1	892	29977	36.43	
Totals	24	2449	2547	2439	1827	1422	982	506	154	15	12345	454705	36.83	
Per cent of Total	2	19.9	20.6	19.8	14.8	11.5	7.8	4.1	1.2	.1				

Explanation. The columns above give ten-year age spans. For example, the column headed "10-19" refers to those who were from 10 to 19 years old inclusive in 1950. The figures below the age span indicate the number of persons in each conference district who were of that age.

Age Distribution of WOMEN in the Mennonite Church in 1950

	1-9	10-19	20-29	30-39	40-49	50-59	60-69	70-79	80-89	90-99	Total No. of Women	Total Age of Women	Average Age
Conference													
Canada	1	207	250	203	154	108	60	22	5	1	1,051	35,704	33.97
France	1	151	251	209	184	128	87	41	1	1	1,033	37,729	35.80
Illinois	3	176	208	202	137	110	77	27	15		953	34,828	36.55
Independent		64	75	60	51	50	20	12	7		339	12,546	37.30
Ind.-Mich.	1	401	398	394	254	208	126	54	19	1	1,571	54,777	35.00
Iowa-Nebr.	6	203	270	238	202	153	80	50	9		1,187	43,471	36.85
Lancaster	7	353	434	396	308	225	179	77	33	1	2,043	77,036	37.71
N. Central	30	45	33	10	6						150	3,927	30.21
O. Menn. & E.A.M.	5	428	514	464	357	238	165	81	19	3	2,274	82,408	36.24
Pacific	5	93	101	112	51	47	28	12	3		452	15,415	34.10
S. Central	4	108	165	185	145	114	81	25	17	2	956	34,362	36.01
S. Pacific	2	25	20	25	12	10	7	5			106	3,663	34.56
Southwestern Pa.	1	116	118	118	79	44	27	10			591	22,173	37.52
Virginia	154	158	143	129	86	55	32	3			721	26,832	36.51
Totals	36	2,579	3,063	2,766	2,053	1,554	1,014	468	142	12	13,687	49,087	36.32
Per cent of Total	18.8	22.7	20.2	15.0	11.3	7.4	3.4	1.0	.1				

Explanation. The columns above give ten-year age spans. For example, the column headed "10-19" refers to those who were from 10 to 19 years old inclusive in 1950. The figures below the age span indicate the number of persons in each conference district who were of that age.

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the desire of the Lord should in all truth be the desire of all his blood-bought children.

We are living in a restless age which has crowned the demons of speed, of hurry, of "push and go" with such frail mortal honor that thoughts and inclinations as to meditation and meditative moods seem to be pushed aside as mere nothingness and unworthiness. That is the cause of this sinful world. But the true children of God are not of this world's way and thus need to testify to their separation by spending time with the Lord in secret prayer. The world's word is "go," but to the true child of God there must be a "stop." "Be still, and know that I am God" (Ps. 46:10).

The heart needs to be stilled so that it may feed more upon Him and become more and more filled with His grace and beauty. In this place of holy silence we fix our minds on our blessed Lord. As we feed upon Him we grow and become established in Him. We allow ourselves to become centered in Him, so that there is true joy in us for the accomplishment of His good and perfect will. This is the life that counts for the glory of His name. What a sad fact that so few of us Christians have entered into the thorough application of this! How few there are to declare in all sincerity, "How sweet the name of Jesus sounds in a believer's ear."

But the lack is not with Him, for there is no thought of restricted communion for the children of God. There is no class or favor. Oh! to know Him as the fairest of all, to possess truly and freely all that is of Christ.

"Thou art fairer than the children of men." So sang the psalmist, and the more we come to know what is in man the more we will come to appreciate the truth of this word. We have spots and blemishes and much weakness; no mortal being is free from them. Turn from man, from even the very best of men, and turn your full view upon Jesus. Oh! what joy, what blessing, what contrast! For here we meet with the perfect man, the holy God-man in whom there is neither spot nor blemish, but perfection only. We may examine Him from every angle, test Him on every possible proposition, and the verdict is always the same. Whether the proud heart of man wills it or not, yet it must declare in terms of truth and finality, "I find no fault in this man" (Luke 23:4).

Here is perfection unspotted and unlimited. He did always those things that were right and true. He served in full the perfect will of the Father.

In Him there was no wrong: nothing was left undone, nothing was oversaid, nothing was hasty. Never was the blessed One too little or too late for the needs of suffering humanity. His perfection forbids any human explanation and requires no apology. There was blessed balance, there was love, there was mercy; there was justice; there was also warning.

Indeed He could stand in the camp of the enemy and quietly, firmly search out their hearts. "Which of you convinceth me of sin" (John 8:46)? He could say, "The prince of this world cometh and hath nothing in me."

Is He not worthy of all we have? Should not our lives be fully surrendered and consecrated to Him? Can there be room for unsundered living or halfhearted obedience? He is indeed the fairest of the fair.

"I've found a friend in Jesus,
He's ev'rything to me,
He's the fairest of ten thousand to my soul;

The Lily of the Valley, in Him alone
I see

All I need to cleanse and make me fully whole.

In sorrow He's my comfort, in trouble
He's my stay,

He tells me ev'ry care on Him to roll.
He's the Lily of the Valley, the bright
and Morning Star,

He's the fairest of ten thousand to my soul."

Birch Tree, Mo.

The 3:16's of the New Testament

Arranged by ARTHUR THAYER

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

"As also [Paul] in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" (II Pet. 3:16).

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

"And without controversy [arguing] great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Tim. 3:16).

"Where envying and strife is, there is confusion and every evil work" (James 3:16).

"Destruction and misery are in their ways" (Rom. 3:16).

"Nevertheless when it [the heart] shall turn to the Lord, the veil shall be taken away" (II Cor. 3:16).

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you" (I Cor. 3:16)?

"Nevertheless, whereto we have already attained, let us walk by the same

rule, let us mind the same thing" (Phil. 3:16).

"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man" (Eph. 3:16).

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16).

"For some, when they had heard, did provoke: howbeit not that came out of Egypt by Moses" (Heb. 3:16).

"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:16).

"John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire" (Luke 3:16).

"And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him" (Matt. 3:16).

"And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all" (Acts 3:16).

"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (I John 3:16).

"Now the Lord of peace himself give you peace always by all means. The Lord be with you all" (II Thess. 3:16).

Amen.

Graceton, Minn.

Revive-All

By S. H. BRUNK

We are thinking primarily of the marvelous work the Lord is doing in the Brunk Bros. meetings. Get this thought—what the Lord is doing. I feel sure that Bro. George and Bro. Lawrence would say with Peter and John, "Why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness . . . ?" Yes, the source of all blessings is God.

The need. "And because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12). We have often marveled at this lack of love in the body of Christ, the church. We have often questioned our own worthiness to go to the table of the Lord because of this lack of love. Our prayer has been that God may awaken the leadership of the church to the needs of the hour, instead of just dozing on and trying to awaken the youth. We need not go to a hospital or hire some expert to check the degree of love in our heart. We can feel the disgust for filth by the thought of it just as we

A Prayer for This Week

Our Father, as we see Thy holiness, Thy greatness, and Thy kindness shown to us, we plead for mercy. Father, forgive us for being so proud and for displaying before men our works for them to praise us. Help us to always give Thee the praise and the glory for any accomplishments in our lives.

Father, we thank Thee for Thy love and mercy to us. We thank Thee for the Lord Jesus, our risen Saviour. Father, help each child of Thine to show the risen Saviour to a lost soul today. In Jesus' name we pray. Amen.

Alma Shenk.

can feel our love and appreciation of sweet fellowship with the brethren by only thinking of them. I was told by a friend that he feels our church needs a reviving from the top down. So we see another phase of the need is someone with a vision, given by the Spirit of God, someone to see the need in the church and the world, to exercise this blessed "tie that binds," and demonstrate it to the world.

God honoring the work—meeting the conditions. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14). "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5:16). In other words, you meet the conditions for a combined unit and I will show you their power with me.

In our minds this is the drawing power within their tent. It is the demonstration of the Spirit of God, as God honoring and blessing a united praying body. We expect a dozen workmen to accomplish more than one if they work together. It seems to us that the Gospel is clear on this point. If there is any feeling other than love between us and our God, or our brethren, that is the first and only right place to pray, and continue until it be removed.

We feel that the words which proceed out of the mouths of these brethren are no more of the Spirit of God in our hearts than we make room for. Just so with a body, as pictured in I Cor. 12, likening the individual members of our body to the members of the body of Christ; but to have power with God, they must be of one mind and one accord. They must have the mind of Christ.

As individual members we can have the truth, the whole truth, and nothing but the truth. These are the kind of messages that God can honor with the outpouring of His Spirit and bring men to themselves, making confessions, and giving testimonies of victory that will and do produce a drawing power on others. It cannot help being a delight to every true Christian to see men's sins go before to judgment. Only they who stubbornly resist the wooing of the Spirit receive no blessing in attendance.

No place on this earth can be more sacred than the seasons of prayer and waiting on God. There is where the soul unloads his burdens on God. Not so much of our dictating to God what to do and how to do it, but an overflowing of thanksgiving and an openhearted confession to God for our own coldness and deadness. How can the dead raise the dead? Or even how can they awaken them? Too many think of our Lord's promise to be in the midst of two or three who gather together in His name, to mean that He is there among them as one of the crowd, instead of thinking of Him as being in the heart of each of them. How much of the Spirit of God do we bring along to the meeting? Is the secret of God in doing great things in a large assembly, enabling many who are cold and indifferent to say, "We have seen great things today"? It takes a *one accord* with God and man to produce a shaking effect. Sometimes when dead souls are thrown on the fire it seems to lower the flames, but not so when live and burning coals come together. We have wished someone would write a hymn entitled, "I want to love the brethren more."

It may be a question in the minds of some as to just what it is that draws the large crowds. To be sure, anything out of the ordinary has a sense of attraction by way of curiosity. Again some may go just for the ability to say, "Yes, I was there." But we believe that the large majority of those within reach go there for a blessing. And we also believe that most of them are not disappointed. Usually the more we pay for an article the more we appreciate it. Just so it is with the blessings received from God, at revival meetings or at any other time.

Why must we wait for revivals? Blessed are they that hunger and thirst after righteousness—sometime I will send them an evangelist—and they shall be filled. Perhaps we church leaders are too busy about the cares of this life to ever give serious thought and prayer for our local congregations, so that they might experience a real God-sent reviving, without a series of meetings held by an imported minister. Could not a true hungering and thirsting after righteousness be developed in our local prayer meetings? Will it not be absolutely necessary to develop a true heartfelt feeling of heart-warming love in our local congregations and confess our faults to God

Prayer Requests —

(Requests for this column must be signed.)

Pray that our United States government may not by war-like measures extend the war in the Far East.

Pray that the way may open for the Anis Haddad family to emigrate from Jerusalem to America.

Pray for Bro. T. K. Hershey, who is at Phoenix, Ariz., being treated for coronary asthma.

Pray that a great vision of the possibilities of lay evangelism may come upon the church as a result of the Lay Evangelism conferences being held.

Pray that the Conference on Christian Community Living may create a conscience on a more effective application of our Christian principles.

and one another constantly, to hold the blessings we receive at any revival?

When the tent is taken down, let us not say or think "it is over and finished now," and go back into our same old coldness and deadness. No, God has a new life for the true Christian every day. And we help ourselves by helping others. The abounding iniquity dare not form any degree of ill feeling between the brethren. To the degree that this is allowed our love will wax colder and colder, and we will perhaps be unaware of our slumber until the next revival meetings. What are our plans to keep the revival fires burning? Or have we given it little thought and prayer? Are they the consecrations we have made at our last revival meetings, when we received the rich filling of God's Spirit for life, or are they only to last until the wind changes? Why cannot we as Christians get near enough together that there is no room left for the enemy between?

Denbigh, Va.

A Testimony

BY ENOS BEARINGER

Today I attended the funeral of a dear brother who passed to his reward in his sleep during the night. As I watched the people file past the coffin to pay their last respects to the departed brother, I had to think they were all walking in one direction; each step was taking them closer to eternity.

We had just heard a simple (but oh! so precious) Gospel message. I don't know how one can listen to a sermon like that, and still not find Christ precious.

But I know what it is to be without Christ in this world. I have a burden for souls who do not know what it means to

have victory over sin and the joy of knowing that their names are written in heaven. I was one of them for a long time, a church member, but I was as Jesus said to that young man, "not far from the kingdom of God."

Listen to the words of the blessed Master Himself: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Something must happen inside. I praise God that it happened in my heart.

In Rom. 8:6 I found myself, praise the Lord: "For to be carnally minded is death; but to be spiritually minded is life and peace."

There are two minds, the spiritual mind, and the carnal mind. When I checked up on myself, I found myself thinking chiefly of material things, even in church. But what else can one expect from a mind that is not under the blood of the Lamb!

I praise God tonight that He spared my life, until I was born of the Spirit, washed by the blood of the Lamb, and now I know that my sins are gone. God has removed them as far as the east is from the west, and He will remember them again no more.

Satan will use any method he can, as long as he can keep us from the peace of God. He will let us worship God and honor Him with our lips, if he can only keep us from applying the precious blood to our hearts, or from a born-again experience.

I thank God that we can know where we stand. I thank Him that my name is written in heaven. As Jesus said in Luke 10:20: "Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

Wallenstein, Ont.

spoke to him by means of a message written, while the revelers watched, on the wall of the palace banquet hall. The words were unintelligible even to his greatest scholars, and Belshazzar the king was terrified. God gave the answer. Daniel was summoned and read the awful message of impending doom.

Each of these three instances illustrates the need for something beyond the peak of human learning. Education is good, but its very highest is limited. Scholars need God's revelation—they cannot do without it. Use seriously every opportunity you have for study. Be diligent and be prayerful. But remember, if you should ever reach the summit of human scholarship you will still need God's revelation.—James H. Taylor, in *The Free Methodist*.

No Brains

By RAYMOND L. KRAMER

A man takes a chance placing his name under such a title. Folks might get ideas. I confess that in the sense I mean it, it has sometimes been applicable to me.

It takes intelligence, skill, training, and technique for a surgeon to open a patient's abdominal cavity and remove a diseased appendix. But no skill is needed to take a sword and plunge it into somebody's vitals.

It takes intelligence, skill, and ability to build a functional house. Little of this is needed to wreck and demolish the same house. An ax, a bar, a stick of dynamite in the hands of an unscrupulous person and you may have utter ruin.

It takes intelligent planning and hard work plus a knowledge of the seasons to prepare a sodbred, plant corn, cultivate, and harvest it. Very little ability is needed to plow out the corn—a little carelessness, a little indifference, and the field is ruined.

It takes spiritual intelligence, love, Christlikeness to build faith in my brother; to help him skillfully remove an infection, to cultivate the best in his life according to the will of God. But it takes no brains, no skill, no thinking, to criticize, castigate, and demolish him.

Meadville, Pa.

You are only a steward of what another intrusts you with, to be laid out, not according to your will but His. And what would you think of your steward, if he laid out what is called your money, according to his own will and pleasure? Is not God the sole proprietor of all things? And are you not to give an account to Him for every part of His goods? And oh, how dreadful an account, if you have expended any part of their not according to His will, but your own!—John Wesley.

OUR SCHOOLS

Scholarship Needs Revelation

The Bible does not make light of learning—it encourages it. Wherever it has been translated and read, the Bible has been responsible for intellectual development and educational progress. Its translation into the current languages of Europe prior to and following the Reformation was both brought about by and helped to speed the revival of learning which is known as the Renaissance.

Daniel, one of the most honored men to be found in all Bible history, was a great and diligent scholar. He was devout, also courageous and true. The record clearly states the source of his knowledge and unusual wisdom. God enabled him to gain his great knowledge and, in answer to prayer, to add to it by divine revelation.

The Book of Daniel exalts learning, but it also gives classic illustration of the limitations of human scholarship. The highest human wisdom and knowledge have their limitations. Philosophy and science are not infinite. The time comes sooner or later when man, however highly educated he may be, must admit he has reached the limit beyond which his unaided knowledge cannot go.

What lies in the future? The reality of God, with its related questions; man's immortality—these are two of the areas of knowledge which man cannot fully acquire by his mental processes alone. Indeed, if he is left solely to his intellectual energies and human sources of knowledge, he will never know these realities.

Some things are brought within the

scope of our comprehension only by divine revelation. Unless God had revealed these truths to man, he would forever have been ignorant of them. The Bible is God's revelation to man. It is a source of knowledge which is to be found originally nowhere else.

In the Book of Daniel are recorded three interesting incidents which relate the dilemma of the wisest men of that Babylonian age. In each case the scholars admitted the insufficiency of their learning; and in each instance a learned man came forward with the answer which he had received, not from his profound scholarship, but by revelation from God.

Nebuchadnezzar had forgotten his dream. He asked the wisest in his realm to tell him not only what he had dreamed but also the interpretation. These were unreasonable demands, certainly. But the point is, the scholars admitted their lack of that knowledge which neither the hope of rich reward nor the fear of lingering death could supply; and then the answer was revealed by God to Daniel as he and his friends prayed.

Many years later the king dreamed again. It was an entirely different dream from the first, except that it also had to do with the future. This time the king told them the dream, then he asked for its interpretation. Again the scholars acknowledged their ignorance, and again Daniel supplied the answer.

Nebuchadnezzar's grandson, Belshazzar, was a wicked man. He knew of God's dealings with his grandfather but continued in haughty and scoffing unbelief. One night in a profligate orgy God

TEACHING THE WORD

Mission Study Is Bible Study

By J. D. GRABER

Because mission study is Bible study, we recommend turning the regular mid-week Bible study occasionally into a mission study class for a period of perhaps six to twelve weeks. This will not only be good Bible study, but as a mission field is studied specific prayer burdens will develop which will bring new life into the accompanying prayer meeting.

Bible study and prayer, even as revival, cannot exist in a vacuum. That only is fruitful Bible study that brings results, either in faith, life, or practice, or in all three. Prayer is not really prayer unless it is geared into specific need. Even so revival cannot be had in a vacuum. We cannot say, "So come, let us be revived. It will be a wonderful experience to enjoy a revival." At once we ask, and rightly, "Revived for what?" God grants power, not so that power may be enjoyed, but so that work may be accomplished; and the supreme task is witnessing. Revival means new strength, and the Lord grants strength when we become prostrate before Him overwhelmed by the impossible task of "making disciples of all people." It is then that He can raise us up in the power of the Spirit.

The spiritual health of a church may rightly be judged by the fervor of her missionary outreach. It is sham to say we love the Lord if we do not seek in a practical way to express that love. Are we not hypocrites when we say that Jesus has saved us and that He is the only Saviour of the world if we do not actively engage in telling all men the good news? Is it not really very selfish to enjoy Christ and not seek to share Him with others?

The point of all this is that the mid-week Bible study and prayer meeting may very well have a missionary objective. When this is the case, it "comes alive" so to speak. In other words, it becomes geared into real life situations. This makes it at once more interesting and more fruitful.

There are several reasons why mission study is Bible study. In the first place the Bible is a missionary book. From beginning to end it is the story of God's redemptive activity. Unless we see the Scriptures in this light, we miss the key that unlocks their meaning. The Bible is not at all primarily a book of history, anthropology, geography, ethics, or religion, and its meaning remains hidden until we see behind every passage and illuminating every incident the yearning love of God to bring the prodigal son back to the Father. It is, therefore, not straining the point to ask in connection

with every Bible passage studied, "What is its missionary message?"

The missionary message is, of course, more prominent in some passages than in others. There are what can be called the great missionary passages of the Bible, e.g.,

The Call of Abraham, Gen. 12,
The Lepers in the Syrian Camp, II Kings 7,
The Story of Esther, Esth. 1-10,
The Gospel for the Gentiles, Isa. 60,
The Watchman on the Wall, Ezek. 33,
The Great Commission, Matt. 28, et al.,
The Holy Spirit and Missions, Acts 2, et al.,
Salvation for All Who Believe, Rom. 10,
The Angel, The Book, and The Nations, Rev. 10.

In these, as well as in many others, great missionary principles are taught, such as "God's Call," "The Holy Spirit in Missions," "Sharing Our Blessings," "Opportunity and Responsibility," "Obedience to Our Lord," "The Universality of the Gospel," "The Gospel and the Coming Kingdom," etc. These passages, and others like them, could be used effectively as devotional meditations at the beginning of a mission study class; they could furnish the basis for Bible-study discussion, or could be used as foundations for missionary sermons.

Let us not forget that missionary education is not complete until it has resulted in missionary work. When instruction in teaching or some other skill is given, there is provision for supervised practice. Likewise, when we teach missions we should make provision for expression. This may take the form of actual witnessing and soul-winning, the opening of a mission outpost, the giving of money to missions, prayer for specific needs gathered from mission fields and such like. If our mission study class does not produce some such practical results, it will have been of doubtful value.

At a mission conference I saw a placard with this arresting sentence: "The two great enemies of missions are prejudice and indifference, and ignorance is the mother of them both." How true this is! And yet there can be Bible study with no serious sense of mission. If this is the case, are we not missing the very heart of the meaning of Scripture?

Fundamentally there needs to be knowledge. And there is no excuse for any Christians in these days being ignorant either of the Word or the world except through indifference. The Holy Spirit uses knowledge and facts to bring conviction. That is why Jesus said, "Look on the fields," because the Spirit of God can then speak conviction to the heart through these facts. But He can speak only if the world need is seen under the light of Scriptural revelation. Everyone reads the papers and hears the radio newscasts, and these are filled with

stories of terrible need. But only those who know the love of God for a lost world and have learned of His compassionate love are in a position to respond to this need as God Himself responds. The Word and the world—these two can only be understood when studied together.

Elkhart, Ind.

Lord, Give Us Boldness

By DONALD MAST

Yea, and all that will live godly in Christ Jesus shall suffer persecution.
—II Tim. 3:12.

What is your interpretation of a godly life? What is your interpretation of suffering persecution?

It is quite evident in this part of Paul's letter to his "beloved son," Timothy, that a Christian either is conscious of both of these or of neither. In other words, "everyone who wants to live a godly life . . . will be persecuted," as Williams puts it.

Now, may I ask the question, Is twentieth-century Christianity running parallel with first-century Christianity? I say it is not. Why not? Where have we failed?

My friend, let us examine our lives. Have we been growing "in grace and in the knowledge of our Lord and Saviour Jesus Christ?" Have we, in our family devotional hour, picked up the lesson help and read the daily readings and then closed the book, saying, "This is a good way to get my lesson studied for next Sunday, at least?"

Have we heard a challenging discourse on soul-winning and then to ease our conscience we quickly ask one of our unsaved neighbors, "Say, neighbor, do you go to church?" Let us beware of our responsibility to warn the wicked man of his sins.

I have heard people say, "I think we should be persecuted so that we may live more godly lives." Frankly, I think that living a godly life comes first. Too many people live a goodly life instead of a godly one.

It seems to me that we as Christians are living too carefree. Bob Capps, a prisoner at Jefferson City, once said, "We are either condemning sin or compromising." Place yourself into these shoes. Which one fits?

I long for the boldness of Paul, and for his heaviness of heart for the unsaved which is portrayed in Rom. 9:3 when he says, "For I could wish that myself were accursed from Christ for my brethren . . ."

May this year of 1953 mean growth, dynamic, and boldness in our spiritual lives. Let us shout to our unsaved church members the message that Ezekiel was commanded to shout,

"O ye dry bones, hear the word of the Lord."

Atglen, Pa.

FAMILY CIRCLE

A Seed of Hope

By Urie A. Bender

The joy that filled
Our hearts and arms
Has winged her flight
To heaven,
And left on earth
A wound.
But in that wound
A seed of hope deep planted,
Budding now,
And in the morn eternal
Full-flowered beauty
We shall meet again.
Baden, Ont.

Love in the Home

By VERA LANDIS

Love—that strong feeling of affection, that fond and tender attachment, that passionate devotion, is a very necessary factor contributing to the happiness of the human individual. Since the home was the first institution that God created for the benefit of man, we must rightly assume that the foundations of love, this element necessary for our happiness and well-being, should begin in the home.

In this world there is much hate, much wickedness, much bitterness. We who have come from Christian homes have been blessed with a heritage of love. To be wanted, to be loved, is indeed a priceless possession.

The basis for a happy home must begin with a deep-rooted, abiding, and ever-growing love between husband and wife. We can recognize that kind of love instantly, when we see it, as we look about at our friends.

We can also see the disastrous results, and unhappy, insecure children, where love is absent between husband and wife. We hear constantly stories of disobedient children, reckless youth, acts of real crime committed by an increasing number of young children. Many times authorities have traced the trouble back to the insecurity of a home void of love and understanding between the parents.

Is there, perhaps, upon searching our own hearts, something we can do to further enrich the gift of love God has given us? Is there room for improvement in our relationships and for making them more real to those we hold the most dear?

Perhaps we can show a little more interest in our companion's thoughts and ideas, a little more co-operation, a little less nagging, fewer critical remarks, more

soft-spoken words, more real understanding of the innermost recesses of the heart, less complaining, a real crucifixion of self. Selfishness—here lies the root of the trouble that brings about discord, so much that is unlovely, un-Christlike. At least, I've found it so in my life. It is a constant struggle, and we will have to continue fighting it daily, until we can overcome it. When we can instinctively think of the other person first, then I think we have gone a long way toward achieving that love that God intended man and woman to share.

It is necessary for the child born into a family to feel the love existing between his parents and also reaching out to him. We who are parents know the thrill of seeing our newly born infant for the first time. The sudden, tender, overwhelming love rather startles us.

This love of ours follows the child throughout his life. We love him when he is kind, thoughtful, obedient; and we love him when he is unkind, unthoughtful, and disobedient. We keep right on loving him because he's our son.

Do we always show or demonstrate our love to our children? Does our child know that we love him? Can he feel it by the loving little acts or courtesies we show him? Do we tell our child often enough that we love him? It is easy to love the infant and young child in their innocence. But perhaps we need to put forth an effort to reassure the older child, the adolescent, when he makes mistakes, when he is awkward and ill-at-ease, that we love him. If our children can see or feel our love, they will be healthy, happy children in body and mind.

How miserable and unhappy we can make our children by careless, indifferent attitudes! We don't mean to be short with them, but sometimes our human nature gets the upper hand. How often when they come bursting into the house with "great news" to tell us, do we silence them with a "Not now, I'm too busy"; or "Tell me some other time." We wouldn't be that rude to guests in our home, would we? If that happens too many times, our child will think that we aren't concerned about his small happiness or sorrow, and may hesitate to ever bring his problems to us. Thus we may weaken or destroy altogether that confiding in us that we desire.

Do we sometimes cover up our love by belittling our child and his efforts? A kind word of encouragement does much to give him confidence in himself and his abilities.

To love a child does not mean that the child is always right. To love is not to spoil, and punishment is not outmoded or cruel. A modern theory of

child training seems to be one of reasoning everything out, of understanding why the child acted as he did, and allowing complete self-expression on his part. Much of this theory is commendable, but there is a time to say no, and a time when punishment is warranted. I think it would be wise for the child to understand why he is to be punished.

Do we really understand our children? Are we so busy with our own thoughts that we fail to realize that they live in a little world of their own? We are forever coaxing them, and urging them to hurry, hurry. Perhaps the greatest need is for us to unwind and slow down a little more. Can we love them a little more by accepting them as children, the children that Christ loved and blessed, and not try to make them conform to our pattern as little adults?

I have tried to show the necessity of real love between the parents and the sympathetic understanding or love necessary between parents and children to make love in the home more satisfying. There is a relationship in the home that is the most vital, the most basic relationship, and one which will really make love in the home complete. That is the love that must exist between members of the family and Christ. Our human

(Continued on page 227)

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation to my relatives, friends, and neighbors who so kindly remembered me with prayers, letters, flowers, cards, and gifts during my illness. May the Lord richly bless you all is my prayer.—Mrs. Esther Vance, Coolamus, Pa.

I wish to thank my kind friends for their prayers, cards, flowers, gifts, and visits. May God richly bless you all. "O magnify the Lord with me, and let us exalt his name together."—Mrs. David W. Shenk, R. 1, Box 126, Lancaster, Pa.

Things were different because you prayed. Even the half year of bed rest wasn't tiring, but joyous and restful with only a few fleeting moments of the reverse. To God belong the praise and glory. Please know and accept our deepest gratitude for prayer well as your every thoughtfulness. Although we never can repay you we want to re-pray you.—Ellen and Robrer Eshleman, Nazareth, Ethiopia.

I wish to thank all of my friends for their thoughtfulness, prayers, visits, cards, flowers, and baskets during my recent illness. May the Lord richly bless and reward each one.—Mrs. Jesse Harhold, 127 E. Green St., Mechanicsburg, Pa.

We wish to express our sincere thanks and appreciation to the many kind friends who remembered us with prayers, messages of sympathy, and gifts during the recent illness and death of our dear mother and sister-in-law, Lydia M. Shetler. May God bless you in our prayer.—The Shetler family and Mary Shenk, Atglen, Pa.

I want to thank my many friends who so kindly remembered me during my stay in the hospital and since my return home. The flowers, cards, flowers, visits, and gifts meant very much to me. May God abundantly bless each of you in my prayer.—Mildred Heiserman, R. 1, East Earl, Pa.

I wish to thank my many kind friends, neighbors, and relatives for their thoughtfulness in remembering me with cards, gifts, visits, and prayers during my illness. May the Lord bless each of you. "God is our refuge and strength, a very present help in trouble" (Ps. 46:1).—Mrs. Annie L. Groff, Kinzers, Pa.

TO BE NEAR TO GOD

Sunday, March 15

... The seed is the word of God.—Luke 8:11.
Read Luke 8:1-18.

A little boy, when his father was sowing wheat, asked if he might sow some. His father gave him a corner of the field where the boy carefully sowed the seed. Some time later the boy came running to his father and said, "Daddy, what do you think? My wheat has come up just as good as yours!"

"My little man," said his father, "it's the seed that has life in it. God gives it life; we only put it in the ground."

Monday, March 16

... for man looketh on the outward appearance, but the Lord looketh on the heart.—1 Sam. 16:7. Read 1 Sam. 16:1-14.

Some time ago a passenger train went down through a bridge into a deep stream. An investigation showed a faulty construction in the beam. During its molding a bit of air found its way into the center of the shaft, and a cavity resulted. The outside looked good. No sign of a flaw was observed, but finally under heavy pressure the bridge collapsed.

So are hidden flaws in our lives.

Tuesday, March 17

... freely ye have received, freely give.—Matt. 10:8. Read Luke 21:1-4.

The penny is as acceptable to God as the pound, if it be our best and freely given. There was a gentleman who called upon a rich man to solicit for a worthy cause. "Yes, I must give you my mite," said the rich man. "Do you mean the widow's mite?" he asked. "Certainly," came the reply. "I shall be satisfied with half that much. How much are you worth?" asked the friend. "Seventy-five thousand pounds." "Give me a check for 35,000 pounds—that will be half as much, for the widow, you know, gave her all."

Wednesday, March 18

Costing all your care upon him; for he careth for you.—1 Peter 5:7. Read Psalm 91.

A father upon leaving his home said to his four-year-old son, "You must take care of Mamma when I'm gone." That night when he prayed he said, "Bless Grandma and take care of her; bless baby sister and take care of her; as for Mamma, I'll take care of her myself. Amen."

How we do try to take care of the power (God Himself) who is always caring for us!

Thursday, March 19

... Lord, what wilt thou have me to do? ... —Acts 9:8. Read Luke 11:18-19.

A little girl followed her father and asked, "Daddy, what can I do for you?" And never was she happier than when he gave her something to do.

Once, a little wearied by her persistence, he asked, "Little girl, why do you ask that so much?" "O Daddy," she said with tears welling in her eyes, "I just can't help it."

Were this our attitude toward God and His service, the opportunity to serve again would be the richest reward for service already rendered.

Friday, March 20

A good man out of the good treasure of the heart bringeth forth good things ... —Matt. 12:35. Read Matt. 9:35-38.

A missionary was telling his listeners of Jesus. He told of the selfless love, infinite compassion and tenderness, and the healing power of Christ. He was pleased to see the interest aroused. He noted nods and smiles, as he continued to tell of the Man who went about doing good. Finally, he asked how many knew of whom he was speaking. Almost everyone seemed to know. It was a Christian doctor who had lived among them and sacrificially ministered to their needs.

Oh, to so live that even the unlearned may recognize the Christlikeness in our lives! This is what He wants, and this is what we should strive for.

Saturday, March 21

... with my song will I praise him.—Psalm 28:7. Read Psalm 98.

In some old monasteries, it is said, there was a law that chanting praise to God should never cease. So it was that when one brother ceased to sing another took up the song.

The singing of hymns lifts us in fellowship to God.

An old grandmother used to sing hymns when her spirits were "low." "They roll the gloom away," she declared.

"We sang all night in the crypt, while bombs and guns roared all around us," wrote a young man after the bombing of Bristol, England. Another English writer says, "Sometimes a shelter full of alarmed people has been knit together in sympathy and patience by a child's voice singing, 'Jesus loves me.'"

—Esther E. Yoder.

FAMILY CIRCLE (Continued)

emotions and loves will just naturally be a fulfillment of that underlying love of Christ. We cannot love our husbands, our wives, our children to the fullest extent unless there is present in our hearts the eternal soul-satisfying love of Christ.

When there is this communion with Christ, when there is love radiating among all members of the family, then our homes will have a ringing testimony to the world. Our lives will be so enriched that this love will reach out and touch other lives, much as the pebble thrown into the water causes the ripples to expand further and further.

Such a home must Mary and Joseph have established, for the Son of God chose to spend His earthly life within the walls of that humble home.

Such a home must have been that of Mary, Martha, and Lazarus, for the Son of God often chose to visit them. He knew they loved Him, and would give Him a warm welcome.

Would the Son of God choose to visit us in our homes? If we but let Him into our hearts and have full control there,

IN THE SHADOW OF THE CROSS

Sunday School Lesson for March 22

(Matthew 26)

Jesus passes into the shadow of the cross, His cross. Was it that the shadow would cool Him? Hardly. Or does this title suggest nearness to the cross? Yes, and much more. The cross was lifted up between God and His Son, shutting off the light as Jesus goes through the dark valley of death. And no one but God and Jesus will ever know the full darkness of their suffering experience.

What happened to Jesus within the shadow?

Did Jesus shrink from this cup because He did not love? It was love that took Him there. And we know it was not the physical suffering He feared. But for the Sinless One to take upon Him the sins of all the world—this was what wounded Him, bruised Him, oppressed Him, and chastised Him, enough to make a full cup of suffering.

Jesus tried to tell the disciples what He was approaching. They could give Him little understanding or appreciation or sympathy. Jesus was going to the cross alone.

Yet not entirely so. In this shadow Jesus' heart was encouraged by an expression of uncalculating love. A woman did something without regard to any end but to Jesus, Himself. In Jesus' eyes this was perfect conduct. To the selfish disciples, at least to Judas, it appeared absurd. "The perfection of conduct is that it shall all be referred to Jesus." Jesus accepted this great love gift, given while He was yet alive, and interpreted it as a burial anointing. (I am indebted to Maclaren for the thoughts of this paragraph.)

Go farther with Jesus into the shadow, remembering that Jesus knew all of the unseen transactions. One of His own loved money more than he loved Jesus. See the sorrowful group at the table of the last old Passover supper and the new Passover. Appreciate as deeply as possible Jesus' suffering in Gethsemane. Judas betrayed his Lord, Peter denied his Lord (and repented!), chief priests and elders and all the council (the religious leaders) schemed for the death sentence.

But in this valley of the shadow of sacrificial death see also the many expressions of love as the Lamb of God is led to the slaughter: "My body"; "my blood" for you; "Friend, wherefore art thou come?" "Put up again thy sword"; "Peter followed"; "Jesus held his peace."

May God give us grace to take Jesus with us into any shadows.

—Alta Mac Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

I believe the atmosphere in our homes will be such that He would choose to be a guest in our homes.

And He will be that guest if we but issue the invitation.

Lancaster, Pa.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. Kenneth Leasa has become a member of the faculty of Franconia Mennonite Schools, where he is teaching science, shop, business, and music.

The Pigeon, Mich., congregation held a house warming at the new parsonage on Feb. 17.

The Pleasant Hill congregation, East Peoria, Ill., is studying Bro. J. C. Wenger's book, "Separated Unto God," in their mid-week meeting.

Bro. Don Augsburg and a men's quartet from Martins Church, Orrville, Ohio, conducted the Christian Fellowship Hour at the Orrville Church on Feb. 15.

Bro. I. W. Royer, Orrville, Ohio, was the speaker at a fellowship supper which the MYF of Wooster, Ohio, served to folks 40 years old and over.

Church members at Hutchinson, Kans., are co-operating in the repair of their church, damaged recently by fire. On the evening after the fire the roof had been replaced. Services in the meantime are being held in the Central Kansas Bible Academy.

Mrs. Ross Goodall was the speaker in an interdenominational Day of Prayer service held at the Mennonite Church at St. Jacobs, Ont., Feb. 20.

A music rally was held at the Wanner Church, Hespeler, Ont., on Feb. 21.

Bro. Kenneth G. Good, who is conducting evangelistic meetings on the west coast, spoke in a youth rally at Albany on Feb. 22, and in a special service on the Christian Home on March 1.

A Nonconformity Conference was held at Groveland, Wismer, Pa., on March 1, with Richard Detweiler, Souderton, Pa., and Henry Swartley, Gardenville, Pa., as speakers.

Bro. and Sister B. B. King are spending some time with their daughter in Youngstown, Ohio.

Bro. C. Warren Long, Tiskilwa, Ill., was the guest speaker in a brotherhood service in the Methodist Church in Ohio, Ill., on Feb. 26, and in a family night service in Flanagan, Ill., on Feb. 27.

Sister Elizabeth Showalter, editor of the Words of Cheer, attended a Christian Writers' and Editors' Conference in Philadelphia on Feb. 26.

The service unit working at Prairie View Hospital, Newton, Kans., conducted the evening service at the Pennsylvania Church, Heston, Kans., on Feb. 22.

The Peace Problems Committee of General Conference called a meeting of conference moderators, conference draft representatives, and I-W area administrators at Elkhart, Ind., on Feb. 27.

The Mennonite Christian Fellowship of Wooster, Ohio, met at the Wayne County Children's Home on Feb. 27. Katherine Royer and Norma Hostetler gave them information relative to Sunday school and summer Bible school materials for children.

Three members were received by baptism at North Goshen, Ind., on Feb. 8.

A special service for eighteen young people from Europe, who are agricultural trainees in America, was held at the East Union Church, Kalona, Iowa, Feb. 26-March 1.

Bro. Nelson E. Kauffman, Hannibal, Mo., gave illustrated talks on the Mennonites of Europe, at Iowa Mennonite School, March 4, 5.

Bro. Christian K. Lehman announces the following communion dates for the Manor district: March 22, Slackwater; March 29, Millersville; April 5, Rohrerstown; April 12, Old People's Home; April 19, Columbia; April 26, Mountville; May 3, Habeckers; May 10, Masonville.

Bro. Josef Herschkowitz, Harrisonburg, Va., spoke at Colorado Springs, Colo., March 4-6.

Mrs. J. D. Mininger, known to many of our readers, fractured her arm in a fall on Feb. 17.

Bro. Irvin Horst represents American Mennonites in a fellowship organization of historic peace churches in Europe.

A severe blizzard caused the cancellation of the last day of the ministers' meeting at Beemer, Nebr.

The Mennonite Service Organization, Heston, Kans., assisted in the repair of the church damaged by fire at Hutchinson, Kans. This group gave a program at Garden City, Mo., on Feb. 22.

Bro. Kenneth G. Good spoke at Western Mennonite School on Feb. 24, and at the Home for the Aged at Albany, Feb. 26.

The Mennonite Hour held an anniversary rally at Eastern Mennonite College the afternoon of March 8. WCUM, Cumberland, Md., has been added to the Mennonite Hour station releases. The time is 8:15 a.m., Sunday.

Twenty-two ministers from ten different states attended the three-week course for ministers held in connection with the Winter Bible School at Goshen College. Instructors were George R. Brunk, Milton Brackbill, and Paul M. Miller. A total of 250 students from the community around Goshen enrolled in the two evening classes taught by George R. Brunk and Paul M. Miller. Thirty students were enrolled in the six-weeks Bible school. The students gave programs at Shore, Clinton Brick, Benton, and Middlebury. On Feb. 14, 15 they visited Chicago, attending services at the Pacific Garden Mission, and at the Mexican and Negro Mennonite missions.

Bro. Clyde Fulmer, Perkasee, Pa., has ac-

(Continued on page 236)

Calendar

Ministers Annual Inspiration meeting, South Central Conference, Mt. Pleasant congregation, Leonard, Mo., March 11-13.
 Southwestern Pennsylvania Ministers' Meeting, Bellefonte, Pa., March 8, 9.
 Spring Missionary Day, March 15.
 Conrad Grebel Lecture on Christian Stewardship, Kidron, Ohio, March 18-22.
 Conference on Christian Community Relations, Martins Church, Orrville, Ohio, March 20, 21.
 General Council of General Conference, Chicago, Ill., April 9, 10.
 Annual meeting of the Illinois Mennonite Mission Board, Morton, Ill., March, April 17, 18, 1953.
 Semi-annual meeting Commission for Christian Education, Millard, Neb., April 24, 25.
 Study Conference on Evangelism and Missions, Goshen College, Goshen, Ind., April 30-May 2.
 Annual meeting Gulf Coast regional conference, Fremont, Texas, May 8-10.
 Annual Meeting Ohio Mennonite and Eastern A.M. Churches, Elida, Ohio, May 22-23.
 Indiana-Michigan District Mission Board of Clinton Community School, Goshen, Ind., June 2.
 Indiana-Michigan Church Conference at Clinton Community School, Goshen, Ind., with Clinton Brick Church as host, June 3, 4.
 Annual meeting Mennonite Conference of Ontario, First Mennonite Church, Kitchener, June 24.
 Annual meeting Mennonite Youth Fellowship, EMC, Harrisonburg, Va., June 13, 14.
 Annual meeting Mennonite Board of Missions and Charities, EMC, Harrisonburg, Va., June 13-18.
 Cultural Problems Conference, Heston, Kan., June 18, 19.
 Louisville Mennonite Camp, Mt. Pleasant, Pa., American S. S. Union, June 22-28.
 Boys Camp (ages 8-13), June 27-July 3.
 Girls Camp (ages 8-13), July 4-10.
 Junior High Camp (boys and girls 13-15), July 11-17.
 Junior High Camp (boys and girls 13-15), July 18-24.
 First Family Week, July 24-31.
 Writers' Conference, July 31.
 Missionary Bible Conference, July 31-Aug. 3.
 Church Music Conference, Aug. 7.
 First Young People's Institute, Aug. 8-14.
 Second Young People's Institute, Aug. 15-21.
 Second Family Week, Aug. 22-28.
 Annual meeting Southwestern Pennsylvania Conference, at South's, Johnstown, Pa., Aug. 2-5.
 Annual meeting Conservative Amish Mennonite Conference, Harrisville, Ohio, Aug. 12-14.
 Annual Indiana-Michigan Christian Workers' Conference, Fairview congregation, Fairview, Mich., Aug. 18-20, 1953.
 Annual meeting Illinois Mennonite Conference, Science Ridge, Sterling, Ill., Aug. 18-20.
 Annual meeting South Central Conference, Hutchinson, Kans., Aug. 18-21.
 Mennonite General Conference, Kitchener, Ont., Aug. 28-29, 1953.

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Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

The Japan missionaries in language study in Tokyo met on Tuesday evening, Feb. 17, with Bro. and Sister Don Reber for a prayer fellowship. Bro. and Sister Arnold Dietzel, India missionaries en route home on furlough, and Bro. and Sister Carl Kreider were also present.

Concern has been expressed in various quarters that our China mission experience may be repeated in Japan in the next five years. Certainly reports of wars and rumors of wars are constantly with us, but we also have the promise of Jesus in the great Commission, "Lo, I am with you always, even unto the end of the world." Our missionaries are planning to continue their witness in Japan indefinitely. Pray for them.

Bro. Nelson Kauffman, Hannibal, Mo., received three young men into the Hannibal Mission by water baptism on Sunday morning, Feb. 22. The day before, Bro. Kauffman was called into a home to baptize a young woman, twenty years of age, who has been a semi-invalid for a number of years.

Members of the Calvary Mennonite Church, Mathis, Texas, rejoice in the salvation of two young mothers during the recent evangelistic meetings conducted by Bro. B. Frank Byler. Sincere interest and deep conviction were evidenced as Bro. Byler preached the Word. Pray for souls who were almost persuaded but were not ready to turn from the pleasures of the world or break family ties to accept Christ. Pray for two boys and a girl who accepted Christ before the meetings began and for a mother who has accepted Him since.

Bro. H. Ernest Bennett, Elkhart, Ind., spoke on "Not to Be Ministered Unto but to Minister" at the capping service for the School of Nursing of the Mennonite Hospital, Bloomington, Ill., on Sunday afternoon, March 1.

Members of the Mennonite Home Mission in Chicago gave the Sunday evening program at the Bethel Mennonite Church, Chicago, on Sunday, March 1.

The women's sewing circles of the three Mennonite missions in Chicago met at the Home Mission on Friday evening, March 6, for a meeting with the officers of the general Women's Missionary Sewing Circle organization who had a business meeting there that day. One of this year's special projects of the general organization is to furnish the Mothers' Room in the proposed new Bethel Church.

The Spanish language school for missionaries at San José, Costa Rica, reports 127 missionaries in the student body coming from 22 mission boards or sending bodies. Of our own missionaries under the General Board

the following are at present in attendance: H. James and Anna Martin, Clyde and Anna Moseman, and Marjorie Shantz.

A group of young people from the Ontario Mennonite Bible School conducted the Sunday evening service at the Morningside Mennonite Church, Toronto, on March 1.

Bro. Clarence Yoder, Midland, Mich., preached at the Ninth St. Mennonite Church, Saginaw, Mich., on March 1. Bro. LeRoy Bechler, pastor of the church, served on a Bible conference program at the Pigeon Mennonite Church during the week of March 1-8.

The Saginaw, Mich., mission workers are conducting a teacher training class each Tuesday evening with an attendance of 15. The class is studying the Life of Christ and practical points in teaching procedures.

Bro. Nelson Litwiler, returned missionary from South America, is spending several weeks in the Iowa-Nebraska and South Central conference districts. He spoke at Manson, Iowa, Feb. 24; East Fairview, Milford, Nebr., Feb. 25; West Fairview, Milford, Nebr., Feb. 26; Chappell, Nebr., Feb. 27; Denver, Colo., March 1, morning; Colorado Springs, March 1, evening; Spanish Church, La Junta, March 3; and at various churches in the Hesston, Kans., vicinity, March 4-8. He will speak at the Argentine Church, Kansas City, Kans., on March 10 and is scheduled to address the South Central Conference ministerial meeting at Leonard, Mo., March 11-13.

Bro. Wilbur Nachtigall, missionary on furlough from Puerto Rico, preached at the Belmont Church, Elkhart, Ind., on Sunday morning, March 1. The Nachtigall family gave the Young People's Meeting program at the same church that evening.

Bro. Gerald Studer, Smithville, Ohio, preached for the First Mennonite Church, Canton, Ohio, on Sunday, March 1, in the absence of the pastor, Bro. Allen Ebersole.

Bro. Ralph Smucker, Elkhart, Ind., former missionary to India, will be the speaker for Passion Week services at the First Mennonite Church, Canton, Ohio, March 29-April 5. He will also show pictures of Mennonite mission work in India.

Sister Una Cressman, missionary nurse on furlough from the Chaco, Argentina, who has been working at the Red Cross Hospital, Hornepayne, Ont., for some weeks, will leave on March 19 for western Canada, returning to her home in Ontario via the western and central United States, arriving home about May 1. She will speak about mission work in the Chaco at the churches where she visits.

Bro. and Sister Jacob Flisher, missionaries under appointment to the M.P., India, left Seattle, Wash., on the Java-Pacific Lines M.S. Wonosari for India on Saturday, March 7, if previous plans carried.

Your Treasurer Reports

Some time ago I made a request for loan funds to be used for purchasing housing in connection with the draft program. It now appears that the need for this type of funds is increasing and that we will need to have more funds available for this purpose if we are to give the services which are needed to the men who are drafted.

Therefore, we would again like to make this appeal for loan funds to be used in connection with the housing needs and I-W Service Centers. The Mennonite Board of Missions and Charities through its investment program will secure these loans by Demand Notes. We are requesting that these particular funds be loaned to the Mission Board without interest as we can then use them without charge of interest to the men. In this way it will make it possible to give more assistance to the men in service.

We are in need of a substantial amount of funds for this purpose and anyone who may be in a position to loan funds to us for this purpose should immediately get in touch with this office.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

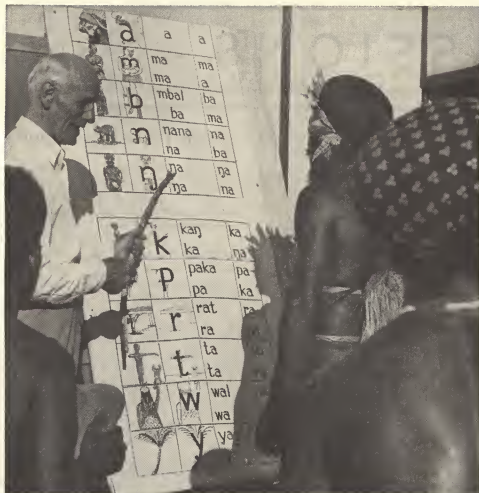
Bro. and Sister William Hallman, who have stopped in Puerto Rico on their way home from Argentina for furlough, will remain there until March 17. Bro. Hallman will participate in the annual conference of the Puerto Rico Mennonite Church, March 13-15. Since Bro. T. H. Brenneeman, Sarasota, Fla., bishop for the churches in Puerto Rico, cannot be there.

Bro. Samuel E. Miller, missionary recently returned from the Chaco, Argentina, will be the Missionary Day speaker at Rensselaer, Ind., on March 15.

Bro. and Sister Wilbur Nachtigall and family, missionaries on furlough from Puerto Rico, will serve on Missionary Day programs at the Petoskey, Mich., Mennonite Church on March 15 and the Freeport, Ill., Mennonite Church on March 22.

Bro. and Sister Lawrence Greaser and four sons have recently returned to the Hesston, Kans., community from Aibonito, Puerto Rico, where Bro. Greaser has operated a farm for his father-in-law, Dr. George Troyer, for the last three years. Bro. and Sister Greaser assisted with the mission program while living in Puerto Rico. They have volunteered to the General Board to return as missionaries later this year after regular interview and appointment procedures have been completed. A few days after their arrival at Hesston, Bro. Greaser's father sus-

(Continued on page 238)



Credit Robert S. Laubach

Dr. Laubach teaching a group of natives at Mt. Hagen, New Guinea, from the first chart prepared for them.

Ministering to the World's Needy

By FRANK C. LAUBACH

[We give our readers herewith in three parts a speech by Frank C. Laubach, literacy expert, given before a special meeting of officials of the Salvation Army in New York, on Dec. 16, 1952. Dr. Laubach speaks from experience and personal conviction. Although we do not agree with all parts of the speech, we believe it will help us to understand better one great area of world need.—Ed.]

I

Tomorrow I shall go back to India. I have lost my heart to India. All Americans must understand and love India, the new India which was born four years ago when she became independent. She achieved her independence from Britain 172 years after we achieved ours. She is our big sister republic with two and a half times our population.

India had her national election this year just as we did. It was her first one. It was the largest free election ever held since the world began. There were twice as many voters as we had in our election. Indeed, more women voted in India than all the men

and women together in the United States. Their election was just as peaceful and just as free from corruption as ours was. India is proud of her new beginning and wants her sister republic America to appreciate it. We all ought to take India to our hearts, for she is our sister, and she needs our friendship.

For though India is immense, she is still dangerously weak as we were 150 years ago. This is why she tries to keep out of any controversy with the communists. Like Sweden, she is too close to them and too weak to risk their hostility.

The immediate threat is not from outside India but from within. Judging from the vote at the election this year, the chances are more than fifty-fifty that India may vote herself into communism at the next election five years hence. Wherever there was near-starvation, wherever the people were destitute and miserable, they voted communist, because the communists promised to give them plenty to eat. Hydrogen bombs and jet planes cannot prevent India from voting in communism. Only one thing can prevent it. That is for the present government to start them on the road out of hunger and misery before the next election. If Nehru's government cannot solve the problem of hunger, it will be hurled

out and India will be communist. Everybody in India sees that.

India's trouble is that she has more people than food. This month in Bombay a big convention is being held to promote family planning. The doctors are wiping out smallpox, cholera, and bubonic plague, and have cut down malaria and typhoid fever and infant mortality, and now the population is zooming. Eighty per cent of the people of India are illiterate, and illiterate people breed four times as fast as people who read. That is an argument for literacy. More books, less babies.

Even if that works, it is for the next generation. But India has got to have food this year and the next and the next and the next. The government of the United States, Church World Service, CARE, Meals for Millions, and other agencies are sending vast quantities of food to India and are helping enormously, but these are only temporary stopgaps. The people are not satisfied to be paupers. They want to be able to help themselves up out of poverty so that they will need no relief. There is one and only one right answer. The farmers of India must be helped to produce more food.

The government of the United States has offered to share with India our technical know-how and our money to help increase the output of the Indian farms.

The first problem to be solved is water. Most of India is too dry, like the Rocky Mountain region of the United States. Two weeks ago I was in Madras, where they are starving and seeing red because they have not had enough rain for seven years. American engineers and money are aiding India to build vast dams and irrigation canals.

The next problem is more efficient farming. To show the illiterate Indian farmers how to get bigger crops, about a hundred American agricultural experts have scattered over India to introduce our modern scientific methods that have produced the most marvelous yields in the world. Mr. Nehru said last month that if the Indian farmers will adopt about a dozen of these methods India would produce all the food she needs.

I have met these American experts all over India and am proud of them. They have been carefully hand-picked and represent the hardworking, intelligent, progressive farmers of our Middle and South West. No more competent men ever went forth to help another country. They are helping train thousands of young Indians, the pick of their country, and these young Indians will try to persuade the farmers of India to adopt these modern methods.

Here we come to a baffling problem—how to persuade illiterate farmers to change their ancient ways. They are the most conservative people on earth, afraid of new things and of educated people. One cannot blame them. They have been swindled by educated scoundrels until they are suspicious of every stranger. So when they hear these new ideas about farming, they shake their heads "yes" until the stranger leaves, then go the old way. There are 250 millions of those hard-to-convince farmers, scattered through half a million villages. Nine tenths

of the villages have no decent roads, and most of them have no roads at all. Getting to them and living with them long enough to win their confidence and change their customs is so colossal and so slow that there never will be enough workers or motion pictures or radios or money to accomplish it. There is one way: teach them to read. Then furnish them with excellent farm journals like we have in America.

S. K. Dey, Director of the Community Development Projects, says that literacy is the first step in his program, that it is the foundation on which the whole plan must build.

The American and Indian governments invited the World Literacy Committee to make literacy lessons for the Indian villages because we have had more experience all over India than anybody else. So since July we have been preparing lessons with Indian educators in eleven languages. We have a complete plan tailor-made for the Village Development Projects. Wherever we demonstrate these lessons, they are called the best India ever had, and I am convinced that we now know how to make India literate.

A month before we start a literacy school, we paste large charts like these on the village walls, so that the illiterates can play a game with pictures and learn all their letters without a teacher. We will play that game with one chart for a couple of minutes.

This is a picture of a man's gullet. The Hindi word is "gulla." The Hindi letter looks like a gullet. It even has an Adam's apple. The next word "gurra" means pot. You can remember that it looks like our English "g." The next picture is of a road which is "rasta" in Hindi. This is the Hindi letter "r" for road, nearly like our English "r." "Hati" means elephant. It begins with the Hindi letter "h" which looks like an elephant's trunk. You can remember that an elephant is "huge, heavy, high, and hungry"—all begin with "h." Here is a stork looking for a baby. The Hindi letter "s" looks like its neck. Here is a nozzle or water

faucet. There, you learned one sixth of the Hindi alphabet in two minutes! The illiterate Indians learn it quicker than you do because they know the Hindi words.

Those who know their letters are allowed to read the Primer, and they dash through it in a week.

The second reader is packed from cover to cover with secrets the village farmer needs to improve his condition. We got it from the experts and wrote it in the simplest language.

We asked the agricultural expert, "What do you want to tell the villagers? Tell us and we will put it in our reader. They will learn it by heart." The agricultural expert said, "They eat their big potatoes and plant the small ones; so they get small potatoes. Tell them good seed produces big crops. They burn their cow manure. Tell them to have a compost pit and mix the manure with leaves, then put it back on the soil. They use poor wooden plows. Tell them that an iron plow will do much better plowing with one fifth of the work." So all of this went into the second reader.

We asked the animal expert, "What do you want to tell the villagers?" He said, "Their poor cattle eat more than they are worth. Tell them that by breeding good stock they can have stronger bullocks and a hundred times more milk." So that went into the second reader.

We asked the eye expert, "What do you want to tell the villagers?" He said, "The women get sore eyes from smoking stoves. Tell them to put chimneys on their stoves and stop the smoke." So our second reader tells how to have a smokeless stove. The villages of India never had chimneys before.

We asked the dietitians, "What do you want to tell the villagers?" They said, "They eat too much rice and not enough fruits and greens and proteins." So the second reader tells them how to eat the leaves and fruits and how to raise big Plymouth Rock chickens for meat and eggs.

We asked the sanitary engineers what they

wanted to tell the villagers. They replied, "Tell them that their wells are polluted. Tell them that flies give them cholera and typhoid fever and intestinal diseases. Tell them to feed breeding mosquitoes. Tell them how to stop their babies." So these and twenty other secrets of health are in the second reader, scientifically correct but so simple a child can understand them, and illustrated with vivid pictures.

But it isn't like sermons. Some people listen to sermons, but nobody likes to read them. We made a superman out of Anand and wove all this good advice into fiction. Anand learned to read and discovered that all the secrets of success are found in books. He shrewdly put them into practice and at last became wealthy, healthy, wise, happy, and famous. The villagers take a deep breath at the end of each chapter and say, "If Anand can do that, I can, too." Village people have great reverence for the printed page and think that everything in print is true.

When the expert comes to recommend improvements, the villagers say, "Yes, you are right. We have read all about it in our book." So literacy is the best and by far the cheapest bridge between those who know and those who need to know. It breaks through the barrier of rock-bound custom when everything else fails.

But literacy also creates a new problem. It creates a huge demand for books and magazines that are easy, attractive, and full of pictures. But this kind of easy reading does not exist excepting in almost minute quantities. Almost nobody in India knows how to write simply and interestingly. All the good writers employ a classical style as difficult for a new literate to understand as that of Reinhold Niebuhr or Immanuel Kant.

This is a dilemma—millions and millions of new readers and nobody to write for them. We have got to teach young people how to write that way, but it is almost impossible to find anybody to teach them. The first school of simple writing ever begun in Asia was opened in Nagpur last July by Professor Roland Wolsky from the Department of Journalism in Syracuse University and Professor Harold Ehrensperger, a brilliant writer for American youth. Both of them admit that they don't know how to write simply enough and are learning the art with their students. The American short story writer, Margaret Lee Runbeck, is starting a course for women at Isabella Thoburn College this month. Betty Mooney will start another in Allahabad Agricultural College early next year. This is hardly a drop in the bucket. I am urging every school in India to require courses in simple journalism. Perhaps we may begin to meet this demand of 300 million illiterates as they march into literacy.

The Kremlin is pouring a torrent of red books and newspapers into India. It is poorly written, but very cheap. The communists give it to the dealers free and let them charge what they will. At present, one must admit they are beating us at low level propaganda. But we are going to change that. Already the



Credit Arnold Machs

Demonstrating a Hindi chart near Kasgari, India.

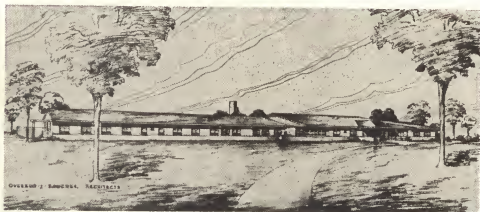
American Reporter has the largest circulation in India. It is given away too, and it is good, but it is aimed at the educated classes. Now the Bureau of Agriculture is preparing a simple farm journal to be sent into every farmer's home as a reward for becoming literate.

But if we are to save India for democracy, we must mobilize far more of our American advertising genius to the cause of selling democracy. Nobody can match our advertisers and newspaper writers for striking and convincing salesmanship. But too many of the highest paid American advertisers are prostituting their magnificent talents to tawdry causes, like proving that one cigarette causes less harm than another. The communists mobilize their best talents to prove that communism is the hope of the world. We could sweep them from the field, beat them ten to one if we could turn our super-advertisers and our marvelous writers at work selling democracy as effectively as they sell razor blades and liquor. I don't see how some brainy men can sleep at night, realizing that they fail to employ their genius to

save a world that is going on the rocks. Nero fiddled while Rome burned. Many smart Americans are fiddling while the world burns. Ambassador Chester Bowles, an advertising genius, is revealing what one man can do in selling democracy. Scarcely a day passes without some telling blow for freedom in Indian newspapers from Mr. Bowles' pen.

Why don't some of the great dailies and weeklies send their choicest men out to write to Asia instead of writing about her? Why doesn't business do its best to sell democracy to Asia? Why depend wholly upon the government to do it? It is an amazing inconsistency that Americans fight socialism at home like poison, yet are perfectly content to let our government carry nearly all the load of selling American ideals to the rest of the world. The government can't do it alone. In spite of the tremendous effort being put forth by our government, we are still losing the battle for men's minds.—Released by the Committee on World Literacy and Christian Literature, 156 Fifth Ave., New York 10, N.Y.

(To be continued)



Architect's drawing of the Prairie View Hospital, Newton, Kans.

Prairie View Hospital, An Opportunity for a Witness

BY MYRON EBERSOLE

P. C. Hiebert recently described the mental health program as follows: "During the recent years there has been added to our program a systematic care for mentally ill by erecting and operating several hospitals to provide not only for the physical needs and conveniences, but also the best available technical professional help, permeated by the love of Christ in an effort to heal if possible, but always to help alleviate suffering."¹

The third of this series of hospitals is now under construction. In addition to these three operated by MCC, Philhaven Hospital has been established by the Lancaster Conference of Mennonites near Mt. Gretna, Pa. Thus is being fulfilled a vision which has

grown for several years. Interest in such a program developed in several areas of our Mennonite constituency and was urged on further by many former CPS mental hospital attendants. This vision has not been one simply of caring for the problems of our own mentally ill but one of entering into a great Christian ministry and witness.

A door has been opened for the Mennonite Church to join the Christian exploration of a field too long neglected as a materialistic science. Psychiatry as a study and treatment of the needs of the human personality has grown upon an irreligious base. It has only been in recent years that there has been a wider effort on the part of psychiatry to utilize the values of religious experience in the cure of mental illness.

On the other hand, the church has been

hesitant to utilize the findings of psychology and psychiatry in its ministry to souls. It is gratifying that both psychiatry and the church are recognizing their mutual concerns and interests. The writer was told recently of two psychiatrists who had studied the New Testament and who came to the conclusion that there was nothing in psychiatry which could not be found in the teachings of Christ. This is not meant to imply that psychiatry can answer all the needs of the soul. On the contrary, Christianity does have inherently the resources for a ministry to the total human being. The teachings of Christ give not only a pattern for the treatment of the mentally ill but also for the ultimate needs of the soul. We have been called to work in the ministry to these needs even as Christ ministered to them, to speak peace to the minds and souls of men torn by their own insecurities.

Thus our mental health program is not only an opportunity to serve the suffering (although that is a worthy task); it is also an opportunity to minister to the needs of the mysterious combination of body, mind, and soul which is the human personality. Before us lies the opportunity to develop a distinctively Christian program of psychiatric treatment which will be a combination of the best techniques of the science of psychiatry and the message of Jesus Christ.

The third MCC mental hospital in the Mennonite family of institutions was named Prairie View Hospital at a recent meeting of the Advisory Committee. This committee is composed of representatives of ten Mennonite groups. Brethren Harry Diener and Daniel Kauffman are the representatives of the Mennonite Church.

Prairie View Hospital is being built at Newton, Kans., to care for the needs primarily between the Mississippi River and the Rocky Mountains, although patients may be drawn from beyond that area. Plans were made for beginning with a hospital of forty beds, enlarging to sixty beds later on, and as the need becomes apparent possibly to an ultimate 100 beds. These beds are to take care of a wider range of needs, although the first unit of forty beds is designed as an active treatment center for short-term hospitalization with a limited amount of rehabilitation.

In addition to the hospital service, it is thought that this Central Area program should afford an opportunity for a training program for psychiatric workers. It is also planned to develop a noninstitutional program including foster home care for selected mental patients and a program of preventive work among children with emotional problems.

Ground was broken October 19, 1952, and construction has been in progress since that date with the exception of several delays due to weather conditions. Bro. Frank Roupp of Fall River, Kans., who has supervised the construction of several buildings at Hesston College, is in charge of the building program. A Voluntary Service Unit of eight I-W men is helping with the construction program. In addition there has been a good response to the request for voluntary help from the

surrounding Mennonite congregations. Much of the hauling of materials, such as brick and sand, has been contributed by Mennonites in the area.

It is estimated that \$200,000 will be needed for the completion of the building, including the purchase of the land. Of this amount, \$114,046.15 was raised to February 1. While this is well over half of the amount needed, the contributions have not been coming in rapidly enough to complete the building by October 1 which had been set as an approximate opening date. At the present rate of income it will not be possible to open the hospital before January 1, 1954.

Because of this slowdown in the building program, two voluntary service men have been transferred to another project. It will be necessary to pay the wages of the employees, support voluntary service men, and carry the overhead expenses out of funds raised for the program during the extended period. It is estimated that it will cost approximately \$2,000 extra for every month of construction following the planned construction period. **Longer construction means more expensive construction.**

The (old) Mennonite Church has undertaken to contribute approximately \$30,000 of the total funds. Of this amount, \$14,966.17 has been raised. A resolution was passed at the 1950 annual meeting of the Mennonite Board of Missions and Charities supporting the MCC mental health program, and at the June, 1952, meeting of the Executive, Missions, and Relief committees of the Board an action was passed to support the building program of the Prairie View Hospital. It is hoped that our brotherhood will respond to this opportunity so that there will be a minimum of unnecessary expenditures which could result from a drawn-out building program.

[Our congregations are urged to contribute to this worthy building project as soon as possible. Send your contributions clearly marked to your district conference treasurer or direct to the Treasurer, Mennonite Board of Missions and Charities, Elkhart, Ind.—E.P.]

I. P. C. Hiebert, "Farewell Words," MCC Services Bulletin, February, 1953.

GOSPELS IN VIRGIN TERRITORY

There are two small islands, named Rishiri and Rebun, northeast of the great northern island of Hokkaido in Japan. There are no churches on these islands, nor have they hitherto been visited by colporteurs. During the past summer the Japan Bible Society sent three trained colporteurs to these two islands, where they were heartily received. Leaders among the people of the islands took the colporteurs to the Shrine Festival, where they called on them to make addresses and distribute the Scriptures. The 4,000 Gospel portions thus donated were distributed free to the grammar-school children of the islands and were the gift of an American Christian donor.—Bible Society Record.

Missions Editorial

Spring Missionary Day—Time to

Revise Your Mission Budget

Have you checked your giving practices lately? Income tax month is a good time to review your policies of giving for the extension of the Gospel. The New Testament standard is to lay aside the Lord's share of your earnings on the first day of the week. The consecrated Christian does not look for possible deductions to his giving for the Lord's work. He rather enlarges his giving program as God prospers him.

Plan Youth Missionary Projects

Pastors and youth leaders will want to encourage their young people to begin planning now for their Youth Missionary Projects. Call an organizational meeting to elect officers, decide on the type of project, and the mission cause you want to support. Such projects provide satisfying activity for young people and enlarge the witnessing program of the church.

Invest Quarters for Missions

The quarter fund has encouraged boys and girls in mission activity for many years. Parents, Sunday-school superintendents, and teachers have an opportunity to teach their children and pupils good stewardship through the use of the quarter fund. Jesus' parable of the talents can be used with children to illustrate the quarter fund method. The Spring Missionary Day bulletin gives further suggestions for quarter fund projects.

Get Missionary Savings Banks

Sunday-school superintendents can use the missionary savings banks to keep their pupils mission-minded. Suggestions for filling the banks will help the children save. A mission support project will keep interest alive throughout the year. Have the children bring their banks on each missionary day, spring and fall, and give proper recognition for what the children do. Of course, young people and adults can also use the banks, or families can use them for family projects. Order banks through your Sunday-school superintendent.

Volunteer for Summer Service

City missions, rural missions, children's homes, children's camps, and homes for the aged are making plans for their summer activities. Special voluntary service projects such as the MYF Youth Gospel Team are also being planned. Young people should make plans now for six to eight weeks in summer service. Older Christians who would like to give some time to the Lord and the church are invited to volunteer also. The

MRC and MCC "Weekly Notes" carry announcements of longer term service openings regularly. Why not decide now that you are going to give some time to your Lord in voluntary service?—L. C. Hartzler.

Relief and Service News

MRC Weekly Notes

Voluntary Service

Sister June Lambke, Preston, Ont., arrived at Elkhart on Feb. 27 to begin a year of voluntary service as a secretary in the Office for Service and Relief.

Bro. Mark Lehman, Harrisonburg, Va., returned to the Elkhart office on March 25 from the I-W Leadership Training School of the Mennonite Central Committee. Bro. Lehman will be working in the Office for Service and Relief on the Summer Service Program.

Bro. Dorsa Mishler, Personnel Director for Service and Relief, is scheduled for a trip to Iowa and Kansas as follows:

March 9, 10, 11—Hesston College and Bible School, Hesston, Kans.

March 12—Mennonite Service Unit, 2515 Holmes, Kansas City, Mo.

March 13—Iowa Mennonite School, Kalona, Iowa.

Bro. Mishler will interview all young people interested in both long-term Voluntary Service and Summer Service for the Mennonite Relief Committee. Any one who happens to be in the areas above during the time of Bro. Mishler's visit and would like to interview him relative to service opportunities will be very welcome. The above schedule is tentative and may be confirmed by calling the respective location.

Men and women volunteers are needed for Summer Service; and bricklayers, construction men, and ordinary laborers can be used for the Virginia Mennonite Home for the Aged to begin on May 1 for I-W credit. Applications should be made to the Office for Service and Relief, Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind.

I-W Services

Pastors, counselors, and concerned persons are requested to inform the MRC office about people who might be suitable and available for I-W leadership responsibilities. The I-W program is expanding extremely rapidly and leadership needs are great.

Bro. Harry Diener, Hutchinson, Kans., has been appointed Area Administrator for I-W Services for the South Central area.

I-W Services Meeting

Twenty-nine representatives of the Peace Problems Committee, MRC, and district conferences met at the Prairie Street Church, Elkhart, Ind., on Tuesday afternoon, Feb. 27,

to discuss developing plans for services to I-W men.

After H. S. Bender, Goshen, Ind., Chairman of the Peace Problems Committee, had explained the purpose of the meeting, Boyd Nelson, Acting Secretary for Service and Relief, presented the MRC program to I-W men and C. L. Graber, MCC State Counseling Committee Chairman for Indiana-Michigan, stated briefly the main facets of the MCC program.

In regard to a pastoral ministry for I-W men, the Peace Problems Committee urges district conferences to take pastoral responsibility for their own men and is planning to appoint a representative to work with district conferences and the MRC office in developing pastoral services to draftees on the job.

Conference moderators and pastoral counseling committee members present reported on pastoral services now being carried on and plans for the future. The problems and prospects of pastoral counseling were discussed by John E. Gingrich, Elkhart, Ind.; O. N. Johns, Louisville, Ohio; John E. Lapp, Lansdale, Pa.; Robert Keller, Sterling, Ill.; and H. A. Diener, Yoder, Kans.—men who have been working in the counseling program.

The meeting was characterized by a free discussion and by humility in the face of problems to be solved. Representatives were present from the following conferences: Iowa-Nebraska, South Central, Illinois, Indiana-Michigan, Ohio and Eastern A.M., Southwestern Pennsylvania, Virginia, Lancaster, and Franconia. The meeting was planned conjointly by the Peace Problems Committee and the MRC headquarters staff.

MCC Weekly Notes

Road Grader and Oil Expeller on Way to Paraguay

Two valuable pieces of machinery—a road grader and an oil expeller—have been shipped by the Mennonite Central Committee to Paraguay for the use of Mennonite colonists.

The oil expeller was rebuilt and completely reconditioned. It will be used to expel oil from such products as cotton seed and vegetable oil beans.

This machine will enable the colonists to market the oil, yet retain the pulp for feed. Location of the expeller will be decided later.

The road grader will be for the use of all the colonies. Upon acquisition of this machinery the colonists will no longer need to use the Paraguayan government's grader for road construction.

Goodwill Christmas Bundles

Folders explaining the Goodwill Christmas Bundles project for 1953 are now being distributed by the Akron office. They are being sent to pastors, Sunday-school leaders, sewing circle leaders, and others planning to pack bundles. Other persons interested

in this project of bringing cheer to unfortunate children at Christmas may secure folders by writing to the Mennonite Central Committee at Akron, Pa. In addition to the bundles contributors give 50 cents to purchase a New Testament to be included in the bundle and to cover the shipping cost.

Drafting of I-O Men

The drafting of I-O men has progressed to the point where there are now between 1,400 and 1,600 I-W men at work. About 3,500 I-O's are still unassigned to the current alternative service work program. Selective Service expects to assign half of these within the next year.

These figures are given by national Selective Service headquarters in Washington, D.C. They indicate the increased tempo of drafting I-O men during recent months. In early December Selective Service indicated it had only 425 I-W's on record.

It should be pointed out that not all I-W's are from Mennonite and Brethren in Christ groups, although the majority of them possibly are. It is difficult to know and determine the exact number of I-W's since no central agency has the names of all I-W men and since the assigning of I-O men is done on a state level.

The larger concentrations of Mennonite men are in the following states, Vermont, Connecticut, Pennsylvania, Ohio, Indiana, Illinois, Kansas, Colorado, California, and Oregon. I-W men are also scattered in many other states.

Most of the men work in mental and general hospitals. A few are in college agricultural farm work. Others work in children's homes, old people's homes, and sanatoriums.

Many employers have expressed satisfaction with the work of I-W men. In a few instances wages have been raised because of satisfactory work. In other cases employers have asked for more I-W men after observing the quality of their work.

Some men are in foreign countries serving as relief workers, in PAX units building refugee housing and doing rehabilitation work, and aiding in the development of agriculture in countries such as Greece and Paraguay.

The I-W man finds himself in somewhat different conditions than did the man in Civilian Public Service during World War II. His work is more like that of an ordinary civilian than was that of a CPS man. He works in an institution just as a regular employee. He leads a rather independent life. After working hours, he is on his own. He is paid prevailing wages. His work is primarily with persons, whereas CPS work in its beginning stages was primarily in soil conservation and other agricultural work.

I-W men are not isolated in the sense that CPS men were in the camps. They have different opportunities for witnessing.

Since they are scattered in so many institutions and are being observed by so many people, their responsibility is a great one. Their witness for Christ and His way of life is being closely watched. Under these circumstances the men cannot rely upon the witness of their church and their fellow I-W's. Each man is on his own. He well

illustrates the truth of the axiom that "a chain is no stronger than its weakest link."

These men are not only witnesses of the principles of our peace heritage. They also indicate by their work what applied Christianity is in such situations as work in mental hospitals. The quality of their work will also have an important effect upon the continued operation of a work program for conscientious objectors in the United States.

To aid the men in their witness and to help them in developing social and recreational activities, some units have organized with leaders appointed in certain areas and cities where there are large concentrations of men.

To aid such leaders in counseling I-W men and in planning unit activities, a I-W leadership training school was held at Mennonite Central Committee headquarters in Akron, Pa., Feb. 2-24. Eleven men attended this first school. Another such school is planned for June or July.

Six of the men are now serving as unit leaders. The men, their home addresses, and the institutions where they are serving: Alden Ewert, Lawrence, Kans., at Larned, Kans., State Hospital; Joseph Freyberger, Wayland, Iowa, at Michigan State University, East Lansing; Waldean Kuhns, Shickley, Neb., at Denver, Colo.; Mervin Swartzentruber, Middlebury, Ind., at Northville, Mich., State Hospital; Dwight Wiebe, Hillsboro, Kans., at Chicago hospitals; and C. Donald Wiemer, Soudersburg, Pa., at Topeka, Kans., State Hospital.

The Denver and Topeka units are the largest ones in the United States. At last reports 116 I-W's were in Denver and more than 100 I-W's in Topeka. The Topeka unit is eventually expected to include 180 men. They work at the Topeka State Hospital, Boys' Industrial School, and Menninger clinic.

Two of the men attending the school returned to their positions as administrative assistants in relief offices. Mark Lehman of Harrisonburg, Va., works in the Mennonite Relief Committee office in Elkhart, Ind., and Harvey Toews of Steinbach, Man., is the assistant manager of the Waterloo, Ont., MCC office.

Harold Becker of Marion, S. Dak., has been assigned to relief service in Formosa. Arthur Laemmlen of Reedley, Calif., has been assigned to service in Paraguay working under S.T.I.C.A.—an agency doing agricultural experimental work. Local board approval is needed before Becker and Laemmlen take up these assignments. The assignment of Henry Langeman of Reedley, Calif., is pending.

The Akron I-W office is now attempting the difficult task of getting the names of all Mennonite I-W men. It will in turn pass the names of these men on to conference headquarters so that various conferences will be in a better position to serve them.

Newton S. Weber of the Akron I-W office, who was a CPS area pastor during World War II, has been making monthly visits to the men in Pennsylvania, Delaware, and the New England states.

The administration of the I-W program

from the Akron office including the leadership training school and pastoral visits, and the services of state counseling committees in visiting the men, helping them find housing, and aiding them in the adjustment to their work, requires a monthly budget of \$2,500 toward which the MCC conference groups contribute.

Another service to I-W men is the publication of a biweekly paper known as The I-W Mirror. It is published to encourage the men in their witness. It tells of the activities of I-W men at the various institutions in the United States and I-W men in foreign service. It also tells of Selective Service developments affecting I-O and I-W men. Persons wishing to follow the activities of I-W men may do so by subscribing to The I-W Mirror. Subscription price is \$1 a year.

Some state institutions are paying the men less than prevailing wages. This is contrary to Selective Service attitude that they be paid prevailing wages. At the present time state Selective Service directors are working with employers in states where I-W's are receiving sub-standard wages in an effort to get them to pay prevailing wages.

In some states labor unions have complained that the presence of I-W men was leading to sub-standard wages and was causing other persons to lose jobs or be turned away from jobs. In one instance a union complained because men in an MCC project were working at less than prevailing wages.

Released February 27, 1953

MCC News Service
Akron, Pennsylvania

Women's Activities

The semiannual meeting of the Associated Sewing Circles of the Lancaster Conference District will be held at the East Chestnut Street Church on Saturday, March 7. Sadie Yost, Ruth Ressler, J. N. Byler, Richard Detweiler, and Lloyd Eby will speak.

Mrs. J. D. Graber, president of the General Sewing Circle Organization, has scheduled a meeting of her committee for March 6 at the Chicago Home Mission. The evening of March 6 will be spent in fellowship with our sisters of the three missions in Chicago.

Many calls for help come to each of us almost daily. What shall we say to those who represent worthy causes? A few days ago I received such a communication in the mail. It is difficult to refuse, but since I have pledged my support to our workers and missionaries, I replied with a note of thanks for having been offered the privilege to give through this organization. Explaining that we are helping in Korea, Formosa, Germany, Jordan, and other needy places through our field workers, I wished them God's blessings in their service to the needy whom they are striving to serve.

May we be faithful in our witness by supporting those whom we have sent forth as missionaries and relief workers, not giving impulsively to those who can show us the

most stirring pictures, or tell us the most heartbreaking stories. Our workers could do the same; some do, but often they are too busy to do more than to inform us that the needs are great.

By giving through our church organizations, we add to the impact of the witness of the Mennonite Church.

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When traveling in Asia, Missionary Mott was charged by men who have penetrated most deeply into the heart of the problem, to press upon the missionary societies the imperative need of more intercession—above all, of united intercession. "We can in no way better serve the churches than by multiplying the number of real intercessors, and by focusing the prayers of Christendom upon these situations which demand the almighty working of the Spirit of God," says the great missionary.

It is the plan of the Daily Prayer Guide to unite all members of the Mennonite Church in intercessory prayer for the needs of her people and the causes which she represents as well as for others for whom we are commanded to pray. Will each one reading this column help in the prompt distribution of the 1953-54 Daily Prayer Guide, thereby giving each believer the privilege of joining in intercessory prayer with fellow believers in the faith?

Send your orders now to Mrs. J. L. Horst, 404 Homestead Ave., Scottsdale, Pa. Price 25¢ per copy for the year.—Mrs. C. L. Shank.

From Our Churches

FAIRVIEW, MICHIGAN (Fairview Congregation)

Dear HERALD Readers: We are thankful to our heavenly Father for His goodness to us. Our six weeks' Winter Bible School has closed. We had an enrollment of 89, with 11 ministers attending the ministers' course. This group was smaller than the last several years, but good interest was shown and we believe many young people have gone out strengthened in their Christian life, and with a desire to do more for their Lord. Bro. Claude Culp was able to take part in the day classes, but he asked to be excused from the evening classes because he hasn't gained his normal strength yet from his recent illness. Attendance at evening classes was good and those from the home congregation who attended enjoyed these periods of study together.

Bro. D. A. Yoder, Elkhart, Ind., gave the commencement address for the 12 graduates from the regular three-year course and one who finished the six-year course.

Bro. Galen Johns conducted a musical program on Thursday evening and the Christian Workers' Journal was on Friday. A good crowd attended all of these meetings.

During the early part of December, Bro. John Gingrich, Elkhart, Ind., was with us in a week of evangelistic meetings. Six boys accepted Christ, were baptized, and received into church fellowship.

At our annual business meeting, Willis Miller was elected trustee for three years; Ora Troyer, treasurer; Ira Eash, chorister; Harvey Handrich, Floyd Yoder, and Ar Kaufman, mission board members; Floyd Bash and Emerson Yordy, SSS committee; Owen Detweiler, insurance director, and also business manager of WBS.

The hasegment of the church at Mancelona is being used for services this winter, and work of the church will be resumed in the near future.

The Lord willing, the Indiana-Michigan Christian Workers' Conference will be held at this place in August. Nettie Detweiler.

FARMER CENTER, OHIO (Lost Creek Congregation)

Dear HERALD Readers: Greetings in the Master's name. We certainly praise the Lord for His many blessings during this past year.

A number of our folks are sick with the flu, which makes a small group attending services, as we are but few in number. We do appreciate the visitors from other churches who have been worshiping with us.

Will you remember with us in prayer the folks in our community who are yet in need of spiritual help?

We want to thank the brethren and sisters from Lookport and Pinegrove for helping along with the work here.

The first and third Wednesday of each month we have a prayer service and Bible study which we feel is very helpful to all of us.

The sewing circle is growing and everyone seems to be enjoying the work. There are many who need clothing and the prayers of God's children.

Remember us as we endeavor to bring the Word to our aged sister, Ida Kline, each Sunday afternoon. She is past 89 years of age and is not able to attend church. Ella Yoder.

HARPER, KANSAS

(Pleasant Valley Congregation)

Dear HERALD Readers: Bro. Milo Stutzman, Kingman, Alta., was our evangelist for meetings held Dec. 11-21.

As a result of the election at our business director, Emory Gerber; printer, Thelma Kaufman; SSS committee, Mrs. Rena Glassburn, Phoebe Hamilton, and Mrs. Mabel Yoder; mission board member, Ernest Detweiler; trustee, treasurer, Chancy Hostetter; general treasurer, Albert Hostetter; relief committee, A. King, Joe Kaufman, and Ervin Unruh.

A group of foreign students from Hesston College, accompanied by Sister Mary Miller, gave an evening program on Feb. 8. They represented Puerto Rico, Germany, and Palestine, and then there was also a Negro boy from Chicago. We appreciated the program very much.

On Feb. 11 Sister Phoebe Yoder showed pictures on the mission work in Africa and brought us a very challenging message.

Visitors are always welcome. Mary Kuhns.

LYNDHURST, VIRGINIA (Mt. View Congregation)

Greetings to all. The Lord has wonderfully blessed this congregation.

This past year we have lost two of our oldest members who have gone to their reward, Bro. David Bridge and Sister Osa Henderson.

On Sunday morning, Oct. 12, we had our communion services.

On Nov. 18 special music was given by a male quartet from Harrisonburg, Va. Visiting speakers were Bro. Truman Brunk, Denhigh, Va.; Bro. William Jennings, Knoxville, Tenn.; and Bro. J. L. Stauffer, Harrisonburg, Va.

Bro. Silas Brydige is in charge of a meeting for the young married couples every month. They meet in different homes for spiritual fellowship. For the January meeting Bro. Harold Eshleman, Harrisonburg, Va., spoke on "God in the Home." Special music was furnished by a male quartet from Springdale, Va., consisting of Roy Kiser, David Driver, Leonard Showalter, and James Burkholder. Several visitors from Harrisonburg, Va. were present also, Dwight and Anna Brunk, and Elwood and Erna Wease.

On Sunday night, Feb. 15, a musical program was given by a group from South Boston, Va.—the Good and Brunk families.

We want to welcome any visitors to our services. Viola B. Tisdale.

MUMMASBURG, PENNSYLVANIA (Mummasburg Congregation)

Dear Readers of the GOSPEL HERALD: As we look back over the past few months, we want to thank the Lord for the many blessings we have received.

Our new Sunday-school officers are: Forest Ogburn, Supt.; Harold Martin, Asst. Supt.; Clarence Martin, Sec.; Walter Ogburn, Treas. In giving out tract in a Sunday school once a month our young people find the work more effective by knocking on the door and personally giving the tract to the person.

We are thankful for the visiting speakers who have been with us recently: Bro. Chester Harold, Bro. Norman Bange (who was recently

ordained to the ministry), and Bro. Ralph Palmer. Bro. Palmer also gave an inspiring talk to the men in the jail when the Hanover group had services there.

Our young people were glad to give a YPM program at Manchester. Bro. Roy Geigley preached the sermon.

We had a special prayer meeting each week in preparation for the revival meetings, March 1-8, in charge of Bro. James Martin. Pray with us that through these meetings many may be brought closer to the Lord and accept Christ as their personal Saviour.

Pray for our Christian day school. Our group is very small but we hope it may increase from year to year. Mildred E. Martin.

MISSION NEWS (Continued)

tained severe injuries as the result of a fall from a scaffold.

Bro. Claude Hostetler and family, Portland, Ore., worshiped at the Home of the Aged in Albany and with the Harrisburg, Ore., congregation on Feb. 15.

A set of bunk beds is needed at the Youngstown, Ohio, Mission home for extra service unit workers. Anyone in Ohio or western Pennsylvania with any to sell reasonably or to donate to the cause, please write to Fred Augsburgers, 907 Orange Street, Youngstown 2, Ohio.

Visiting speakers at Sunnyslope, Phoenix, Ariz., on Feb. 22, were T. K. Hershey, Henry Becker, and the Navajo VS unit.

The Lima, Ohio, Mission, on Feb. 19, resumed the Bible clubs for boys and girls, ages 8-12, which had been discontinued in April of 1952. The attendance was 81 on both Feb. 19 and 26. Pray for these clubs.

Bro. and Sister E. I. Weaver spoke at the Wesley Chapel, Newark, Del., on March 8.

Bro. Stanley Shenk, who was privileged to make a short visit to Puerto Rico recently, showed colored slides of the work there and conducted a discussion of the mission problems, with the South Union congregation, West Liberty, Ohio.

Sister Phoebe Yoder spoke at the West Liberty Church, Windom, Kans., on March 1, on "The Changing Africa."

FIELD NOTES (Continued)

cepted an appointment as pastor at Martinsburg, Pa. Bro. Fulmer is graduating this spring at E.M.C. He will come to Martinsburg this summer and will be ordained at that time.

Correction: Evangelistic meetings to be held by Bro. Charles Shetler at the Thomas Church, Hollisople, Pa., have been postponed to some time in April.

Bro. Milo Kauffman, Hesston, Kans., will be one of the speakers at the annual peace conference held at Tabor College, Hillsboro, Kans., March 12, 13.

Bro. Alvin Geringer, Zurich, Ont., was ordained to the office of deacon on March 1. Officiating bishops were Roy S. Koch and C. C. Cressman.

A double ordination service was held at Clinton Frame, Goshen, Ind., on March 1. Bro. Samuel Hostetler was ordained to carry on the work in the Ball's Creek area in Kentucky, a work started and supported by the Clinton Frame congregation. Bro. Paul Horst was ordained to take up work at Escanaba, Mich., under the Indiana-Michigan District Board. The sermon was preached by Bro.

Luke Horst, Reading, Pa., a brother of Paul. The ordinations were by Bro. E. J. Yoder, assisted by Bro. A. S. Hostetler.

Bro. Jess Kauffman, Colorado Springs, Colo., is the author of the article "Camping Can Be Fun," appearing in the March 15 Youth's Christian Companion. Editor C. F. Yake expresses regret for the omission of the name.

The Toronto Bible College choir gave a program at St. Jacobs, Ont., on March 8.

Bro. R. R. Smucker, director of Missionary Film Service, is making several tours and will be glad to add appointments along the route, either with or without pictures. All services are missionary in nature. Projected trips are as follows: (1) to central and southern Illinois, dates immediately following March 15 available for southern Illinois or central and western Indiana; (2) to eastern Ohio, dates available following April 5, in central or western Ohio, or eastern Indiana; (3) to eastern Pennsylvania, dates available following June 7, in eastern or western Pennsylvania, or through Ohio on general route towards Pittsburgh from Elkhart; (4) to Mission Board meeting in Virginia, dates available preceding June 13 or following June 16, for congregations along route from Elkhart to Harrisonburg.

Announcements

An MYF rally at Detroit, Mich., on March 14, 15, with Stanley Shenk, West Liberty, Ohio, as speaker, and Marvin Miller, Elkhart, Ind., as song leader and director of a massed chorus from the churches of southern Michigan and the I-W men working in the Detroit and Lansing areas.

Quarterly Bible instruction meeting at the Bart Chapel, Southeast of Georgetown-Bart, Pa., March 27-29, with Alvin Swartz and David Showalter from the Kentucky mission field as speakers.

Lay Activities Conference at Fairview, Albany, Ore., March 20, 21, with Nelson E. Kauffman as moderator.

Percy Miller, Lagrange, Ind., at Pinckney, Mich., in Missionary Day program, March 15. O. N. Johns, Louisville, Ohio, at Bethel, Mummaburg, Pa., on March 12.

Mission program at Mt. View, Lyndhurst, Va., March 14, 15. Visiting speakers include Lloyd Weaver, Newport News, Va., and Norman Derstine, Harrisonburg, Va.

Program by young people of Perkasie, Pa., at Norris Square, Phila., on evening of March 22.

John Steiner, Elbing, Kans., at Protection, Kans., March 15.

W. E. Hallman and wife, just returned from Argentina, at Zion, between Reading and Morgantown, Pa., on March 22.

Harold Brenneman, Ephrata, Pa., in quarterly meeting at Rock, Elverson, Pa., March 15.

G. G. Yoder, Princeton, N.J., at Pottstown, Pa., March 15; Norris Square, Phila., March 22.

Bible Conference at Doylestown, Pa., with G. G. Yoder and Oscar Burkholder as instructors, March 28, 29.

Daniel Sensenig and wife, on furlough from Ethiopia, at Elizabethtown, Pa., evening of March 15.

Soul Winners Clinic, sponsored by district Christian Workers' Training secretary, Perryton, Texas, March 17-19.

Bible Conference at Vincent, Spring City, Pa., with H. Raymond Charles and Elias W. Kulp as instructors, March 28, 29.

Bible Conference at Marion, Pa., with Harvey Shank, Mervin Baer, Truman Brunk, and George R. Brunk as instructors, March 26-29.

J. D. Graber, Elkhart, Ind., at Iowa Menonite School for Mission Emphasis week, March 16-20.

Myron Ebersole, Newton, Kans., at district sewing circle meeting, Lower Deer Creek, Kalona, Iowa, March 20.

Visiting Speakers

Feb. 8: J. L. Stauffer, Harrisonburg, Va., at Blaine, Ore.

Feb. 15: M. E. Brenneman, Albany, Ore., at Blaine, Ore.

Feb. 22: Claud M. Hostetler, Portland, Ore., at Blaine, Ore.; Etil Leinbach, Moorepark, Mich., at Maple Grove and Naubinway, upper peninsula, Mich.; Elna Steiner, Elkhart, Ind., at Cedar Grove and Rexton, upper peninsula, Mich.; Daniel Slabough, Goshen, Ind., at Grand Marais, Mich.; Ezra Beachy, Pinckney, Mich., at Germfask and Curtis, Mich.; Marvin Nafziger, Goshen, Ind., at Pinckney, Mich.; John J. Yoder, Milersburg, Ohio, at Howard-Miami, Kokomo, Ind.; John Garber, Alma, Ont., at East Zorra, Tavistock, Ont.; Ira D. Landis, Bareville, Pa., at Mellingers, Lancaster, Pa.

March 1: G. G. Yoder, Princeton, N.J., at Maple Grove, Atglen, Pa.; Abram Kaufman, Plain City, Ohio, at Oak Grove, West Liberty, Ohio; John Y. Swartzendruber, Kalona, Iowa, at Parnell, Iowa; Elna Steiner, Elkhart, Ind., at Osceola, Ind.; Bro. and Sister Lloy Kniss, Lancaster, Pa., at Chestnut Hill, Columbia, Pa.; Elmer Yoder and group from Pleasant View, North Lawrence, Ohio, at Wooster, Ohio; Rudy Stauffer, Wooster, Ohio, at Martins, Orrville, Ohio; J. L. Horst, Scottdale, Pa., at Central, Archbold, Ohio; Abe Wiebe, Newton, Kans., at Scottdale, Pa.; Ralph Malin, West Chester, Pa., at Wilmington, Del.; Leonard Haarer, St. Jacobs, Ont., and Samuel Schultz, Wellesley, Ont., at Elmira, Ont.; Nelson Kanagy, West Liberty, Ohio, at Wadsworth, Ohio; Daniel Sensenig, on furlough from Ethiopia, at Lindale, Harrisonburg, Va.

March 8: G. G. Yoder, Princeton, N.J., at Finland, Pennsburg, Pa.; Herman Tan and wife, students from Indonesia, at North Lima, Ohio.

Evangelistic Meetings

Paul Landis, Crockett, Ky., at Temple Hill, Stanardsville, Va., March 15-26. Milton G. Brackbill, Paoli, Pa., at Ybor City, Fla., March 21-29. Brunk evangelistic party, in Stark County, Ohio, April 26-May 17. Kenneth G. Good, Elida, Ohio, at Blaine, Ore., March 12-19. Josef Herschkowitz, Harrisonburg, Va., at Perryton, Texas, Feb. 18-25. Andrew Jantzi, Marilla, N.Y., at Pleasant Grove, Salix, Pa., March 1-15. Jacob Z. Ritzenhouse, Lansdale, Pa., at Habersburg, Lancaster, Pa., March 15-29. E. S. Garber, Nampa, Idaho, at Phoenix, Ariz., March 4-13.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Burkholder—Fox—David Z. Burkholder, Martindale, Pa., congregation, and Grace H. Fox, Mountville, Pa., congregation, by J. Paul Graybill at the home of the bride Feb. 14, 1953.

Charles—Breckbill—Roy H. Charles, Lancaster, Pa., Millersville congregation, and Alice Marie Breckbill, Lancaster, Pa., Willow Street congregation, by Jacob T. Harsh at the home of the bride Feb. 14, 1953.

Delp—Mack—Paul Hiram Delp, Rockhill congregation, Telford, Pa., and Esther Mae Mack, Towamencin congregation, Kulpsville, Pa., by Clinton Landis at the home of the officiating minister Feb. 15, 1953.

Eby—Schmitt—Orton Eby, Kitchener, Ont., Stirling Avenue congregation, and Delores Schmitt, Kitchener, Ont., First Mennonite congregation, by Wilfred Ulrich at the Stirling Avenue Mennonite Church Feb. 7, 1953.

Graybill—Weaver—Elvin Graybill and Ruth Weaver, both of the Delaware congregation, Juniata County, by Donald E. Lanver at the home of the bride Jan. 1, 1953.

Grieser—Roth—Dale Grieser, Plhm Creek congregation, Beemer, Neb., and Grace Elizabeth Roth, East Fairview congregation, Milford, Neb., by Sam Oswald at the East Fairview Church Feb. 8, 1953.

Jones—Geissinger—Abram S. Jones, Providence congregation, and Frances Geissinger, Swamp congregation, Shelly, Pa., by Stanley Beldier at the Swamp Mennonite Church Feb. 21, 1953.

Kaufman—Stehman—Robert H. Kaufman, Lancaster congregation, and Miriam Stehman, New Danville congregation, by Henry W. Numan at the New Danville Church, Lancaster, Pa., Feb. 14, 1953.

Peifer—Andrews—Melvin G. Peifer, Willow Street congregation, Lancaster, Pa., and E. Joanne Andrews, Strasburg, Pa., congregation, by Jacob T. Harsh at the home of the bride's brother Feb. 7, 1953.

Sander—Good—Lukie B. Sander, New Holland, Pa., congregation, and Willa Mae Good, Bowmanville, Pa., congregation, by J. Paul Graybill at his home Jan. 17, 1953.

Stutzman—Berkey—Cecil V. Stutzman, Swamp Home, Oreg. congregation, and Roberts Mae Berkey, Sheridan, Oreg. congregation, by G. D. Shenk at the Sheridan Mennonite Church Oct. 19, 1952.

Willoner—Delp—Stanley M. Willoner, Selkirk congregation, Harleysville, Pa., and Mildred D. Delp, Rockhill congregation, Telford, Pa., by Jacob M. Moyer, sermon by Clinton Landis, at the Rockhill Mennonite Church Feb. 21, 1953.

Wiltmer—Shank—J. Donald Wiltmer, Brick congregation, and Naomi Shank, River Corner congregation, Conestoga, Pa., by Henry W. Numan at the bride's home Feb. 14, 1953.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bender—To Ervin and Irene (Steinmann) Bender, New Hamburg, Ont., second son, Charles Frederick Jan. 23, 1953.

Brunk—To Wilson S. and Maryann (Moetler) Brunk, Lewisburg, Pa., a first child, a daughter, De Etta, Feb. 10, 1953.

Buckwalter—To Lester and Anna (Book) Buckwalter, Washington Boro, Pa., a seventh child, a daughter, Mary Frances, Feb. 13, 1953.

Burkhart—To Jonas and Knth (Snider) Burkhart, Brantford, Mich., a fifth child, a son, Donald Lee, Feb. 11, 1953.

Eck—To Ormand and Wilma (Yoder) Eck, Harper, Kans., a third child, a son, Darrell Rene, Jan. 21, 1953.

Fehleman—To Mahlon and Mary (Horat) Fehleman, Chambersburg, Pa., a first child, a son, Allen Rozer, Feb. 2, 1953.

Garman—To Donald E. and Mildred E. (Wenger) Garman, Strasburg, Pa., a second

child, a daughter, Barbara Ann, Nov. 30, 1952.

Handrich—To Willard and Mary (Lebman) Handrich, Grand Marais, Mich., a fourth child, a son, Roderick Lee, Feb. 12, 1953.

Heimbach—To Albert and Mary (Kaufman) Heimbach, Selinsgrove, Pa., a son, David Albert, Nov. 25, 1952.

Hershey—To Warren W. and Betty (Herbey) Hershey, Kinzers, Pa., a second daughter, Debra Jean, Dec. 28, 1952.

Landis—To Harry and Beulah (Hoover) Landis, Strasburg, Pa., a first child, a son, Michael Gene, Jan. 7, 1953.

Martin—To G. Earl and Arlene (Good) Martin, Denver, Pa., a third child, a son, Lonnie Lynn, Feb. 14, 1953.

Martin—To Harvey J. and Annie (Weaver) Martin, Wooster, Ohio, an eighth child, a son, Nelson Linard, Dec. 30, 1952.

Mast—To Fredrick and Sara (Beachy) Mast, Greenwood, Del., a fourth child, a daughter, Debra Day, Feb. 14, 1953.

Nenenschwander—To Marcus and Esther (Nenenschwander) Nenenschwander, Apple Creek, Ohio, a first child, a daughter, Juanita Joy, Feb. 16, 1953.

Roggie—To Ralph and Frieda (Jants) Roggie, Lowville, N.Y., a first child, a daughter, Elizabeth Ann, Feb. 13, 1953.

Rohrer—To Willis W. and Grace (Kendig) Rohrer, Smoketown, Pa., a third child, a daughter, Dianne Kay, Feb. 12, 1953.

Schrock—To Francis and Mary Jean (Miller) Schrock, Gospen, Ind., a second child, a daughter, Cheryl Anne, Jan. 15, 1953.

Shelley—To Orville and Edith (Swineford) Shelley, Millintown, Pa., a fourth daughter, Grace Arlene, Feb. 18, 1953.

Smucker—To Eli and Amanda (Glick) Smucker, Litzitz, Pa., a fifth child, a daughter, Fianna Jane, Feb. 10, 1953.

Stoltzfus—To Sam and Hilda (Beller) Stoltzfus, Gap, Pa., a fourth child, a son, Glendon Dale, Jan. 30, 1953.

Sutter—To Wayne and Bernice (Eichelberger) Sutter, Manson, Iowa, a first child, a daughter, Felicia Elise, Jan. 30, 1953.

Troyer—To Clayton and Ruth (Hersherberger) Troyer, Union City, Pa., a fourth child, a son, Keith Charles, Jan. 28, 1953.

Ulrich—Harrisburg, Oreg., a second child, a son, John David, Dec. 29, 1952.

Weaver—To John W. and Cora (Kaufman) Weaver, Millifilburg, Pa., a son, John William, Jr., Feb. 10, 1953.

Weaver—To Samuel B. and Nora (Kaufman) Weaver, Millifilburg, Pa., a daughter, Marie Elizabeth, Nov. 2, 1952.

Weber—To Isaac and Catherine (Martin) Weber, Hagerstown, Md., a second daughter, Mary Alice, Feb. 8, 1953.

Wiltmer—To Amos and Lily Mae (Graber) Wiltmer, Logansport, Ind., a first child, a son, Neil Mark, Feb. 11, 1953.

Yoder—To Jesse and Gladys (Wert) Yoder, Greenwood, Del., a first child, a daughter, Shirley Irene, Jan. 25, 1953.

BITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bowers, Phoebe, daughter of the late Joseph S. and Jannie (Nozifer) Short, was born near Archbold, Ohio, May 29, 1894; passed away suddenly at her home near Archbold, Feb. 16, 1953; aged 58 y. 8 m. 13 d. On Nov. 29, 1914, she was united in marriage to Bennie Bowers, who survives. Also surviving are 2 brothers (Seth, West Unity, Ohio, and Alfred, Archbold, Ohio), 3 nieces and nephews, and a number of other relatives and friends. She accepted Christ as her personal Savior early in life and united with the Mennonite Church, being a faithful member of the Lockport congregation at the time of her death. She and her husband had attended both morning and evening services the day before her passing. Funeral services were held at the Lockport Mennonite Church, Feb. 19, in charge of Isaac King, Simon Stuckey, D. W. Graber, and Walter Stuckey, with burial in the Lockport Cemetery.

Brenneman, Annie W., daughter of the late Christian H. and Catherine S. Brenneman, was born June 4, 1871; passed away very unexpectedly at the home of her niece, Millersville, Pa.,

Jan. 13, 1953; aged 81 y. 7 m. 9 d. Although she had been in failing health she was not confined to bed at any time. She was the last of her immediate family but is survived by a number of nieces and nephews. She was a member of the Millersville Mennonite Church for 46 years. Funeral services were held, Jan. 16, with Christian K. Lehman and Jacob G. Hess officiating. Burial was made in the Masonville Mennonite Cemetery.

Burkholder, Fanny S., daughter of the late Joseph S. and Maryann (Shantz) Weber, was born at Waterloo, Ont., May 11, 1871, and fell asleep in Jesus in the early morning hours, Feb. 16, 1953; aged 66 y. 9 m. 5 d. She gave her heart to the Lord at the age of thirteen, united with the Mennonite Church at Waterloo, Ont., and later transferred her membership to the Cedar Grove congregation near Markham. On Dec. 18, 1907, she was united in holy wedlock to Amos R. Burkholder. She was preceded in death by 2 sisters (Lydia Anna and Leah), Mrs. Joseph Resor, and Naomi—Mrs. Nelson Martin) and 2 infant sons. Surviving are her husband, 2 sons (Walter, Pickering, Ont.; and Leonard, Markham, Ont.), 3 daughters (Mary—Mrs. Aaron Good, Petersburg, Ont.; Hannah—Mrs. Gordon Wideman; and Ada—Mrs. Markham, Ont.), 13 grandchildren, stepmother (Mrs. Elizabeth Weber, Calgary, Alta.), 7 brothers (Allan, Kitchener, Ont.; Joseph H., Waterloo, Ont.; Lewis, Kitchener, Ont.; Newton, Kitchener, Ont.; Orville, Kitchener, Ont.; Orval, Petersburg, Ont.; and Byron, Kitchener, Ont.), 3 sisters (Hannah—Mrs. Herb Snider, Breslau, Ont.; Violet—Mrs. Leonard Snyder, Elmira, Ont.; and Leah—Mrs. Delton Schmitt, Petersburg, Ont.), as well as many other relatives and friends. In her sudden passing, the home has lost a devoted and loving wife and mother, the church a faithful member, and the community a kind and true neighbor. Funeral services were held, Feb. 18, at the Wideman Mennonite Church, Markham, Ont., in charge of Aaron Grove and Floyd Smucker.

Carr, Ann Nettie, wife of J. Carr who preceded her in death, was born in Madison County, West Virginia; departed this life Feb. 20, 1953, at Weston, W. Va.; aged 85 y. She was a member of the Lambert Mennonite Church. Graveside services were held at the Lambert Cemetery, Weston, W. Va., Feb. 23, in charge of Richard S. Weaver and Paul Good.

Hertzler, Isaac Truman, son of Levi B. and Katherine (Stoltzfus) Hertzler, was born Sept. 14, 1894, near Concord, Tenn.; passed from this life Feb. 15, 1953, at his home, Elverson, Pa.; aged 72 y. 4 m. 19 d. On Nov. 3, 1912, he was married to Katherine Barnhart, who survives. Also surviving are a daughter (Oval Virgil, near Elverson, Pa.), 2 sons (Eli and Elmer, grandchildren, 2 sisters (Mae—Mrs. T. K. Hershey, Elverson, Pa., and Ida—Mrs. L. J. Powell, Wellman, Iowa), and 2 brothers (Melvin L. and Mildred R., Elverson, Pa.). He spent his young manhood at Concord, Tenn., where he was converted and baptized as a member of the Mennonite Church. He lived at South English, Iowa, until after his marriage when he moved to Fairview, Mich., where he lived for 12 years, then moved to Elverson, Pa., where he lived for 23 years. He had suffered with asthma for many years, but his last illness was a cerebral hemorrhage. Funeral services and burial were held Feb. 16, at F. H. Bixler and C. Kurtz at the Pine Swamp Church and cemetery.

LaMar, Anna Mae, daughter of the late David and Mary (Eshleman) Martin, was born Dec. 12, 1885, near Hagerstown, Md.; departed this life Jan. 5, 1953, at Snow Hill, Md.; aged 67 y. 23 d. She accepted Christ in her youth and united with the Mennonite Church to which she was faithful until death. She was united in marriage to Charles LaMar, who preceded her in death in 1943. Surviving are one son (Robert, Snow Hill, Md.), 4 grandchildren, 3 brothers (Clinton and Peter, Hagerstown, Md.; and Calvin, Shippensburg, Pa.), 2 sisters (Bertha, Hagerstown, Md.; and Mary, Hagerstown, Md.), and 2 half sisters (Martha, Maugansville, Md.; and Mary—Mrs. Howard Lehman, Chambersburg, Pa.). Funeral services were held Feb. 6, at F. H. Bixler and C. Kurtz with John F. Grove officiating. Burial was made in the Boonsboro, Md., Cemetery.

Schisler, Selena, daughter of the late Mr. and Mrs. George Werner, was born at Fishersville, Ont., March 30, 1887; passed away at Fishersville, Ont., Feb. 13, 1953; aged 65 y. 11 m. 3 d. She was united in marriage on Oct. 23, 1893, to William Frank Schisler, who preceded her in death in 1935. One daughter (Rhea) and one grandchild (John) are surviving; are 3 daughters (Rhea; Dora—Mrs. John Cress-

man, Preston, Ont.; and Mildred—Mrs. Moses Bowman, Kitchener, Ont.), one brother (Milton, South Cayuga, Ont.), one sister (Mrs. Alvin Culp, Vineland Station, Ont.), 7 grandchildren, and 2 great-grandchildren. She was a faithful member of the First Mennonite Church since her transfer from the Moyer Church in Vineland in 1923. Funeral services were held at the Moyer Mennonite Church, Vineland, Ont., Feb. 16, in charge of J. H. Hess, assisted by S. F. Coffman. Interment was made in the Vineland Cemetery.

Simpson, Mary, was born at Antrim, Ireland, Feb. 15, 1904; died at a way at the Holy Cross Hospital, Calgary, Alta., Feb. 4, 1953; aged 48 y. 11 m. 22 d. She was recovering from an operation when she suffered a stroke and brain hemorrhage and after lying quietly away for two hours slipped quietly away. She came to Calgary, Alta., in 1925. In 1926 she was married to Robert J. Simpson who also had come from northern Ireland. Surviving are her husband, one son (Maxwell, at home), 6 daughters (Mary—Mrs. Wilfred Stauffer, and Jean—Mrs. William Bast, both of Carstairs, Alta.; Roberta, Eileen, Kathleen, and Pearl, at home), one granddaughter, and her parents (Mabel and Mrs. Hugh Cartleton, Kempville, Ont.). An infant son (Thomas) preceded her in death in 1930. She accepted Christ as her Saviour and was received into the West Zion Mennonite Church where she related a faithful membership until her death. Funeral services were held at the West Zion Mennonite Church, Carstairs, Alta., Feb. 7, in charge of Gordon Buschert and Linford Hackman, with burial in the church cemetery.

Weaver, David M., son of Martin and Ettie (Wenger) Weaver, was born Nov. 2, 1875, in Lancaster Co., Pa.; died at his home near Lancaster, Jan. 27, 1953; aged 77 y. 2 m. 25 d. His marriage to Emma Bare was blessed with 5 children (J. Paul, Lancaster, Pa.; M. Lloyd, Newport News, Va.; W. Willard, Elizabethtown, Pa.; Mary—Miss A. David H. Mosemann, Manheim, Pa.; and David B., Lancaster, Pa.). Also surviving are 18 grandchildren and 11 great-grandchildren. He was a faithful member of the East Chestnut Street Mennonite Church since 1899 and was ordained a member of this congregation on Aug. 10, 1908. He served in this capacity well until his death. His helpfulness and willingness to serve others is missed by all. Funeral services were held at the East Chestnut Street Mennonite Church, Jan. 30, in charge of D. Stoner Krazy, Mylin Shenk, Jacob Brunkner, and Frank Enck.

Yordy, Elizabeth, daughter of John and Elizabeth (Seltzmeier) Reesley, was born near Spring Bay, Ill., July 20, 1862; passed away Feb. 3, 1953; aged 90 y. 6 m. 14 d. On Jan. 1, 1882, at the Roanoke Mennonite Church, she was united in marriage to Joseph Yordy, who preceded her in death in 1925. Surviving are 3 daughters (Ella, Anna, and Mrs. Josephine Schrock, Eureka, Ill.), 5 sons (Aaron, Peoria, Ill.; Ezra, Eureka, Ill.; Walter, Chicago, Ill.; Jonas, Eureka, Ill.; and Alvin, Denver, Colo.), 15 grandchildren, and 22 great-grandchildren. One son (Lewis) also preceded her in death. In her youth she united with the Mennonite Church and for many years taught a German Sunday-school class. Funeral services were in charge of John L. Harshbarger and J. D. Hartzler, with burial in the church cemetery.

church has ever been spiritually strong without expository preaching. It is a very exacting task, demanding a wide background of preparation. It not only builds the church, but also the preacher.

The expositor's task is to discover the main theme; to analyze the different parts; to find the unifying elements; to organize the thoughts; and also to see the essential relationship of this passage to our Christian life.

The work is characterized by spiritual insight and thoroughness, and should prove a valuable help and stimulus to the mature student. A sample is found on page 84 referring to God's curse on man at the Tower of Babel. "Let us never forget that the nations were divided by God as a curse at the time of their great apostasy. Every attempt to unite the nations other than in God's way is doomed to utter frustration. Men may be able to create alliances among a few states which are drawn together by common need or common greed, but a real unity among peoples is not possible in this world of sin and rebellion, where men wish to exalt themselves above the Creator of the universe." Also on page 95 referring to rules for prayer the author says, "Prayer is worthless unless it is within the rules. We must not forget that the Bible describes prayer in terms as rigorously guarded as the rules a bank makes for cashing checks."

The book is filled with many nuggets of truth. The author is thorough and scholarly, but at the same time spiritual and practical in his application of truth. Dr. Barnhouse is known to be an extreme Calvinist, but in this first volume he does not hit on this thought. However, on pages 9, 76, 77, 133, and 161 he makes favorable mention of legalism. Also on page 233 he implies that capital punishment is all right for the Christian, since civil government is a divine institution. Most Mennonites believe that such activities of government are non-Christian.—Christian E. Charles.

Ke Sooni, by Virginia Fairfax and Hallie Buie; Friendship Press; 127 pp.; \$1.75 cloth; \$1.00 paper.

Hallie Buie, one of the authors of *Ke Sooni*, has been a missionary to Korea for thirty years, having served as principal of two schools for girls, the Lucy Cunningham School at Wonsan and the Carolina Institute at Seoul. The latter is the setting for the story, *Ke Sooni*. Virginia Fairfax, who collaborated with Miss Buie in writing *Ke Sooni*, has worked with children's organizations and has written several books for children.

Primary and junior boys and girls who like stories about children from other lands will enjoy this account of Ke Sooni, a little girl of Korea.

Ke Sooni like all Korean children lives with her father's parents and obeys, as does her mother, the grandmother who rules the household. She has a younger sister, Tong Sooni, and later is made happy with a new brother, Ho.

Ke Sooni and her mother are the only Christians in the family. Her grandmother does not like the Christian school and threatens to forbid her to go. The deepest desire in Ke

Sooni's heart is that her grandmother might become a Christian so that she can continue at school. Later she wins her grandmother's favor and realizes her fondest hopes.

This is a story of Korea before the war and presents the customs, games, food, festivities, and celebrations of a peaceful people and happy children. The type is clear, the illustrations effective, and while it is not primarily religious, Christianity is attractively presented. The book would be especially good for Christian day school libraries to create interest in and love for children whose dress and homes and way of life are different.—Mrs. A. D. Wenger, Jr.

Nyanga's Two Villages, by Esma Rideout Booth; Friendship Press; New York; 1952; 126 pp.; \$2.00.

Nyanga did not think school was too much fun. In the back of the African boy's mind was the promise that he had made to his heathen grandfather. Someday he would return to his old village and be a hunter. Nyanga thought that he could be a follower of Jesus and still live in his grandfather's village and learn to be a great hunter. His Christian teacher reminded him that you cannot walk in two paths at once. That fact Nyanga was to learn through a hard experience when the family returned to the old village to teach. Nyanga discovered that there were many unpleasant things about the old ways that he had forgotten.

This story presents a good picture of the struggle that faces a young Christian in a foreign land as he must choose between Christian light and heathen darkness. The atmosphere of the book seems to be authentically African. This story has the same weakness that other of the Friendship Press stories for young people have. It is vague about the plan of salvation and about the new birth. This story, however, does present the changed life, so that evangelical Christianity is implied if not definitely stated.

The art is effective. It is in black and white, with the facial features rather than color suggesting the race. The book is well bound in cloth, and is attractive, as are all of Friendship's missionary books.

The book is recommended for the Sunday-school library, the school, and the home.—Leah Kauffman.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Man's Ruin, Volume I, by Donald Grey Barnhouse; Van Kampen; 1952; 301 pp.; \$3.00.

Man's Ruin is a devotional exposition on Rom. 1. It is the first in a series which will appear on the Book of Romans. The author uses Romans as a springboard from which to give doctrinal studies and expositions from the entire Bible. Believing that expository preaching is the method used by Christ, the author has written a book which makes one want to preach that way. He claims that no

ITEMS AND COMMENTS

Clare Boothe Luce is President Eisenhower's appointment as ambassador to Rome. Since Mrs. Luce is a devout Catholic, it is generally interpreted that her appointment means that the president will not attempt to appoint an ambassador to the Vatican.

• • •

There are 3,000 Christian Jews in Israel, according to the latest report of the Israeli government. And the number of Christian Jews there is constantly increasing. In addition to the 3,000 confessed Christians, many men and women in Israel are secret believers.

There is everywhere a keen interest in the Bible, especially in the New Testament. Rabbi Daniel Zion, representative of the International Board of Jewish Missions in Jerusalem, tells of unprecedented opportunities for preaching the Gospel of Jesus Christ to the people of Israel.

The Methodist Board of Temperance reports that not a drop of alcohol was served to the guests who dropped in for the governor's reception following the inauguration of President Eisenhower. No alcohol was available at either of the inaugural balls, where 30,000 people were served punch.

Accidents are the chief killer in America, ahead of disease and war. In 1952, 1,350,000 Americans were injured and crippled in auto accidents, 38,000 Americans died in highway accidents. We believe that war and disease can be prevented. Do we also believe that accidents can be prevented?

Dr. Ida Scudder, the founder of a hospital and medical school at Vellore in South India, recently observed her eighty-second birthday. She lives at Kodaikanal and maintains an active interest in the work which she began. Dr. Scudder was recently given the Elizabeth Blackwell citation as one of the five outstanding women doctors of 1952. Her hospital at Vellore last year treated over 10,000 inpatients and almost 46,000 outpatients. In addition bus clinics took care of 34,000 villagers. The medical school she founded has 242 students.

In the 1930 census, 69,527 Brazilians described themselves as Evangelicals; but in 1950, 1,567,524; and today the Evangelical constituency has passed the 2,000,000 mark.—United Evangelical Action.

The Detroit Presbytery, as reported by Time, has confessed "with regret and shame" that United States Presbyterians have not done much to end the practice of segregation. The presbytery called on its member churches to bring about "nonsegregation in the life and work of their congregations." To put words into practice the presbytery elected as its moderator for this year William H. Molbon, the first Negro ever to head this presbytery. Molbon is pastor of a church of 620 members in the Negro section of Detroit.

"Prayer is simply a necessity," President Eisenhower told members of Congress and high government officials at a prayer breakfast in Washington early in February. The breakfast was sponsored by the International Council for Christian Leadership to dedicate the new Chief Executive to Christian responsibility during his administration. It was attended by members of the Supreme Court, the Cabinets, House and Senate weekly prayer breakfast groups, and many foreign delegates. It is a satisfaction to know that as we pray for President Eisenhower he also recognizes his need of prayer and is praying for strength for his task.

YOUR PUBLISHING HOUSE

(Fourth in 1952 Report series)

Our Christian educational materials include the Herald Graded and Herald Uniform Sunday School series, the Herald Summer Bible School series, Program Builder, and the three Sunday-school papers, Youth's Christian Companion, Words of Cheer, and Beams of Light. This unit, especially the Uniform Sunday School materials, has always represented a very substantial block of our service. It is now approximately one third of our total sales of over a million dollars.

While all of these have a circulation beyond our own denomination, it is the summer Bible school course which enjoys the greatest service to others. With more than half of the children in our own schools coming from non-Mennonite homes and about 90,000 of the 154,000 pupils' books going to non-Mennonite schools, it means that more than three fourths or at least 125,000 of these books are going to children and into homes other than our own. At present this is one of our most extensive and effective outreach ministries. To those of us preparing and

Second Lieutenant James D. Groff has been sentenced to two years' imprisonment by an army court-martial for the fatal beating of Hwa Il Pang last January. The court-martial reduced the charge to aggravated assault. The officer has been dismissed from the army. The chairman of the Executive Committee of the National Christian Council of Korea declared after the verdict, "This verdict cannot be understood by the Korean people. It is obvious now that the life of a Korean means nothing to the United States Army. A life is precious to Americans only if it is an American life."

The current anti-Jewish campaign in Iron Curtain countries is part of the Communist drive against God, according to a high official of the evangelical church in Germany. Writing in Der Tag, West Berlin daily, this spokesman said, "The question as to the motives for the anti-Jewish drive can only be answered from the religious aspect. Communists know that Jews, regardless of whether or not they have severed their ties with the synagogue, worship God. But as soon as a man worships God, the totalitarian State is no longer the idol to which the individual subjects himself unconditionally."

The Iowa legislature has adopted a resolution urging every Iowa public school "to give the Bible a prominent place in its library and a proper course in its course of study, especially in history and literature." The resolution does not alter a state law which provides that the Bible shall not be excluded from the schools nor shall any child be required to read it against the wishes of his parents or guardian.

distributing this literature and to the thousands of teachers using it, it presents a tremendous challenge. The sales of pupils' books went from 130,082 in 1951 to 154,579 in 1952. Bro. C. F. Yake, editor, is directing the gradual revision of this series.

Bro. Paul M. Lederach and his staff of writers and artists continue to seek to improve the Uniform series. The circulation of these has increased approximately 9,000 to 165,000.

Concerning the graded Sunday-school materials: Kindergarten I (for 4-year-olds) has been widely used these three years. Nursery will be ready for use beginning with or during the new Sunday-school year which begins October 1. As far as we know, this will be the most unique and complete course for 3-year-olds.

The defining of objectives and other preliminary work is going forward on our Primary Sunday-school graded series. However, it will be a number of years before these will be available.

A. J. Metzler,
Publishing Agent.

The Dutch Reformed Church in the Netherlands has issued a recent new pastoral letter on peace and war. Renouncing pacifism, the General Synod nevertheless declares that "with regard to every war, the church confronts the government and the people with God's justice, and says that war is not the essential duty of the state but that it is alien to its character. Modern warfare, in which God's commandments are broken in every respect, must be regarded as an extremely doubtful means to secure peace, freedom, and justice."—WP.

Both in Norway and Sweden, military authorities are concerned over a rise in the number of conscientious objectors. In Norway, the increase is attributed to the new defense measures, a greater sensitivity in the atomic age, and propaganda by groups of CO's, such as one called "Against the Tide." In Sweden a poll revealed 50% of young people willing to accept conscription, 25% willing to be conscripted but with "uneasy consciences," and another 25% expressing the conscientious objector position.—W.P.

The All-India Educational Conference recently urged the national and state government to introduce immediate conscription in high schools and colleges, not for military purposes, but for social service projects. The conference held that such service would inculcate the dignity of manual labor and harness "the enthusiasm and energies of students for national work."—WP.

The Netherlands Bible Society distributed free copies of the Scripture to all evacuees as they reached relief centers in Holland.



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VOLUME XLVI

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NUMBER 11

Illicit Fellowship

By Andrew A. Miller

And have no fellowship with the unfruitful works of darkness, but rather reprove them.—Eph. 5:11.

Christians are commanded to abstain from having fellowship with what the apostle terms "unfruitful works of darkness." And, more than that, they are urged to go a step further by "reproving" them.

We have very little sympathy with the idea that the Christian's fellowship should be so general that he will just be popular, a good mixer any place and every place, regardless of Scriptural standards. The Bible does not sanction such an idea, but teaches everywhere against it. Believers are not to be unequally yoked together with unbelievers, and Paul asks, "what fellowship hath righteousness with unrighteousness" (II Cor. 6:14)?

Some of the "unfruitful works" which Christians are not to be partakers of—but rather to reprove—are mentioned in verses 3 and 4 of our text chapter. We will notice that some of them are very common sins, but nevertheless exceedingly sinful in the eyes of God, bringing His just wrath upon those who practice them. In verse 3 we have fornication and all uncleanness, and covetousness. These are not to be tolerated—not so much as once. Then he goes on and includes filthiness, foolish talking, and jesting. James lifts up the same standard when he writes: "If any man among you seem to be religious, and brideth not his tongue, . . . this man's religion is vain" (James 1:26).

Is it any wonder that fellowship with such unfruitful works is strictly forbidden? God's commandments are never without a purpose. The filthy storyteller will not be publishing the vile thoughts and imaginations of his heart very long if he has no one who will listen to his talk. Foolish talking and jesting ceases to be very clever and fascinating if the hearers are shocked and disgusted by this sure sign of carnality and lukewarmness. The tobacco user is not encouraged in his uncleanness if his friend refuses the stuff and declares he has found something better to spend his time and money on.

The fornicator, the covetous, the idol-

ater, the railer, the drunkard, and the extortioner in the church will be encouraged to repent and amend their ways if they are reprovved and disciplined or "put away" as I Cor. 5 teaches. For Christians to continue in full fellowship with such a person in his wickedness is a sin against God, and a great injustice to the erring brother or sister. True Christian withdrawal of fellowship always has as its aim and purpose that the spirit of the transgressor may be saved in the day of the Lord Jesus. I Cor. 5:5. It must be exercised in the spirit of love and friendliness and Christian discretion. It must be applied only in cases where the transgression and sin is plainly evidenced by the Word of God. Differences of opinion concerning certain outward observances, cultural and personality clashes, denominational bickering and prejudice, and the like, are not Biblical grounds for "putting away" and withdrawal of fellowship.

But we must conclude that fellowship with all forms of sin is indeed sin. As unbelief is one of the most damning sins, Christians are not to be unequally yoked together with those who do not have the true Christian saving faith. The unbeliever will want to do things which the Christian cannot do. And again, the believer will be interested in promoting those things which the unbeliever will esteem as foolishness and absurdity. And the Christian need not expect to win the unbeliever to Christ by being yoked together with him. This would seem to include such associations as business enterprises, community social and civic organizations, sitting on juries, or holding public office, however innocent looking it may appear to be. The Christian will do well to remember that God has told him to "come out," "be separate," and to touch not the unclean thing. The worldling will never be able to quite understand how the Christian's life is "hid with Christ in God." His thoughts and affections are to be set on things above, and not on things of this world. He is called unto holiness. He is not his own. He is bought with a price. And his first allegiance must necessarily be to his heavenly King.

Are we as Christians tempted to go

with the crowd just for the sake of fellowship? If it is God's crowd, it is right that we join them. Our association can mean for us a happy and profitable experience. But if it means trying to mix light with darkness, unbelief with faith, righteousness with unrighteousness—if it's the crowd or the individual who practices the unfruitful works of darkness which the Bible forbids—then the Christian had better not tempt God by ignoring the principles of separation as taught in His Word, even though this should mean to stand entirely alone. It is many times better to stand alone, or in the minority, with the favor of God, than to have the highest esteem from worldly men.

And, although the carnal-minded one will not be able to understand the Christian's position concerning separation, he will nevertheless in many cases respect him for his faithfulness. And God will reward him with peace and tranquillity of mind.

True Christian fellowship is established by the new birth, which is the result of faith in Christ Jesus, which makes us the children of God (Gal. 3:26); and by the baptism of the Holy Spirit, which makes us one body of many members (I Cor. 12:13). It is maintained by walking in the Light (I John 1:7), by a holy life of progressive sanctification (II Cor. 7:1), a living unto God (II Cor. 5:15). When known and willful sin is practiced or tolerated, that fellowship is seriously affected. And if continued in, that sin in the believer's life, or that unbelief and superstition in the unconverted church member, will eventually separate one from the blessed fellowship of the Father, of the Son, and of all His saints. This is a very sad state, and if not repented of, will leave the person without hope.

The Test

By Ruby Reno

He who loves not his brother,
And he in whom is found
The love of worldly things,
Loves not the Father.
Neither in him dwells
The love of God.

How do we know?
The Bible tells us so.

Akers, La.

To have fellowship with the unfruitful works of darkness is illicit and unlawful for the honest Christian. Yet he must always be careful to display a Christlike spirit of friendliness and good will toward all men. His separation must not be one of Pharisaic pride and self-righteousness. It is not a holier-than-thou, touch-me-not attitude that the Bible recommends. It must not necessarily mean a withdrawal into obscurity and seclusion, as do certain separatist sects. It does not exclude necessary eating and drinking, and a legitimate business life with the world. It is simply a literal obedience to Bible standards. It should mean for us honesty, sincerity, chastity, courtesy, and kindness to everyone. It should make us soul winners. The effect of our nonconformity to the world and our not having fellowship with the unfruitful works of darkness should be such that sinners will be encouraged to seek for that wonderful translation from the kingdom of darkness into the kingdom of His dear Son. Col. 1:13.

Holmesville, Ohio.

At a Glance

By FRANCES L. STOLTZFUSS

As I sit down for a little rest I glance over some of the headlines of the daily newspaper.

I read about a millionaire who was so depressed that he shot himself and his family. With all his money he should have everything: big cars, clothing—nothing but the best, houses, and land. But then, there are some things that money cannot buy—the most important thing—peace of mind. Look at the poor family who knows the Lord. Their little shack isn't a palace, but it's a home, and if they have Jesus as their personal Saviour, what more do they want? There is no need to worry about tomorrow. God always takes care of His children.

Then my eye catches the words—"Divorce rate much higher this year than ever." What has become of the love that was so manifest on the wedding day, not too many months ago? Satan is ever busy whispering to men and women, and we must be on guard to defeat him and his tricks. "What therefore God hath joined together, let not man put asunder," the Bible says.

Here I see there were two arrested for drunken driving. The signs on the road say, "Don't drink while driving." The period is at the wrong place. It should

read "Don't drink." Couldn't that money have been put to a much better cause? Korean sufferers, for instance, instead of the little bit of supposed pleasure and fun it has brought to the party.

"One killed, two seriously injured," we read. Some might say, "if they'd only stay home that wouldn't happen." What do you think? We all have an appointment to meet God and we'll be there on time! This man's obituary reads, "A member of this lodge, that club, etc." I fail to see the name of a church. Somewhere along the line he has neglected the most important thing. Maybe he didn't have the training in his youth. Maybe he never started attending church. A tract slipped to him at some time might have made him think.

Below the list of obituaries I see a list of newborn babies in the community. Each one is a life in the mother's hand. Will it be brought up in the "nurture and admonition of the Lord?" "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

We never know when our life will be snatched away. May we all have a stronger burden for souls that are dying all around us. Can we look God in the face and tell Him we are doing everything we are capable of doing?

I must mention an advertisement yet that I appreciate. "Go to the church of your choice." It is printed once a week and sponsored by a number of business associations. May God richly bless them, and all others who encourage it. How dark the picture must be without Him as our light!

Parkesburg, Pa.

Your concern is with the present moment: your business is, to live today. In every sense let the morrow take thought for the things of itself. It is true, the full assurance of hope excludes all doubt of our final salvation; but it does not, and cannot, continue any longer than we walk closely with God. And it does not include any assurance of our future behavior; neither do I know any word in all the Bible which gives us any authority to look for a testimony of this kind. But just so far you may certainly go, with regard to the present moment.—

I want the witness, Lord,
That all I do is right:
According to Thy will and word,
Well pleasing in Thy sight.

—John Wesley.

Our Readers Say—

I thought I was extremely fortunate in World War II, as a conscientious objector, when in Soil Conservation Service I received five dollars per month and in the mental hospital service, fifteen dollars per month. My "conscience" prodded me even through these days when I thought of the boys "giving their lives for their country," and of our Anabaptist ancestors giving up life and children for Jesus' sake—as in the article "Rare Mettle" by T. Lehman [GOSPEL HERALD, Feb. 24, 1953].

I believe that more articles and counseling especially could be directed to our young men of draft age with this note: "Young men, the world is watching—are you going to live easy, 'normal' lives with regular wages coming to you and hardly a sign of sacrifice except leaving home, and even this not required in our state?"

I, for one, believe that the Mennonite Church has dozens of young men with "rare mettle" who will accept the challenge if we were as enthusiastic about our cause—an eternal one—as is the world—it's nothing to be ashamed of! I would suggest that a list of service opportunities, or other opportunities, be given to every man of draft age—something concrete.

I must admit that our service organizations are doing splendidly in publishing and advertising the world's needs, as I see it, but are we preaching it, counseling about it to young men, teaching it—and living it before them—are we making it, or is the state making it difficult enough for them? That is, do they have to meet a certain standard of living? . . . Norman H. Teague, Kansas City, Kans.

... The article "Words or Deeds" by Edwin I. Weaver (March 3) strikes hard. I share his conviction. Unless our Christianity is redefined, reborn, and made fresh for each generation and every race it will degenerate into a social system on the defensive against "isms" with little of its original love remaining. A workshop on "ideological evangelism" by our missionaries on furlough from the East and others might be helpful for the rest of us as well as for themselves.—John A. Hosteller, Scottsdale, Pa.

... It is the last paper I would think of giving up. I receive more spiritual benefits from the HERALD than any paper I know of.—Norman Brennan, Waterloo, Ont.

We do appreciate our GOSPEL HERALD. But . . . the price is too high. [Our deficit for last year was over \$9,000.—Ed.] And the pictures that are coming in we do not appreciate. . . . Have enjoyed the paper since a child, and are now in our sixties and would miss it very much, to give it up now. . . . —Mrs. S. J. Diller, Hagerstown, Md.

"Faith can change any situation. No matter how dark it is, no matter what the trouble may be, a quick lifting of the heart to God in a moment of real, actual faith in Him will alter the situation in a moment. God is still on His throne, and He can turn defeat into victory in a second of time, if we really trust Him."

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS

LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

An Important Meeting

On another page of this issue is printed the program of an important meeting to be held in Wayne County, Ohio, March 19-22. It is, in fact, a combined meeting. Three groups—the Mennonite Community Association, the General Conference Committee on Economic and Social Relations, and the Conrad Grebel Lectureship Committee of the Mennonite Board of Education—have co-operated in arranging the program. There are really two programs—the Conrad Grebel Lectures and the Conference on Christian Community Relations—held at the same time so that the same persons can attend both. The Lectures will be given at the Kidron Church the evenings of March 19-22. The Conference on Christian Community Relations will be held at the Martins Church in forenoon and afternoon sessions on March 20, 21. There will be sermons on "Christian Living" at all the neighboring Mennonite churches on Sunday morning, March 22.

The Conrad Grebel Lectures are an annual series made possible by the gifts of five brethren. In 1952 Bro. Milo Kauffman gave the greater part of his time to the study of Christian Stewardship, and has prepared a series of lectures setting up particularly a program of stewardship for the Mennonite Church. These lectures will be first given at Kidron. Arrangements may be made for their delivery at a few other places, but they probably will not be given again in Ohio or in neighboring conference districts. We trust a large number of people from many different communities will be present to receive the stimulation and inspiration of these lectures. They are a connected series; so plan to hear them all, not just one or two.

Of like importance is the Conference on Christian Community Living. The Mennonite Church has a growing concept of the application of our Christian principles to our daily living. *The Christian Century*, in a recent review of Bro. Justus Holsinger's *Serving Rural Puerto Rico*, says:

"The Mennonites have done a re-

markable piece of Christian work in Puerto Rico, in the social and economic betterment of the native people in certain places where they have conducted community projects. The characteristic of these enterprises has been their comprehensiveness. The Mennonites are, as everyone knows, a deeply religious people. They preach the Gospel and conduct devotional meetings. But they also improve sanitation, build up dairy herds, start industries, help people earn a living, increase literacy, and bring down infant mortality . . ."

It is with this correlation of theological concept and practical living that this conference is concerned. It is important to keep our doctrines both sound and practical.

These meetings are not for any group with special interests. They are of interest and value to all. Our entire membership is invited to attend and to profit from thinking together on matters that concern us all.

Filling Appointments

"And say to Archippus: See to the ministry that you received from the Lord, that you fill it full" (Col. 4:17, Robertson).

The preacher's date book is full for six months ahead: a Bible conference in Pennsylvania, a victorious life conference in Ohio, an evangelism conference in Illinois, a youth meeting in Missouri, a series of meetings in Maryland, Sunday preaching appointments in Iowa, Indiana, Michigan, and New York. He will be darting around as if he had misread the ancient creed: "I believe in the 'commotion' of saints." If he isn't careful it will become an ingenious fitting together of plane, train, bus, and car schedules to whisk him in for one appointment and whisk him out again for the next one. The first thing he knows, he will be filling appointments with an empty heart and mind. That is hardly the way to fill a ministry full. Some of us get enough big dinners that we have no trouble in "filling the pulpit" with avoidupois. But we may not fill anything else. Perhaps "The hungry sheep look up and are not fed." Perhaps they say, "Yes, he filled the appointment, but he didn't fill us."

Filling appointments is not an end in itself. The preacher must have something to fill them with. He must be growing in his ministry. His knowledge of the Word must be increasing. His fellowship with the Lord must be growing more meaningful and precious. His intellectual and spiritual resources must abound more and more. The Holy Spirit must be filling him with a greater fullness. Only as the minister fills his ministry full can he successfully fill appointments.

This is not a protest against an active ministry which goes into open doors. It is not a depreciation of our modern travel facilities which enable a man to appear here and there all over the map. If Paul were here today he would, no doubt, use these facilities to multiply his ministry. But he would know his limits. He would be more concerned about fulfilling his ministry than about filling his schedule.

Perhaps Paul knew through Epaphras that the young minister Archippus was coasting along—reaching into his sermon barrel instead of delving into the Word, preaching because it was Sunday rather than because he had something to say. Perhaps Paul knew that he was running over to Laodicea and Hierapolis and down to Ephesus, "filling appointments." He tells him to fill his ministry, and to fill it full.

The Gift of a Bad Conscience

A bad conscience is the Christian religion's first gift—first not in importance or blessing, surely, but first in time order. For salvation can come only to those who know they need it. Jesus said that He came to call sinners. The self-righteous, whose consciences commend rather than condemn, cannot be saved. To be morally self-sufficient is to be doomed. What a blessing is that inner monitor which hounds us and drives us to repentance, and hence to salvation!

The infant, who cannot know right from wrong, has not come under condemnation, and therefore cannot experience salvation, but is safe in innocence. The idiot lacks moral as well as other perceptions, and is saved simply because he is not responsible. But the person who has come to sufficient maturity to know right from wrong is tormented by the consciousness that he has done

wrong. That torment is a blessing, for it is capable of driving him to a Saviour. But if conscience is resisted, its prodings are gradually decreased. Thus we have profligates hardened beyond all sensitivity, and Pharisees lifted up in self-trust.

As we get new light on moral differences, our conscience will trouble us about new things. That is a wonderful gift, too, for it makes possible a progress in the sanctification of life. We want to grow in moral sensitivity and responsiveness to the Spirit's voice. As God searches our hearts He reveals whatever wicked way there is in us. Such revelation shocks us, of course, but if we yield to Him, He cleanses us and makes us more truly sons of righteousness.

A tender conscience is an asset to Christian living. When we have done wrong, a bad conscience is a precious gift from God.

Trailer View

By MRS. LAWRENCE BRUNK

The meetings are over, the trucks are loaded, the tent is down, the trailers are fastened to the cars, and we are ready to move to the next location. All who are there—those who helped to lower the tent and load the truck, the spectators and those who came just to say "good-by and God bless you," and the workers—gather together on the shavings in the open field under the sky to thank God in song and prayer for the blessings received there, the souls who were saved, and to pray that revival will go on and on. After the good-bys and tears (isn't it strange how a bond of Christian love can be fixed between you in such a short time?) we start.

Due to the short time between meetings, we drive the rest of the day and all night, depending on distance. It is always so interesting to arrive at a new location and see where the tent will be. Oh, no electricity or water? But we are used to that! The children like candlelight. And after being without power and water for a few days, we learn to appreciate it more when we do get it. Now it is time to begin all over again. By Saturday night the tent is up, the chairs are placed, the many, many big and little things most people don't know need to be done are all done in the busiest and hardest week of the whole campaign. We go to bed tired but happy, hardly able to wait until tomorrow night for the first meeting. There are so many anticipations. One of the greatest is, what will be the attendance and interest the first night; but we are never disappointed, because the people do come. And sometimes we wonder where they all come from.

Time or space would not permit one to tell all that happens during a three- or four-week campaign—the joy of seeing sinners respond to the Gospel invitation and getting their burden of sin rolled away; the triumphant ring in the voices of a group who stay after the meeting to sing praises to God because their hearts are too full to go home; the Spirit-filled prayer meeting at noon and night; the thrill of hearing thousands of people blend their voices in song; the many, many hungry and heavy hearts who come to the trailer during the day for help; the ones who come with lovely gifts of food to show their appreciation for blessings they received in their own hearts. Just as many come to express appreciation, there are also many to express their criticism, including the lady who emphatically invited us to pack up and go back where we came from.

After everyone has gone home the workers get together to pray and talk and eat. Especially thrilling are the times when someone left the meeting with a burdened heart and was so miserably he had to come during the night for help.

Try to get the children to study with so many interruptions! And where shall we wash the dirty clothes that seem to pile up so fast? How can we have the ironing board up and the table set at the same time? And you must always be prepared for unexpected company at mealtime, whether it be one or eight. (Yes, it is possible to feed that many besides your family in a trailer at one time.)

There are no shade trees all summer. We know what mud is (inside and out), rainy cold days when the children can't be out; windy nights when someone must stay up and watch the tent; paper to pick up, chairs to straighten, heaters to fix. And all the time soul-stirring messages, heart thrills, and inspiration. Thank God for them all. The first thing we know, the meetings are over again. —*Warwick River Tide.*

Wages and Grace (Matt. 20:1-16)

Afterthoughts on the February 8
Sunday School Lesson

By COFFMAN SHENK

The parable in today's lesson is about the vineyard owner who paid all of his laborers a penny for the day regardless of the number of hours each had worked. One truth that stands forth is the difference in the value of wages and the rewards through grace.

Quite clearly those who would bargain with God will duly receive just what they bargained for—no less and probably no more. They whose eye from the first is on the payment to be received will shape the quality of their service accordingly. The real potential of their worth is hedged in and compromised,

It Happened —

TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, March 8, 1928)

Bro. Peter D. Schertz . . . a minister of the Roanoke congregation near Eureka, Ill., died Feb. 25 . . . He was 79 years old. . . .

The Mennonites (Old Order) in Lancaster County, Pa., are supporting very liberally the plan approved to help our Russian Mennonite brethren to find homes in Canada.

(From GOSPEL HERALD, March 15, 1928)

. . . Bro. Aaron Mast . . . preached with Holy Ghost power. Eighteen souls confessed Christ [Cedar Grove, Greencastle, Pa.].

. . . baptismal services were held at the Zion Church near Hubbard, Oreg. Twenty-five young people sealed their vow.

and finally shivered down by their merely mercenary outlook. So far as their capacity to develop and grow in worth to their Master is concerned, they are almost as much of a failure as the servant who hid his lord's talent in the earth.

In that contrast is the servant who responds freely and willingly to the Master's call without question or bargaining! In his heart is love for his Master that begets joy in His service and begets also compassion for the needy and sin-sick of earth. His wholehearted application to his Master's business brings out the best that is in him and continually enlarges his talents. To such an one will not the Great Householder say as in verse 15, "Is it not lawful for me to do what I will with mine own?"—and give recompense far beyond mere wages?

These faithful ones may not have been first in social standing or natural ability or loud profession. Verily, many such may once have been judged last by human reckoning but come at the end to stand in the place that is first, as Jesus told His disciples in this lesson.

Biglerville, Pa.

Givers Are Riches

A traveler who was passing through a small town was surprised to see in the yard of a private home a beautiful rock garden and a sign reading, "Visitors Welcome." He was somewhat startled, since most of the signs he had seen were in the nature of warnings: "No Trespassing" or "Keep Off the Grass." So great was his enjoyment that he concluded, "He who opens the door to his heart finds his own happiness multiplied a thousand times."—D. Carl Yoder.

Conference on Christian Community Relations

Martins Mennonite Church
Ortville, Ohio

March 20, 21, 1953

General Chairman: PAUL ERB, Scottsdale, Pa.

Executive Secretary: GUY F. HERSHBERGER, Goshen, Ind.

Thursday, 7:30 p.m.

Christian Stewardship by Milo Kauffman
(Conrad Grebel Lectures, Kidron Mennonite Church)

Friday, 9:15 a.m.

Chairman: J. HOWARD KAUFFMAN, Goshen, Ind.

Devotions E. K. NEWCOMER, Seville, Ohio

Orientation: The Mennonite Community of Wayne County, Ohio

MILTON FALB

Reports on Mennonite Community Trends (ten minutes each)

North Lima, Ohio JAMES STEINER

New Communities in Northern Pennsylvania PAUL N. KRAYBILL

Oklahoma and Kansas JAMES DETWEILER

Fulton County, Ohio OLEN BRITISH

Pigeon, Michigan RAYMOND BYLER

Denbigh, Virginia GRANT M. STOLTZFUS

Manson, Iowa HAROLD ZOOK

Oregon EDWARD KENAGY

Discussion

Friday, 1:30 p.m.

Chairman: GERALD STUDER, Smithville, Ohio

Devotions MARION LEHMAN, Ortville, Ohio

The Christian Community:

1. The Biblical Imperative MILLARD LIND, Scottsdale, Pa.

2. The Social Expression JOHN A. HOSTETLER, State College, Pa.

Discussion

Friday, 4:00 p.m.

Biennial Business Session of the Mennonite Community Association

Friday, 7:30 p.m.

(Conrad Grebel Lectures, Kidron Mennonite Church)

Saturday, 9:00 a.m.

Chairman: JOHN L. YODER, West Liberty, Ohio

Devotions IRA AMSTUTZ, Ortville, Ohio

Panel Discussion: European and American Mennonite Community Life

HOWARD C. YODER, Wooster, Ohio, *Leader*

OMAR LANTZ, Gap, Pa.

CAL REDEKOP, Mountain Lake, Minn.

RUTH MILLER, Ortville, Ohio

ERICH DOBLER, Basel, Switzerland

GERRIT VEENDORP, Leiden, Netherlands

LOIS YAKE, Scottsdale, Pa.

ERICH HEGE, Wissenbourg, France

OLIVER SNYDER, Hespeler, Ont.

Question Period: In charge of GUY F. HERSHBERGER

Saturday, 1:30 p.m.

Chairman: H. RALPH HERNLEY, Scottsdale, Pa.

Devotions E. A. MOSER, Wooster, Ohio

Community Service Opportunities:

1. The Mentally Ill DELVIN H. KIRCHHOFFER,

Brook Lane Farm, Hagerstown, Md.

2. The Handicapped RHODA RESSLER, Scottsdale, Pa.

3. The Aged H. CLAIR AMSTUTZ, Goshen, Ind.

Discussion

Closing Remarks PAUL ERB, Scottsdale, Pa.

Closing Devotions

Saturday, 7:30 p.m. and Sunday, 7:00 p.m.

(Conrad Grebel Lectures, Kidron Mennonite Church)

Christianity

BY MELINDA SNYDER

What does Christianity mean to you fellow Christians? Is it just another word in your vocabulary that is used, quite frequently perhaps, without much thought as to what it means? Or is it more than merely a word? Does the word bear any special meaning when using it? Has anyone ever asked you if you were a Christian and you hardly knew how to answer? Could you tell anyone what it means to you to be a Christian? To some these questions might appear as foolish or idle, but tell me, just what does it mean to you to be a Christian?

I am always challenged by questions such as these. Am I ready to give an answer as to the hope that lieth within me? To me, being a Christian means to have Christ living within. Webster defines the word "Christian" thus: "one who believes or professes or is assumed to believe, in Jesus Christ, and the truth as taught by Him." I would like to enlarge a bit on this. Is Christianity, today, merely a profession? It should be a possession of Christ rather than a profession of Him and the truths He taught. Christianity must be more than profession if we would please God. Unless we possess Christ, how can we call ourselves Christians? If we tell others that we are Christians, we are actually telling them that we have Christ living in us; we have accepted His invitation to lay aside all earthly interests to come unto Him; and we have admitted that we believe He has kept His word when He said, "For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). Christ alone must be the pattern of the Christian life.

Sometimes we are inclined to think of Christianity as some magic medicine for all the evils in the world, or some short cut to world-wide peace. Yet we cannot help seeing that even the nations recognized as Christian nations are at war. It takes more than a mere profession of Christianity to bring peace. We need the possession of Christ in our hearts.

If we profess Christianity, our lives must correspond. When we become Christians we have a burning desire to become more like the Christ whom we have chosen as our Master and long to bring others to Him. This desire needs to be kept alive and nourished properly and is only possible as we live close to our heavenly Father. We need to feed daily on His Word and commune with Him privately. To many of us the advertisement, "An accident is only a word until you have experienced one yourself," is not new. Let me paraphrase this. "Christianity is only a word until you have had an experience with Christ yourself."

There is need for more meditation in these days of strain and stress. We need to take time out to count our blessings.

Who of you can say you have done this without experiencing a blessing? We cannot help wondering at the mercy and love of our God. It is in the moments of meditation that God draws nigh to us and we knit ourselves more closely to Him, solemnly pledging ourselves to His service, seeking only to please Him. Who can live a careless life after spending time with God each day, seeking guidance for each task?

Let me repeat, "Christianity is only a word until you have had an experience with Christ yourself."

Elmira, Ont.

Morality Enters Berlin's Cold War

While indecent literature and lax TV programs have come under fire in the United States, Western observers in Berlin have been growing more and more concerned over damage done to the Western cause in the cold war by the low standards of moving picture theaters and newsstand publications.

Along the demarcation line that separates East from West within Berlin, certain cinemas on the Western side present the public with nothing but a steady fare of gangster, detective, and Wild West films, most of them made in Hollywood. They have a popular appeal, as indicated by the fact that thousands of the Soviet sector's inhabitants come over to see them, because such pictures are not allowed in the Soviet sector.

At the same time, newsstands in Western Berlin are full of gangster stories, Wild West dramas, novels of prostitution, nudist weeklies, and similar "literature." Without being prudish or alarmist, Western educators cannot help noticing that the influence of such a flood of low-standard printed matter on the young is often pernicious. Booklets bearing the label, "Forbidden for Young People," are particularly attractive to those under 17, who feel that whatever is good enough for their parents should be good enough for them. The young people, despite the ban, have no great difficulty in obtaining what they want.

In the Eastern sector there is nothing of this kind. There is a pernicious political propaganda, through literature with long explanations of why Soviet rule is beneficial. There is, however, little that could incite to crime and prostitution. Marxist literature and Soviet films are too dull, in many instances, to appeal to the young.

Some Eastern educators tried to approach their Western colleagues for co-operative action to promote better films and books, and to reduce the flow of material they regarded as definitely indecent. They reported that they found the lurid literature in their own schools, because boys and girls go over into the Western sector to buy it. The Western educators were in agreement, but were

blocked when they went to the Western political administrators. For the latter, any collaboration with the East, even on a matter of common interest, and for the joint protection of the young, is considered "an attempt at Communist infiltration." Trying to cut down on a money-making business, whatever its nature, is regarded as "an attack on free enterprise."

Recently a local judge had before him an editor who had published booklets of such a depraved character that the hearings had to be held behind closed doors. All this damages the West, for a tradesman puts in his show window the best he has to offer, and Berlin's West Zone is the show window of Western civilization.—Henry Holm, World-over Press Correspondent.

The Days of Our Years

Psalms 90

By Almeta Hilty Good

"We spend our years as a tale that is told."

A rather pointless tale we oft unfold:

We labor, and for what? Our weary hearts Forget, and wander, tired of our false starts.

"The days of our years are numbered," every one!

Have we mispent them, chasing rainbow fun?

Have we found what we sought, or do we shift?

Is there an aim to life at all, or just a drift?

"So teach us to number our days," so short in all,

That we may apply our hearts to Wisdom's call,

"Oh, satisfy us early with Thy mercy," praise,

"That we may rejoice and be glad all our days!"

Have we sought lasting things, Peace and content

Await the soul Christ indwells as a tent.

Is there a feeling yet that we are driven

By circumstances, Which the Father's given

To crowd us to Himself, that we may see

All days are His, and His to plan for me.

We need not rush on blindly; claim His Rest!

Then all "the days of our years" in Him are blest.

Hammett, Idaho.

The Christian's Armor

By Mrs. ROBERT MISHLER

To be able to combat the enemy the Christian must have an armor of many different parts, according to Scripture. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6:14-17).

If we are to be successful in our Chris-

tian battle with Satan, we must have a dynamic Christianity with a vigorous appeal. When we put on this armor we must have a sensible and thorough application of New Testament principles to current issues and to our daily living. We cannot isolate ourselves from the rest of the world, but we have to be prepared for any attacks from the enemy, taking the shield of faith, one of the provisions God has made for a victorious life.

"Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). When God measures men He puts the tape measure around the heart. Remember God's promise in I Cor. 10:13 when you are tempted: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

After the Apostle Paul's trial, instead of announcing what a hard time he had, he said, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Whatever is endured for Christ's sake is a good investment. When we have on the Christian armor we

(Continued on page 247)

Proportionate Number of Mennonite Church Members in 1951

Below 13 Years of Age	Per cent of Members Below 13		
	Boys	Girls	Total below 13
Conference Districts	16	35	51 2 1/2
Canada Districts	21	17	38 1/2
France	16	28	44 1/2
Illinois	16	35	51 2 1/2
Independent	2	7	9 1/2
Ind.-Mich.	63	73	142 1/2
Iowa-Mebr.	9	13	22 1/2
Lancaster	47	50	97 1/2
O. Menn. & E.A.M.	62	85	147 1/2
Pacific Coast	25	28	53 1/2
S. Pacific	4	8	10 1/2
N. Central	8	10	18 1/2
S.W. Pa.	19	14	33 1/2
Virginia	32	22	54 1/2
S. Central	39	40	79 1/2
Total	361	437	798 3

As the sample used to obtain the above figures comprised almost one half of the membership of the Mennonite Church, the figures of the total number of boys and girls below 13 here given should be multiplied by 2 1/2 in order to get an approximate total number of those in that age group for the entire church, although this would not give a reliable figure for the individual district conferences. It should be noted that because of the small number of persons involved in some conference districts, the per cents given in the last column may present a distorted picture. The total of 3 per cent for all conference districts can, however, be taken as approximately correct for the entire church. The 1936 figures released by the Federal Bureau of the Census revealed that slightly more than 3 per cent of the membership of the Mennonite Church was below 13 years of age.

—Mennonite Research Foundation.

A Prayer for This Week

O Lord, the great and terrible God, who keepeth covenant and steadfast love with those who love Him and keep His commandments, we have sinned and done wrong and acted wickedly and rebelled, turning aside from Thy commandments and ordinances; we have not listened to Thy servants the prophets, who spoke in Thy name to our fathers, and to all the church. To Thee, O Lord, belongs righteousness, but to us confusion of face, as at this day, to our communities and congregations, and to all the church in other lands. To us, O Lord, belongs confusion of face, to our elders and pastors, because we have sinned against Thee. To the Lord our God belong mercy and forgiveness; because we have rebelled against Him, and have not obeyed the voice of the Lord our God by following His laws, which He set before us by His Son and servant Jesus. All the church has transgressed Thy law and turned aside, refusing to obey Thy voice.

O Lord, according to all Thy righteous acts, let Thy anger and Thy wrath turn away from Thy people; because for our sins, and for the iniquities of our fathers, we have become a byword among all who are round about us.

Now therefore, O our God, hearken to the prayer of Thy servant and to his supplications, and for Thy own sake, O Lord, cause Thy face to shine upon our desolation. O my God, incline Thy ear and hear; open Thy eyes and behold our desolations, for we do not present our supplications before Thee on the ground of our righteousness, but on the ground of Thy great mercy. O Lord, hear; O Lord, forgive; O Lord, give heed and act; delay not, for Thy own sake, O my God, because Thy people are called by the name of Thy Son, the Lord Jesus Christ.

(Adapted from Dan. 9:4-11, 16-19, R.S.V.)

Titus Lehman.

CHRISTIAN'S ARMOR (Continued)

should not think we have nothing to do. No attainment in Christian experience should cause us to settle down and forget that we still need to make progress in virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity.

When Jesus was tempted He drew the mighty sword of the Spirit upon Satan three times, who then departed from Him for a season. Jesus spent whole nights in prayer. He learned obedience by the things that He suffered.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8). Satan will appear as an angel of light and for that reason we must constantly be on our guard with the Word of God as our sword. As each situation presents itself we should have Scripture memorized ready to give. We can claim God's promises and remember that His grace is sufficient for us.

To have our feet shod with the Gospel of peace suggests that we are both willing and prepared to witness for Christ. The Word of God and prayer are the most powerful weapons we possess to combat sin.

If we are to remain humble opponents of nonresistance and nonconformity, we must faithfully teach and earnestly cry to the Lord for His sustaining grace. In wartime our boys are tested as to whether they have this Christian armor on or whether they drop the sword, the Word of God. Can you sincerely pray for the unfortunate persons and those who are seemingly your enemies? If someone crosses your path, would you like to see your first thought set up in type? Love and hatred cannot dwell in the same heart at the same time. It is most important that we know Christ personally. We know that we are protected by God's hand and we should be willing to witness for Him and put on the Christian armor. When our faith falters and we almost lose the way, we should lift our eyes to Jesus and whisper, "Pilot me." Then, in the raging tempest, we will hear the Saviour say, "Fear not, for I am with thee."

Wellman, Iowa.

Prayer Requests —

(Requests for this column must be signed.)

Pray that our United States government may not by war-like measures extend the war in the Far East.

Pray that the way may open for the Anis Haddad family to emigrate from Jerusalem to America.

Pray that a great vision of the possibilities of lay evangelism may come upon the church as a result of the Lay Evangelism conferences being held.

Pray that the Conference on Christian Community Living may create a conscience on a more effective application of our Christian principles.

How to Settle Difficulties

Dr. Moses Hoge, of Richmond, Va., tells of two Christian men who "fell out." One heard that the other was talking against him, and he went to him and said, "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor and try to get rid of them?"

"Yes, sir," replied the other, "I will do it."

They went aside and the former said, "Before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in prayer."

It was done, and when the prayer was over, the man who had sought the interview said, "Now proceed to tell me what you have to complain of in me."

But the other replied, "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around and talking against you I have been serving the devil myself, and have need that you pray for me and forgive me the wrong I have done you."

The quarrel was settled from that hour. And there are several other difficulties that might be settled in the same way.—Selected.

PROGRAM OF CONFERENCE ON LAY ACTIVITIES

to be held at the
Maple Grove Menzies Church, Argles, Pa.
March 27, 28, 1953

Friday

2:00 p.m.	What We Are Here	John R. Mumaw, Harrisonburg, Va.
Devotion		John S. Wenger, Witmer, Pa.
History of Lay Activities in the Church		Jacob E. Martin, Harrisonburg, Va.
What Laymen Are Doing Now		Ralph Hemley, Scottsdale, Pa.
7:00 p.m.	Devotion	Robert D. Alderfer, Lansdale, Pa.
Discussion Groups		
Topic Distribution		Harold Brenneman, Ephrata, Pa.
Street and Cottage Meetings		Ralph Weaver, Lancaster, Pa.
Financing Church Work		Ernest Bennett, Elkhart, Ind.
Community Settlement		Wimber Landis, Harrisonburg, Va.
Personal Work		Harry Brackbill, Malvern, Pa.
The Congregational Outreach		R. Cleve Umble, Christiansburg, Pa.
Youth Leadership		Floyd Hackman, Elroy, Pa.
Sewing Circles		Emma Hershey, Intercourse, Pa.

Saturday

10:00 a.m.	Devotion	Samuel Glick, Belleville, Pa.
The Minister's Leadership in the Development of Lay Resources		A. J. Metzler, Scottsdale, Pa.
The Laymen's Leadership in the Support of Church Work		Isaac Alderfer, Lansdale, Pa.
Lay Participation in the Functions of the Church		John E. Lapp, Lansdale, Pa.
2:00 p.m.	Devotion	Paul Yoder, Elversen, Pa.
The Church as a Brotherhood		Grant Stolzfus, Denbigh, Va.
Discussion Groups		
7:00 p.m.	Devotion	Melvin Borge, Ronks, Pa.
What Does This Mean to My Church?		A. J. Metzler, Scottsdale, Pa.
Meeting Men for Christ		Paul Erb, Scottsdale, Pa.

Moderator—John R. Mumaw

This Conference is sponsored by the Lay Activities Committee of the General Council of General Conference.

OUR SCHOOLS

LANCASTER MENNONITE SCHOOL

On Feb. 20 we said good-by to the thirty Special Bible Term students who had shared our school life for six weeks. Instructors in the Bible school were: D. Stoner Kradly, LeRoy Stoltzfus, Lloyd Eby, and John S. Wenger; and the regular teachers, Lloy Kniss, J. Irvin Lehman, Clyde B. Stoner, and J. Lester Brubaker. During this time most of the faculty men were serving two evenings a week as instructors in the regional Bible schools. The annual week-end studies were held Jan. 9, 10 and Jan. 23, 24.

A number of parents attended the freshman day, the sophomore day, and the junior day, when they visited classes and heard programs presented by students. Class trips added interest to several subjects. The American history class visited Wheatland, home of James Buchanan; the Ephrata Cloisters, where *Martyrs' Mirror* was printed; and the Landis Valley Museum. The agriculture boys visited two manufacturing plants and a cattle demonstration in the Baltimore area. The problems of democracy class spent a day in Harrisburg.

Persons who spoke to students during the planned lecture were: Sergeant Reese of the Pennsylvania Department of Highways, who spoke on highway safety; J. Paul Sauder, who gave an interesting lecture on archaeology; Leslie Hoover, who explained banks and banking; two representatives of the Pennsylvania Power and Light Company, who gave a demonstration on light; and Chester K. Lehman, who pointed out to us the need for music in satisfactory living.

Each of the classes voted in favor of having Christmas projects for the needy rather than a gift exchange among themselves. Christmas bundles and baskets were packed and delivered. Money was donated to two Mennonite children's homes and to a school for the blind. One class purchased a child's bicycle for the Millersville Children's Home.

Social activities during the school year were the husking bee and outdoor supper, directed by the agriculture class; the Thanksgiving supper and the Thanksgiving social; and the annual tuff pull for dormitory students. J. Lester Brubaker sponsored a Christmas program by students of the public speaking class, and Clyde B. Stoner directed the Christmas music program. In February a group of students presented a travel program.

There were many visitors on our campus during the year. Among those who spoke in Chapel were these brethren from distant places: Bro. Tan and his son from Java; Bro. Djordjicardjo, also of Java; Harry Diener of Kansas; and Ezra Stauffer of Alberta. Clyde Shenk, missionary on furlough from Tanganyika, spoke to the dormitory students in a conjoint prayer circle.

At this writing we are looking forward to the Lord's blessing on our revival meetings,

which are to begin on March 9. Our student pastor, J. Irvin Lehman, will be the evangelist.

Edna K. Wenger.

A Christian Philosophy of Athletics

(A recent chapel address at Eastern Mennonite College)

By HAROLD D. LEHMAN

For some time I have been interested in setting down my philosophy on a subject of interest to many of you. It is also demanding some thought and concern on the part of many of our church leaders. I choose to speak on athletics, "athletics" being a collective term for all active games and team sports. I feel justified in using chapel time to present a Christian philosophy of athletics because we are Christians, because athletics is one of the demanding interests for many of us, and because we need to do some clear thinking on our relationship to the world's system of athletics. One more word of explanation; I use the word "philosophy" in the sense of pointing out the direction we should be going—not what we are doing now in athletics—but rather what we should be doing.

First, I believe we need to look at athletics as being amoral, neither right nor wrong in itself. For instance, it is erroneous to say that baseball is wrong and that to play baseball is therefore sinful. It is equally wrong to say that playing baseball automatically makes one honest, courteous, and courageous. Both assumptions are incorrect because baseball in itself is ethically neutral. The right or wrong in baseball is to be found in the why and how of the game and by what associations it is surrounded. To illustrate further, one who plays baseball as an all-consuming end in itself, is doing wrong. One who plays baseball as a wholesome means of diversion and exercise puts a different meaning into the game. The person who determines to win at any cost, even to the point of dishonesty, makes it wrong. The person who plays heartily with the purpose of making it a good game, win or lose, makes it an acceptable form of recreation. If baseball moves a person into an atmosphere of evil speech, gambling, and other sinful practices, it is wrong. If baseball is a recreation into which one can carry a love for God, a fervor and zeal for souls, and a clear testimony for Christ, it has a place in the schedule of youth. In other words, we need to take our stand not on the game

itself, but upon Christian principles applied to the game.

Second, I believe that every boy and girl should have the opportunity to learn a wide variety of games and team sports. Growing bodies need the active games for their best development. We need the experiences of fellowship and co-operation learned by playing together. Athletics forms one source of relaxation from the strain of other duties. There is something also to be said for the cultural value of athletics. If one is at all interested in the current American scene and what occupies the minds of the public, some knowledge of baseball and football would be helpful.

In order to accomplish the purpose of providing opportunities for every boy and girl to learn, it means that our schools from elementary to college should have a good physical education program with adequate facilities and equipment to meet these needs. In this connection I believe also that we should emphasize not only the team sports but also recreational activities that can be continued profitably throughout life. You probably won't play basketball when you are fifty because it is too strenuous, neither will you always be able to get two teams together for play, nor will you always be able to have a gymnasium to use. But it is likely that you will be able to play badminton at fifty, you will be able to find a place for it in your back yard and time to enjoy the game with your family—provided that somewhere in school or elsewhere you learned to play it well enough to enjoy it and to continue it under your own initiative.

Third, I believe that Mennonite schools and colleges should take care of the athletic interests and abilities of their students through a wide program of intramural athletics and should not engage in interscholastic athletics. I take this stand because it seems to me that interscholastic athletics would be inconsistent with the purposes of Mennonite educational institutions. To be in interscholastic athletics, you need to be in it to win—at least half of the time. To do this involves a great deal of emphasis on recruiting athletes, much practice, great expense, and a tremendous athletic spirit on the part of the school and the surrounding public who would ultimately have to finance the program through admission fees. All of these things work counter to the guiding spirit and philosophy of our Mennonite schools.

On the other hand, I am aware that with intramural sports alone, we can never reap the benefits peculiar to interscholastic sports. Never will our best athletes have the worth-while experience of competing together against a common opponent. Never will we be able to gain the intense loyalty and school spirit that comes with interscholastic sports.

Fourth, I believe that every safety precaution should be taken in athletic activities. There should be no activity or

circumstance where there is undue danger to life or limb. This means that all playing areas should be of regulation size and free of obstructions. This means that every person who swings a bat or throws a ball considers the safety of others. This means that the game is properly officiated and that all rules are followed. This means that the orders of a doctor or nurse are obeyed implicitly. This completely outlaws boxing, which is not a sport but a form of legalized slaughter. This means that no game is played without its proper equipment. For instance, to play tackle football without equipment is inviting serious accident and injury.

Fifth, I believe that Christian sportsmanship must characterize our athletics both from the standpoint of player and spectator. Much has been said on this subject; we need only to practice what we already believe and know to be right. Evan Oswald of Hesston College writes thus: "Love is not irreconcilable with competition. Love develops the spirit 'Let's play with them' instead of 'Let's play against them.' Love emphasizes co-operation instead of competition. It eliminates the desire to win at any cost. Love makes it possible to play even if the game is lost. It helps one to go away from the game having had good physical exercise, a refreshment of the mind, and a stronger Christian personality. Love makes competition fun. Love makes it possible to have a sincere prayer before the game."¹

Sixth, I believe that the church should assume a constructively critical interest in athletics in the local communities. A purely negative attitude on the part of church leaders toward athletics and the young people interested in athletics would be unfortunate. On the other hand, I am not advocating that the church go into the business of athletics—that's not the commission of the church. But the church should have a sympathetic interest in the problems of youth in this area. It should provide legitimate outlets of expression for the youth. If youth has opportunities for fellowship and service, that will go a long way toward a positive solution for the problem of overemphasis in athletics. It may be possible that a ball field or other recreational facility may be provided, so that the youth need not go to objectionable places.

Seventh, I believe we need to draw the line firmly against participation in professional or semiprofessional athletics because professionalism makes the game a business and an end in itself. Concerning participation in nonprofessional leagues, such as church, YMCA, business or community leagues, I feel the answer is not so easy. Church conferences and church leaders have attempted to solve this problem in various ways. Their regulations need to be respected and obeyed. Generally speaking, participation in such leagues depends on the situ-

ation; it depends on whether such participation affects the Christian testimony in the community or in any way affects church loyalty and attendance.

Eighth, I believe we need to consider the world system of athletics as basically evil. It seems to me that the Christian will not have much time for interest in and support of commercialized and professional athletics. The world system of athletics is objectionable because it emphasizes the spectator rather than the participant. Fifty to one hundred thousand will pay money to watch twenty-two men play football. Spectator sports are historically a sign of a decadent civilization. The world system of athletics is controlled by evil, godless forces, even though they may operate under a cloak of respectability. The purpose is commercial, not recreative. Evil practices such as gambling have become so well entrenched in professional athletics and even college sports that it has become a national scandal.

Ninth, I believe that we need to keep athletics properly balanced with other

interests in life. In the book, *What Men Live By*, Richard Cabot pictures a cross with four equal arms labeled work, play, love, and worship. When one of these areas is emphasized to the hurt of another, it results in a lopsided personality. Likewise when one is neglected, the personality is unbalanced. An interest in athletics is very important for many of you right now, but I believe it will become gradually less important as time goes on and other interests and responsibilities come in. Perhaps for others, you need to learn more of the values of recreation for your personal development. As we learn to love the Lord and have our lives directed by Him, we will more and more strive to please Him. The Spirit will give us an inner control that will help to answer our questions in the athletic area. The consuming passion of our lives will be to follow the Lord's will and do His work. This will guide us in this area of life as well as all others.

—E.M.C. Bulletin.

¹ Oswald, Evan, *Youth's Christian Companion*, Oct. 5, 1952.

PEACE AND WAR

An Appeal to All Christians

BY ROBERT LIMBURG

[This article, sent here by a Mennonite of Amsterdam, was written by a well-known Quaker. While the viewpoint should not be new to us, it is new in the circles in which the pamphlet is being distributed. The concept, he says, is something like a revelation for many people.—Ed.]

Many people are greatly concerned about communism and consider it a serious menace to Christianity. Immediately, however, the question arises whether the causes of this danger are not to be found on a far deeper level and whether this communist menace is a result of our own failure to live up to the commands of the Gospel, and to have our actions indeed inspired by Christ alone.

Is not our whole attitude toward communism one great denial of the true spirit of Christ? And are not the communists absolutely right when they do not like a tree which bears such fruits?

Are not we far too much inclined to see the mistakes and shortcomings exclusively on the other side, and to say with the Pharisee of the parable: "I thank Thee, O God, that I am not like these communists?"

Do not we forget too easily that only those are entitled to throw stones, to judge, and to criticize, who are without sin themselves; and do we really act according to the precept of Jesus, that we

should concentrate our attention upon the beams in our own eyes before occupying ourselves with the splinters in the eyes of other people?

How can we possibly expect that the much-despised communists would be able to know Christ and to follow Him as long as we are such bad "open letters" of Christ and offer such a radically distorted picture of Him through our lives, our attitudes, and our actions, for

(Continued on page 251)

At Such a Time

By Lorie C. Gooding

At such a time as this we need

Strong hearts, brave souls, and willing hands,

To love, to pray, to work, to give,

To publish peace in many lands.

Amid the violence and hate,

The tumult of the battle's roar,

'Tis ours to preach the way of peace

Above the turbulence of war.

And He who taught the better way,

Who sends His servants forth to teach,

Will give us courage, if we pray,

To dare to practice what we preach.

A mighty task! And if we fail

The purpose of our lives we miss.

And who can say but we are come

For such a time as this,

Holmesville, Ohio.

FAMILY CIRCLE

A Day Well Spent

If we sit down at set of sun
And count the things that we have done,
And counting, find
One self-denying act, one word
That eased the heart of him who heard—
One glance most kind,
That fell like sunshine where it went—
Then we may count the day well spent.

But if through all the livelong day
We've eased no heart by yea or nay;
If, through it all
We've nothing done that we can trace
Has brought the sunshine to a face—
No act most small
That helped some soul and nothing cost—
Then count that day as worse than lost.

—Anonymous.

Giving Children an Acquaintance with the Church

By PAUL ERB

The Martin children are on speaking terms with the ministers of their congregation. They look forward each week to that happy moment when the pastor shakes their hands, and speaks to them by name. If Mary has just had a birthday, he knows how old she is; he remembers that Billie was in camp last week. But they know many more preachers too—and missionaries and other church workers. For the Martins have evangelists and missionaries in their home whenever possible, and the children remember things they have said about their homes and their work. Ever since Bro. Yoder was there mimic Jim has been trying to imitate the upward-rolling crescendo of his laughter. The pictures cut out from church papers and stuck up on the bulletin board in the living room help them to know the missionaries they have never seen.

The Goods make it a point to have all the church papers in their home. For they notice that when they are lying around the children pick them up and look at them. They read what they can understand—and it's amazing how far they can reach above their supposed age level. Sam Good knows that his children will never be interested in what they know nothing about. And he has seen the story papers and the GOSPEL HERALD and the Christian Monitor and the Mennonite Community make his youngsters denominationally conscious. Yes, and the Yearbook too. He's seen them spend a Sunday afternoon or a long winter evening hunting in the

Yearbook the answers to some questions he had written out:

1. Who is the moderator of General Conference?
2. How much did the total membership grow last year?
3. How many child welfare homes are there in the church?
4. Who is the bishop of the church at Nampa, Idaho?
5. How many Mennonites of all branches are there in the world?

The Stahlys have used casual conversation to give their children an acquaintance with the church. Billy wondered why the Publishing House was at Scottdale, and Father told him about the vision which Aaron Loucks had of a church-owned publishing house. He lived at Scottdale, and so the Publishing House is there. Mother told of A. L. Hess and the college at Hesston, and of Allan Good and the Welfare Home at Kansas City. Discussion of the Sunday-school and sermon topics at the Sunday noon table gives religion a natural setting among other family interests. Grandma told them all one evening how their congregation finally decided in 1901 after quite a long debate to take up an offering for missions four times a year. Ann retold a story from the *Words of Cheer* concerning the terrible need of the refugees in Jordan. And Dick explained what the different areas of activity in MYF are.

The Weavers try to take their family on a trip somewhere every year or two. Thus they get acquainted with the country. But they don't forget the church in their planning. On these trips they have stopped to see many of our missions, schools, homes, camps, and other church-operated projects. There they have met administrators and workers, and have seen at first hand the work which is being done. They take pictures, too, and it is interesting from time to time to look at their collection, and see if all the children can identify the various scenes.

John Zook and his wife say that their children learned more about the church in summer camp than any other place. They met children from other churches and found out how they look at things. Among the counselors and speakers they learned to know people who were just names before. They heard, too, in their classes about the work the church is doing. The Bowmans, whose children are a little older, give the same testimony about institutes and winter Bible terms. And the Metzlers send their young folks away to a church college because it gives

them a denominational perspective that is, they feel, essential. At college they form close friendships with a national and even an international range. They meet and hear church leaders from different sections of the church. Courses in church history orient them in their denominational thinking. Church loyalties are developed which rest on abiding principles. A facing of world needs in the light of the denominational program of evangelism and service will be a powerful influence in the selection of their lifework.

Do you—the Troysers, the Millers, the Schertzes, and the Risers—have a definitely planned method for acquainting your children with the Mennonite Church?

Scottdale, Pa.

How Punish?

Three-year-old children have a propensity for bright colors and attractive objects. In Mary Lou's home there was a figurine on a stand in the den that fascinated her. With frequent attempts to take it there came always the ominous, "No, no, you'll break it." Her favorable moment came one day when there were guests in the living room. Eagerly she grabbed the coveted treasure. It slipped from her hands, falling with a crash. "That disobedient child!" exclaimed Mrs. Jones, her face red with anger, as she hurried from the room.

The guests heard the pitiful cries of Mary Lou, a sudden hush, spanking hands on bare flesh, followed by still louder wails. "You'll have no supper tonight; go to your room and stay there."

(Continued on page 251)

EXPRESSIONS OF APPRECIATION

I wish to express my appreciation and thanks to my many friends and neighbors for remembering me with visits, flowers, fruit, gifts, cards, and in prayer while I was in the hospital and since my return home. May the Lord richly bless each one of you for your kindness.—Elizabeth R. Martin, Washington Boro, Pa.

We wish to express our sincere appreciation to the many friends and relatives who remembered us with cards, gifts, and words of sympathy during our recent bereavement in the passing of our daughter, May God bless you all in your prayer.—Mr. and Mrs. Samuel E. Horst, R. 4, Hagerstown, Md.

We want to express our sincere thanks and appreciation for the gifts and kind deeds done for us when I was sick at home and in the hospital. May the Lord bless each of you.—Mrs. Willis M. Groff, R. 1, Willow Street, Pa.

We wish to express sincere thanks and appreciation to our kind friends, relatives, and neighbors, as well as the Sunday-school classes who remembered us with cards, letters, and words of sympathy during our recent bereavement in the loss of our dear husband and father. May the Lord richly bless you all.—Mrs. David M. Weaver and family, Lancaster, Pa.

"Thank you" to all who prayed for me and to all who helped in other ways during the last several months. May the Lord recompense you. I cannot, but as He leads and gives opportunity I shall try to pass the kindness on to others.—Dora Taylor, R. 2, Elversom, Pa.

TO BE NEAR TO GOD

THEME: SPRINGTIME MEDITATIONS

Sunday, March 22

"He hath made every thing beautiful in his time . . ." (Eccl. 3:11). Read Psalm 121.

A Youth's Prayer

God, who touchest earth with beauty,
Make me lovely too;
With Thy Spirit recreate me,
Make my heart anew.

Like Thy springs and running waters,
Make me crystal pure;
Like Thy rocks of towering grandeur,
Make me strong and sure.

Like Thy dancing waves in sunlight,
Make me glad and free;
Like the straightness of the pine trees,
Let me upright be.

Like the arching of the heavens,
Lift my thoughts above;
Turn my dreams to noble action—
Ministries of love.

God, who touchest earth with beauty,
Make me lovely too;
Keep me ever by Thy Spirit,
Pure and strong and true.

—Mary S. Edgar.

Monday, March 23

"The wind bloweth where it listeth, and thou . . . but canst not tell . . ." (John 3:8). Read John 3:1-14.

The Wind

Who has seen the wind?
Neither I nor you.

But when the leaves hang trembling,
The wind is passing through.

Who has seen the wind?

Neither you nor I.

But when the trees bow down their heads,
The wind is passing by.

—Christina Rossetti.

Tuesday, March 24

"The heavens declare the glory of God . . ." (Psalm 19:1). Read Psalm 19:1-6.

God's Autographs

I stood upon a hill one night
And saw the great Creator write
His autograph across the sky
In lightning strokes, and there was I
A witness to this great event
And signature magnificent!

I stood one morning by a stream
When night was fading to a dream,
The fields were fair as fields may be
At spring, in golden mystery
Of dandelion—then God came on
And wrote His signature in Dawn.

Creation's dawn was deep in night
When suddenly, "Let there be light!"
Awakened grass, and flower, and tree,
The starry skies, the earth, and sea;
Then to complete Creation's span
In His own image, God made man,
And signed His name, with stroke most sure—
Man is God's greatest signature!

—William L. Stidger.

Wednesday, March 25

"Praise waiteth for thee, O God . . ." (Psalm 65:1). Read Psalm 65.

Reflections

In a puddle by the roadside
Left by the warm, spring rain,
Its waters dark and muddy
With the brown earth stain,
I saw a glorious mountain
That stood up bold and high
Reflected in the water,
With a patch of cloud-decked sky.

Sometimes in folk around me
With burdens, hurts, and fears:
Through joyful, happy hours
And often through their tears:
In some loving act of kindness
As they show how much they care—
In the lives of those around me
I find God reflected there.
—Cyrus E. Albertson.

Thursday, March 26

"All thy works shall praise thee, O Lord . . ." (Psalm 145:10). Read Psalm 104:1-24.

Fragment

Walk with thy fellow creatures: note the hush
And whispers among them. There is not a
spring
Or leaf but hath his morning hymn; each hush
And oak doth know I A.M. Canst thou not sing?
O leave thy cares and follies! Go this way,
And thou art sure to prosper all the day.
—Henry Vaughan.

Friday, March 27

"O Lord, thou hast searched me, and known me" (Psalm 139:1). Read Psalm 139.

Pruning Time

Pruning time has come again,
I see the branches fall;
Useless branches and the shoots
That stood up proud and tall.

The soul, too, needs a pruning time
When faults are cast aside,
To let the fruits of grace divine
In newer growth abide!
—Tahitha Ritzmann.

Saturday, March 28

"Consider the lilies . . ." (Luke 12:27). Read Luke 12:22-30.

Flower in the Crannied Wall

Flower in the crannied wall,
I pluck you out of the crannies,—
Hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

—Alfred Tennyson.

—Selected by Esther E. Yoder.

HOW PUNISH (Continued)

"I didn't know Mrs. Jones was that type of woman," remarked one guest, a psychiatrist; "I pity poor little Mary Lou if she must grow up with such a mother." Fortunately, Mrs. Jones heard the accusation, but instead of being insulted she asked her needed advice. A general discussion revealed that she should have left herself out of the scene and considered only the good of the child. Since little hands don't always coordinate, the child shouldn't have been punished for dropping the object. She might have said, "We are both sorry the pretty girl is broken. After this Mary Lou will leave things where Mother puts them, won't she?" No parent should punish in anger but always consider the best interests of the child.—Carl and Clara.

JESUS IS CRUCIFIED

Sunday School Lesson for March 29

(Matthew 27)

Today we

"Behold the Saviour of mankind
Nailed to the shameful tree."

Often we see the emblem or symbol of this suffering—on churches, above Gospel mission buildings, on Easter and other Christian literature, on letterheads, and numerous other places. What does a lighted cross above a Gospel mission say? It, alone, is an invitation to come there with your sins and burdens. The cross signifies help.

The cross stands as the high point of all past history. There was enacted the most significant event for all people of this planet. It was a dark day, indeed, for Jesus and for His disciples, but as seen now the brightest and best of all recorded days. Hope, deliverance from condemnation, salvation, reconciliation, joy, and peace came to man when Jesus died for us and conquered death.

How is it that the cross can symbolize so much? What happened when they crucified Jesus? Begin with verse 26. When Pilate delivered Jesus to be crucified, what did he do to Jesus?

Consider how the Lamb of God suffered at the hands of the soldiers. Verses 27-31. Why should they be so unmerciful?

Matthew tells the experiences of the Via Dolorosa in a very few words. I wonder if Jesus and Simon talked together.

Go to dark Calvary—read together verses 34-49. See our Redeemer's conflict. How could the religious dignitaries treat Him so? Let pupils tell what all happened to Jesus on the cross. Verse 50 gives the climax. Jesus died. What great demonstration accompanied His dying? Verses 51-54.

Behold Jesus while drinking this cup of suffering, suffering for the sins of all people ever born or to be born! Truly He went as a Lamb. Love, mercy, forgiveness, thoughtfulness of others, purposefulness, communion with His Father, no complaining or murmuring—all this conduct was most manifest in the Lamb offered for us.

And now we all have a city of refuge to which we can betake ourselves. Our two great enemies, Satan and death, were overcome when Jesus died and rose again. Jesus died for each of your pupils.

Close by reading together "For Me," hymn No. 540, Church Hymnal.

—Alta Mae Erb.

Lesson based on "International Sunday School Lesson: the International Bible Lesson for Children Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

The people of the underdeveloped areas are deeply religious. We propose as a democratic nation to help eliminate poverty, disease, and illiteracy by the application of our scientific knowledge. Is that the best America can do for these people who will be in need of a new faith as science overtakes their ancient gods?—Robert T. Henry.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. Nevin Miller met recently with the Executive Committee of the Georgetown, D.C., congregation to plan the future program of the congregation. The Sunday evening service is to be held once a month.

Bro. G. Irvin Lehman and five E.M.C. students gave programs at Coatesville and Philadelphia, Pa., Feb. 28 and March 1.

Bro. H. Raymond Charles, Lancaster, Pa., was the speaker at a youth meeting held at the Plain Church, Lansdale, Pa., on March 7. The Voice of Youth chorus gave a program there on Feb. 22.

Hesston College students conducted the young people's meeting program at Spring Valley, Canton, Kans., on Feb. 22.

Three Mennonite groups at Hesston, Kans., recently canned about 3,750 cans of meat and lard for overseas relief.

The Hopedale, Ill., congregation is among those using "Separated Unto God" as a text for their midweek service.

Bro. E. J. Swalm, of Ontario, gave an illustrated talk on the Near East at Alden, N.Y., on March 6.

Bro. J. B. Shenk is accepting responsibility to assist in the work of the Prairie Street

congregation, Elkhart, Ind. He is licensed by the Indiana-Michigan Conference to serve in the ministry of the conference.

Sister Elizabeth Showalter, Scottsdale, Pa., spoke at the Prairie St. Church, Elkhart, Ind., the morning of March 8. In the evening she spoke at the Junior meeting of the College Mennonite Church, Goshen, Ind.

Bro. Wilbur Yoder, Middlebury, Ind., concluded a week's meetings at the Tedrow Mennonite Church, Wauseon, Ohio, on March 8.

Bro. Harry Brackbill, Malvern, Pa., conducted a class in the study of Revelation at Norris Square, Philadelphia, Pa., recently.

Bro. and Sister John Beachy, on furlough from India, spoke at the Leetonia, Ohio, Church, Saturday evening, March 14.

The graduating class of the Bethel Deaconess Hospital, Newton, Kans., was favored by a solo from Lowell Byler, music instructor at Hesston College, at their commencement on March 6. He sang "The Lord Is My Light."

Bro. Earl Kurtz, Manager of the Brethren Publishing House, Elgin, Ill., and Bro. Abe Wiebe, Manager of the Mennonite Publication Office at North Newton, Kans., visited the Publishing House on their return from the Protestant Church Owned Publishers Association Convention at Atlantic City, N. J., Feb. 23-27.

A special program was given by the members of the Crown Hill Mennonite Church to the group at Wooster, Ohio, the evening of March 8.

Bro. Nelson Litwiller, on furlough from South America, spoke at the Protection, Kans., Mennonite Church on the evening of March 4.

A farewell service was held on the evening of March 1, for Bro. and Sister Jacob Flisher, Nampa, Idaho, who sailed for India on March 7. Bro. and Sister Samuel T. Miller, Kalona, Iowa, parents of Sister Flisher, went to the boat to see them off.

Bro. Louis Kaufman was ordained to the ministry in the Griner Conservative A. M. congregation, Middlebury, Ind., on Jan. 14. The service was in charge of Emanuel Swartzentruber, Pigeon, Mich., assisted by the home ministers.

A week-end conference was held at the Hartville, Ohio, Church, March 13-15, with Bro. B. Charles Hostetter, Harrisonburg, Va., as guest speaker. The Community Hymn-sing was held on Sunday afternoon.

Bro. Galen B. Hostetter, who had served faithfully as deacon for a number of years, was ordained by lot to serve as minister and pastor of the Meadville, Pa., congregation, on March 1.

Bro. J. C. Clemens announces communion dates for part of the Franconia district in Pennsylvania as follows: Lansdale, Pa., April 5; Plain, April 12; Spring Mount, April 12; Line Lexington, April 19; Souderton, April

26; Towamencin, May 3; Rockhill, May 3; Franconia, May 10; Salford, May 17; Peas-ville, Vt., May 17; Perkiomenville, evening May 31; Eastern Mennonite Home, June 14.

A double ordination service was held at the Weaverland, Pa., Church on March 5, in charge of Bro. J. Paul Graybill. There were two groups from which two deacons were to be chosen by lot. Bro. Erwin G. Martin was ordained for the Weaverland congregation, and Bro. Elmer B. Stoltzfus for the Churchtown congregation.

The Calvary Hour will be heard over WINX (1600), Rockville, Md., each Sunday, 5:30-6:00 p.m., beginning March 22. This station covers the city of Washington and the suburban areas. Pray for The Calvary Hour.

Four persons were baptized at the Pleasant

(Continued on page 260)

Calendar

Conrad Grebel Lectures on Christian Stewardship, Kidron, Ohio, March 18-22.

Conference on Christian Community Relations, Mar-tin Church, Goshen, Ohio, March 20, 21.

General Council of General Conference, Chicago, Ill., April 8, 10.

Christian Literature and Sunday School Libraries program, Landville, Pa., Mennonite Church, April 11, 12.

Anniversary of the Illinois Mennonite Mission Board, Morton, Ill., Church, April 17, 18, 1953.

Semi-annual meeting Commission for Christian Educa-tion, Allard, Neb., April 24, 25.

Ohio Mission Board meeting at the Brunk tent, Canton, Ohio, April 24-26.

Study Conference on Evangelism and Missions, Goshen College, Goshen, Ind., April 30-May 2.

Annual meeting Galilean regional conference, Pra-mat, Texas, May 8-10.

District Sewing Circle Meeting of Ontario, Shelman Amish Mennonite Church, Eden, Ont., all day May 12.

Annual Meeting Ohio Mennonite and Eastern A.M. Joint Conference at Pike, Elida, Ohio, May 28-29.

Indiana-Michigan District Mission Board at Claton Community School, Goshen, Ind., June 2.

Indiana-Michigan District Conference at Claton Community School, Goshen, Ind., with Clinton Erick Church as host, June 3, 4.

Annual meeting Mennonite Conference of Ontario, Harrisonburg, Va., June 12-13.

First Mennonite Church, Kitchener, June 2-4.

Annual meeting Mennonite Youth Fellowship, EMC, Harrisonburg, Va., June 12-13.

Annual meeting Mennonite Board of Missions and Charities, EMC, Harrisonburg, Va., June 13-18.

Cultural Problems Conference, Hesston, Kans., June 18, 19.

Louisville Mennonite Camp, Mt. Pleasant, Pa., American A. M. Unit, June 22-23.

Boys Camp (ages 8-13), July 2-7.

Girls Camp (ages 8-13), July 4-10.

Junior High Camp (boys and girls 13-15), July 11-17.

Junior High Camp (boys and girls 13-15), July 18-24.

First Family Week, July 24-31.

Writers Conference, July 21-31.

— Missionary Bible Conference, July 31-Aug. 3.

Church Music Conference, Aug. 3-7.

First Young People's Institute, Aug. 8-14.

Second Young People's Institute, Aug. 15-21.

Second Family Week, Aug. 22-28.

Rocky Mountain Mennonite Camp, Divide, Colo.

Pre-camp Training Camp, June 28-July 4.

Week-end Bible Conference and Dedication, July 4, 5.

Junior Boy's Camp (ages 8-12), July 6-11.

Junior Girl's Camp (ages 8-12), July 6-11.

Junior High Week (boys and girls 13-16), July 20-25.

Junior High Week (boys and girls 13-16), July 27-Aug.

Family Week, Aug. 3-8.

Family Week, Aug. 17-22.

Youth Retreat (14 yrs. of age and over), Aug. 24-29.

Week-end Bible Conference, Sept. 5-7.

Virginia Conference, Fentress, Va., July 27-30.

Annual meeting, Newmarket, Ontario, Aug. 15-16.

Conference, at Bluff, Johnston, Pa., Aug. 2-5.

Annual meeting Conservative Amish Mennonite Conference, Hartsville, Ohio, Aug. 11-14.

Annual Indiana-Michigan Christian Workers' Conference, Fairview congregation, Fairview, Mich., Aug. 18-20, 1953.

Annual meeting Illinois Mennonite Conference, Science Ridge, Sterling, Ill., Aug. 18-20.

Annual meeting South Central Conference, Hutch-son, Kans., Aug. 18-21.

Mennonite General Conference, Kitchener, Ont., Aug. 26-30, 1953.

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Go, Preach

MISSIONS.

Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2788.

Mission News

Bro. Nelson Litwiler, missionary on furlough from South America, preached at the Roanoke and Metamora Churches in central Illinois on Missionary Day, March 15, in the morning and at the Hopedale, Ill., Church in the evening.

Four young people sent out by the YPCA Jewish Evangelism Committee of Eastern Mennonite College assisted Sister Margaret Kreider in a week end of visitation evangelism in Richmond, Va., recently. The group included Roy Kreider, James Bomberger, Margaret Lapp, and Marie Althouse.

Sister Hilda Stoltzfus, Fortuna Ledge, Alaska, recently flew to Anchorage for a medical examination and possible surgery. Pray for her and her family who anxiously await word regarding her condition.

Bro. John Driver, La Plata, P.R., reports the conversion of a young Jesuit seminary student who was expelled from the seminary and who cannot return to his home because of his stand for Christ. He is remaining with our workers at La Plata for the present. Pray for him.

In a recent city-wide evangelistic campaign conducted in Cayce, P.R., by the Evangelical churches, 422 persons accepted Christ as their Saviour. Bro. and Sister Paul Lauver are locating in this city to begin a Mennonite work there. Pray that God may open to them a door for effective witnessing.

The Puerto Rico Executive Committee, charged with directing the total missionary service program in Puerto Rico, met at La Cuchilla on March 4. Members of the Committee include Lester T. Hershey, Chairman; John Driver, secretary; Elmer Springer, John Lehman, Royal Snyder, and Dr. George Troyer.

The Annual Missionary Council meeting for missionaries and continuing service workers in Puerto Rico is being planned for April 23, 24.

Plans are underway to open a kindergarten in connection with the mission school at Pulguillas, P.R., in August 1953, and to employ Sister Ana Maria Ortiz as teacher.

A fine spirit of fellowship was maintained among the 60 to 80 young people who attended the annual Young People's Retreat at the Trenque Lauquen campgrounds, Argentina, Feb. 11-19. Six young people made the definite decision to enter the Biblical Institute in Buenos Aires in March. They request your prayers as they begin this period of study and preparation for service.

Sisters Anita and Maria Cavadore, national workers in the town of Quiroga, Argentina during the last eight months, moved to Carlos Casares on Mar. 4. They are living in the house vacated by the Koppenhavers,

now on furlough, and will continue the work in Carlos Casares in co-operation with the non-resident pastor, Bro. Lawrence Brunk.

Many Argentine missionaries take their vacation trips during the months of February and March. The following missionaries recently took two weeks off for rest from their strenuous duties: Edna Good and Mabel Cressman to Cordoba; Amos Swartzentrubers to Carhué (the salt lake region); Albert Buckwalters from the Chaco visiting missionaries in the Province of Argentina; and Lawrence Brunks and Delbert Erbs to the southern lake and mountain region.

Sister Una Cressman, missionary on furlough from the Argentine Chaco, will spend March 18 to 26 visiting friends and relatives and speaking in the churches in the Alberta-Saskatchewan conference district.

Sister Elizabeth Penner, missionary to India, writes in a letter to her friends about visiting a former hospital patient in her village home along with Goldie Hummel and Sophia, their Bible woman. The village was at least four miles off the main road. Sister Penner says, "About 1:30 p.m. we reached the village. From the time we entered we were surrounded by people until eleven o'clock at night when we practically fell asleep sitting up, we were so weary, while the Bible woman kept on telling about our wonderful Lord."

Bro. James Lark, Chicago, Ill., held services in the following churches in Ohio, March 4-8: Louisville, March 4; Canton, March 5; Hartsville, March 6; Aurora, March 8, morning; and Cleveland, March 8, evening. Pray for Bro. and Sister Lark and the work they represent. Funds are needed to begin the Chicago Bethel Church building. The lease on the present building expires in June. All the buildings in the immediate area have already been torn down.

Bro. J. D. Graber will address a community men's fellowship meeting at Tiskilwa, Ill., on Friday evening, March 20, and speak at both the Science Ridge and West Sterling Mennonite Churches on Sunday, March 22.

Sister Anita Swartzentruber from Argentina, S.A., now a student at Goshen College, spoke to a children's meeting at the Yellow Creek Church, Goshen, Ind., on Sunday evening, March 15.

City missionaries and church workers interested in city missions are reminded of the City Workers' Roundtable planned for March 26, 27, at the First Mennonite Church, 1213 St. Mary's Ave., Ft. Wayne, Ind. The complete program appeared in the Jan. 27, 1953, Gospel Herald.

Bro. and Sister Wilbert Lind have a permanent location now and mail may be addressed to them as follows: Somalia Men-

Your Treasurer Reports

For many years the Mennonite Board of Missions and Charities has sponsored a program of missionary support. Through this program individual missionaries, both home and foreign, are supported through contributions made available by congregations, Sunday school groups, and individuals. Even though this program has functioned well and most of our missionary personnel have been assigned, we do find it necessary to support some of our missionaries through the General Missionary Support Account. We are very glad for contributions received for unspecified missionary support. Such contributions are placed in the General Support Account and are allocated to support those particular missionaries for whom no one has accepted responsibility.

As we near the end of this fiscal year, we find that we do not have sufficient contributions available to meet the support of all missionary personnel. Since many individuals and congregations prefer to send contributions to us unspecified we would like to suggest that the above need be considered. Funds to be used for this purpose should be designated for "Missionary Support Unspecified." Such contributions will then be allocated to the support of those missionaries for whom no one has assumed responsibility. In each case where it is requested, we will immediately allocate such contributions and advise the contributors to which missionary their contribution has been allocated.

We wish to thank all those who have been giving support to a missionary or missionary child. In the center of all missionary activity is the missionary. The support of these missionaries is a very important part of the total mission program and we know that our missionaries greatly appreciate those congregations and individuals who have assumed this interest in their support.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

nomite Mission, Box 85, Mogadiscio, Italian Somaliland, Africa.

Bro. I. Mark Ross, Hesston, Kans., served the Bethel Springs Church and School at Culp, Ark., from Feb. 22 to March 1, in preaching services, daily morning chapel, and a night singing school. As a result of the evangelistic emphasis, six persons accepted Christ. On the evening of March 2 he preached for the Mountain View congregation near Buffalo, Ark.

India Missions Conference, Seney, Mich., March 28, 29, with S. J. Hostetter and wife as speakers.



Credit United Nations

The Government of Liberia conducted a literacy campaign to supplement the work of a technical assistance team of eight education specialists which three U.N. agencies sent to the Negro republic in 1951. Scripts for the tribal languages were devised by Dr. Frank Laubach, world literacy expert. Here a group plays a game devised by a missionary group to encourage youths to acquire the ability to read.

Ministering to the World's Needy

By FRANK C. LAUBACH

II

When I return to America I see marvelous paid advertisements about freedom and democracy in our American magazines for American consumption. I have not seen a place on earth where American business has paid for similar space to sell democracy to the masses of Asia. Three fourths of the world are drifting toward communism because they receive an endless barrage of red propaganda. In most of the bookstalls of India are the pictures of Stalin and Mao Tse-tung and a lurid display of their books and papers. In Joseph Stalin we face the smartest mastermind of our age, who is playing a cool game of chess for the conquest of the world, and making few if any mismoves. We have got to turn more of our best brains to the cause of freedom or Stalin will turn the world against us. We can't prevent that with bombs; we can prevent it with consecrated brains.

It is the fashion just now to blame the government for being outmaneuvered. Perhaps they made the wrong moves, but at least they worked hard and did the best they knew. You can't say as much for business in America. It did not do its best. Business made the mistake of leaving it to the government.

There are exceptions, like the Rockefeller Foundation, the Ford Foundation, Harvey Firestone and R. G. LeTourneau in Liberia, Morrison-Knutson with its prodigious engineering feats, oil companies in Venezuela and Arabia. The list is short. A few great businessmen are sacrificing to serve the government. But if business went all out and did her best, we could have ten thousand companies in every country outside the iron curtain doing ten times the job the government is doing. You know, and thousands of businessmen know, the failure of business to help democracy has been greater far than any failure of the government. Thank God they are now organizing such movements as World Assistance and World Neighbors to do the titanic thing the united business of America could do to save democracy.

Another tragic failure was made by the church thirty years ago when it began to lose interest in foreign missions. At the moment when the communists were laying their plans to capture the world, missions began to retreat. The per capita incomes of Christians doubled but their giving for missions went down. Most Christians gave not one cent for foreign missions. They spent their money on magnificent churches over their own heads. If the church had tried as hard to win China as Stalin tried, I do not believe China would be communist today.

There was still another disastrous mistake

of the church. Many consecrated Christians thought that missionaries ought to devote all of their time to the sacred mission of saving souls, and none of their time to secular things like agriculture and literacy. It was popular among many churches to attack the social gospel as a sort of heresy. A mass movement swept millions of low-caste and outcaste Indians into Christianity, and left 80 per cent of them illiterate because that was supposed to be a secular job for the government to do. It is a mistake to make multitudes Christian and not teach them to read the Bible. We were like a man who cut his harvest and left it on the ground to rot. It was more than a mistake. It was a sin. Our sin found us out. We neglected the material welfare of the people and so Stalin offered communism as the Moses to lead them out of Egypt. Hundreds of thousands of Christians in India have gone communist because the church did little to feed their starving stomachs. Eric North has shown by many illustrations that illiterate Christians never stand firm against virile attacks like those of communism. Most of our religious leaders agree with me about this mistake of the churches.

You may have heard that Mahatma Gandhi opposed missionaries. He did object to the type of missionaries who stood aloof from India's problems and did not help. Gandhi was passionately zealous to help the masses of India out of hunger, and he wanted the missionaries to share his passion. He took that kind of missionaries to his heart and invited them to his home. What he criticized was making mass conversions and leaving the people ignorant and hungry. That is the way the Indian leaders feel today.

They want missionaries like Sam Higginbottom to start more agricultural schools. His Agricultural College in Allahabad has been asked to be the chief center in India for training village workers. They want more missionaries like Ida Scudder who built the best medical college in India. They want missionaries like the Salvation Army who help people make a living. I am constantly struck by the similarity of Gandhi's cottage industries to the industries of the Salvation Army.

I know how the Indian leaders feel from personal experience. Never in my life have I had such friendly gratitude as I am having this year helping the Indian government solve its literacy problem.

If the Christian Church lets it be known that she stands ready to help India solve her poverty and disease, there is open to us such an opportunity as we have not had in two thousand years. The masses on the march out of poverty will follow us if we help them up. The government of India and of every country in the East is threatened by communist revolutions and will welcome our help in satisfying their unhappy people. And unless you help them improve the social and economic condition they don't want your missionaries at all. You have no choice any longer. If you don't feed the multitude, heal the sick, and open the eyes of the blind, you can't be in most countries at all.

I came back across the Pacific with a flaming vision which Americans must see. We

are in the birth pangs of a new age. We are not going to return to normalcy. We are not going to yield to communism. We are going up out of these dark ages of dog-eat-dog. The age of the common man, which began 200 years ago in America, is about to cover the whole earth. We are witnessing the emancipation of two thirds of the human race.

Because my heart is down among the illiterate three fifths of the world, I keep asking this question: "What effect do the events this year have upon my illiterates?" The answer, which makes my soul sing, is this: "The present crisis is going to set my hungry people free." The most hideous crime of the cruel past was the enslavement and oppression of three fifths of the human race by our two fifths at the top. I believe this great hour is God calling on our upper classes to repent, and to end that crime. This is a fact infinitely more significant for the future of mankind than the struggle between communism and the West. A superficial view asks only for a victory for us in Korea and an armed truce. But this age has a vastly greater meaning than that. It means God setting His people free.

Ninety years ago Abraham Lincoln set the slaves of America free. But three fifths of the world is in deeper bondage than the Negroes of America suffered, deeper than our sharecroppers, pictured in the *Grapes of Wrath*. They are slaves of ignorance, debt, hunger, disease, oppressions, and fear. They have been that way since time began. The famous ruins of antiquity are built upon human tears. The pyramids are monuments of unthinkable oppression. The lovely Taj Mahal was built by 20,000 slaves working for 20 years. It is an exquisite monument to broken hearts. That slavery has not stopped over most of the world.

My work for these illiterates all over the world has unfolded before me a brutal picture of misery and despair, such wretchedness as you never saw excepting in the slaves of drink who beg on the streets of our large cities. But the hungry masses of illiterates

in Asia and Africa are not slaves of liquor. The majority of them do not drink at all. They are not lazy. They work hard in spite of malaria and hookworm and hunger. They are slaves of oppression and exploitation and fear and ignorance. This I have seen until it haunts me at night.

Since the dawn of history this vast multitude has suffered in mute, sullen despair. They were told by their religion that it was kismet, fate, destiny, the wheel of karma. There was nothing they could do about it. So they lived and died, caught in the dismal wheel.

But during the past quarter century that innumerable multitude has changed its mind. The destitute people at the bottom of society are no longer resigned to their fate. Now they burn with a terrible, desperate determination to come up out of their misery, out of their destitution, up, up, up to our level.

We saw the transformation of labor in America at the opening of this century. I remember when I was twelve years old being shocked to see children picking steel in the dusty Pennsylvania coal breakers instead of going to school. Now those coal miners get better wages than I do. A few days ago the president of a great steel company said that union workers could afford to buy out all the interests of that steel company any time they wished.

There is almost no freedom from want as yet in Asia and Africa. The masses are still deep in poverty, but they burn with passionate desire to get out of bondage and they wait only for a leader. They are determined to be free, all over the world, as American labor became free. One thousand, two hundred million people are changing from despair to hope, from sullen submission to grim, irresistible determination to get free from want.

What brought about this colossal change? Some people will answer "communist agitators," and that is what the communists want the masses to believe. They want to pose as the liberators of those who toil. But this

new hope did not begin with the communists. It began with Jesus Christ. It began when He announced at the opening of His ministry at Nazareth:

The Spirit of the Lord is upon me. He has anointed me to preach good news to the poor, to proclaim release to the captives, sight to the blind, liberty to the oppressed, the acceptable year of the Lord.

That was the birthday of hope for the world's slaves. Almost every page of the Gospels contains good news to the poor, compassionate helpfulness for people in need. "I have compassion on the multitude," He said. "Give them food." The blind received their sight, the lame walked, lepers were cleansed, the deaf heard, the dead were raised, the poor had good news preached to them. Jesus identified Himself with the poor: "I was hungry, thirsty, naked, sick, in prison, a stranger . . . inasmuch as you did it to these you did it to me . . . I came that they might have life more abundantly." Words and deeds and love like that started new hope in the masses, and they followed Him about until He had no time even to eat.

We missionaries who go out to the hungry masses are usually very harmless people. But we carry a Bible with us which contains social dynamite. It arouses tremendous longings and hopes that the slaves never dared to hope before. It sets their minds free from the wheel of fate. Other religions teach submission to oppression. Christ taught that all men are children of a Father who wants them to live a rich, happy life. It wasn't the communists who started to set men free; it was Jesus; it was this Bible.

Modern democracy grew out of the teaching of Jesus and with it the doctrine of the rights of all men. Ancient democracy was for only 5 per cent of the people in Greece and Rome; the rest were slaves with no rights at all. And universal education started with Jesus. Until His spirit worked like heaven, only the aristocracy and princes were educated; the rest remained wholly illiterate. Whenever you see literacy, you know the spirit of Jesus lay behind it.

In India, the new effort to emancipate the lower castes came from Jesus. Mahatma Gandhi got it from Christlike C. F. Andrews and from reading the New Testament. The Red Cross and the Antituberculosis Society, the modern hospitals, and all philanthropy came from Jesus.

But why, you ask, did the masses wait until this century to come awake? Our new miraculous communications in this century scattered the doctrine of the rights of all men to be free and equal to the ends of the earth. The hungry masses saw our businessmen, our tourists, our soldiers, our motion pictures, saw our newspapers, saw our automobiles and airplanes and trains, heard our radios, and all of these made them long to be like us. Some heard the Declaration of Independence, saying, "All men have a right to life, liberty, and the pursuit of happiness." Every American they met was a free man. That is what set the world on fire with a desire to rise and be free.

No, communism did not start this idea



Credit Committee on World Literacy

Jasmina teaches her mother, Fatima, to read Arabic in Algiers, North Africa.

MISSIONS SECTION

that every human being is an immortal soul and of infinite value. Christ started it. We Americans, who talk freedom and the rights of free men everywhere, we who go all over the world, are spreading it like a divine fire.

We are fools to allow the world to believe that communist agitators started the masses of mankind toward a better life. Our Gospel did that. Our democracy did that. Our fight for the freedom of mankind did that. We did it in a Gospel of love. Let us stop being fools, stop allowing the communists to get credit as liberators of the world. The Christian Gospel was and still is the emancipator of mankind, in this world as well as the world to come.

You and I know this. Millions of people who have been in contact with missions know it. But the vast majority of the hun-

dry half of the world believe the exact opposite. The communists tell them that Christianity is an opiate to keep the poor submissive while the people on top exploit them. Then they point to the western so-called Christian nations' exploitation of the colored races. We have got to live down the sins of the white man's past. We may do that, but it is harder to live down the white man's present. Preacher Malan, quoting the Bible to defend his apartheid policy in South Africa, is betraying both the Christian Church and the cause of freedom. Freedom for the white man only is not Christian and it can no longer survive. Mr. Nehru says that if Malan carries out his plan, all Africa will be aflame in two years, and I fear Nehru is right.—Released by the Committee on World Literacy and Christian Literature, 156 Fifth Ave., New York 10, N.Y.

he was not the friendly man we knew! He came to us like one who had laid aside the garments he had always worn and bared himself to his heart! How I felt like shrinking as he sat and with almost flaming eyes poured out the inconsistencies he had seen for years in so-called believers.

"Even those in his own home refused him the kindness of respect," and "though he loved us and had respect, yet he could not be a Christian!"

How strangely he spoke and talked . . . on . . . Oh! no! Could it be that he was intoxicated? This man who would never do that? But he was! Because he failed to see and feel the warmth of love and unselfish Christlikeness in those who gave lip service and because the devil blinded him to his real need, he succumbed to bitterness, to revenge, and to a "mess of pottage" which indeed has made a mess of his life!

He is somebody's father, somebody's husband, somebody's son—and he, with many more like him, is your responsibility!

Kansas City, Mo.

Franconia Mission Board Receives a Call from Centereach

Centereach is on a main highway, Route 25, fifty miles east of New York City in the center of Long Island. It is spread out for three miles along this highway on side streets which for the most part come to dead ends in the woods. Practically all the houses are one story with three or four rooms. Some are nicely kept and all seem to be painted, but they represent the regular run of inexpensive construction. The fire chief told me there are around eleven hundred houses, and Mrs. Wortley found out that the voting population was 1,668 in the last election. The soil is quite sandy and the setting reminds me of one of the highways going through New Jersey to Atlantic City through the scrub oak trees.

All along the three-lane highway of Route 25 Centereach has its business section—nine saloons, a post office, dry goods, hardware, and candy stores, drugstores, filling stations, etc. The side streets branch off this route and the houses are situated like shacks in the woods, but they are kept in better condition than the shack variety. The fire hall houses four fire trucks and one ambulance and seats approximately 300. The elementary school in town has 240 enrolled. One hundred high-school students are taken to a neighboring town and 75 pupils commute to a Catholic parochial school.

The church house is over one hundred years old. It is small and quaint and could hardly seat more than 100 unless they use the gallery, which is usually closed in for the winter. An old English Bible, printed in 1798 in Philadelphia, is on the pulpit and was probably bought when the church started in the early 1800's.

This one church is inadequate for Centereach. One town three miles south has a Catholic, a Methodist, a Lutheran, and an Episcopal Church. Centereach has no doc-



Members of our city churches have many witnessing opportunities. Here the Troyer family is singing at a Rescue Mission service in Fort Wayne, Ind.

For Those Who Care

BY MRS. FRANK B. RABER

II

He was, as he said, "in the middle ages." Such a friendly man, usually, and certainly a friend of ours. And we cherished his friendship so much. Often when he was out on business he would stop and chat. His interest, in a rather remote and unique way, was in the direction of the church, but in a more marked way, it was not.

He had dealt with many of "the cloth," and in his heart he had come to have little or no respect for them, for said he, "When you do business with people, you really get to

know them." And he had. Selfish, bargaining, unclean, unreliable, and materialistic, he had come to think of them all.

"I'll take my religion in my business. God understands me." And, moral man that he was, he felt that his way of thinking was as safe as that of the nominal Christian.

But as we came to know him better, for we enjoyed a cup of tea together frequently, we felt that heart-hunger common to every man and woman alike. How we longed that he might lead his family to the streams he thirsted for when they were really so very close!

As I said, he was such a friendly man, usually. But one night he came to see us and

tor and no bank. The people go to Smithtown, five miles away, and to Stony Brook, about six miles away.

The soil is suitable for trucking and growing potatoes and cauliflower. Some have vegetable stands along the highway and take in \$10,000 per year and sell their surplus in N.Y.C. There are a number of poultry farmers, some large ones. Some people commute to work in N.Y.C., catching a train at Smithtown—a ride one way of one hour and forty minutes. Most of the people who are not engaged in business along the active highway, especially in the summer, work at aviation industrial plants at Republic Aviation, McArthur Airport, four miles away, and a helicopter plant, three miles away.

The summer population is much larger because of the excellent summer climate and the short distance, five or six miles, either south to the Atlantic Ocean, or north to Long Island Sound. A number of cottages are vacant in the winter, but more and more of the residents decide to stay all year round because of the lower cost. I would classify the community as lower middle class or upper lower class.

To sum up: Centereach, Long Island, N.Y., has 1,668 registered adults and 475 school children in a three-square-mile area, with nine saloons, and only one small church. I believe the people are of a type that our Mennonite missionaries can reach, and the community is semirural. There is a family of five ready to give us a boost in this undertaking. It therefore seems like an opportunity to do work for the Lord.—Paul Clemens, Field Worker, in Mission News.

"I Am Shut Up"

By ORRIE D. YODER

"And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the Lord . . . go thou, and read in the roll . . . in the ears of the people" (Jer. 36:5, 6).

What about Jeremiah sending another man to read the Word of God which he was commanded to speak to the people?

Yes, but Jeremiah was confined and "shut up"; thus he could not go and speak forth the Word of His God to the people. Therefore, secondary means had to be employed to make people hear.

Is this a lesson that we need to learn today? Are not we commanded to preach the Gospel to "every creature" and to proclaim the Gospel to "all nations"? "Impossible!" you say. We are "shut up" to such a literal task.

How about some of the secondary methods such as Jeremiah employed when the highest and most ideal were not practical?

When Paul was in prison he declared that the Word of God was not "bound." Likewise in the days of Jeremiah, he was confined but the Word that burned in his "bones" was not bound. Thus it should be in this unique land of freedom where we live today. How we should seek to put the Word of God out, to earth's needy millions! What about the various means at hand today with which we can proclaim "the Word of

God" in "the ears of the people"? To be sure, they must do more than hear; they must believe. But God wanted them to hear.

What about the hungry and needy Jewish souls whom God has multiplied in our beloved land until they number millions? We go to church and preach the Word, but they are not supposed to come to our services; their leaders forbid them, and also do not feed them. Shall we forbid them hearing the Word of God in such needy times, if we can effectively bring it to them by means of the printed page or by the message on the radio? If they can hear the Word of God in their homes where they will not be rebuked by leaders as it comes over their radio, shall we not like Jeremiah provide the way whereby they can hear?

What about millions of needy and hungry souls scattered over the face of God's earth, but without the Gospel, and in lands to which the missionaries and Word of God are "shut up," or "shut out"? Shall we forbear to bring by radio or literature the blessed Word of the Gospel if thus even only a few souls will hear, believe, and be saved?

What about thousands or millions of lost souls in hospitals, institutions, in Army stations, and scores of other isolated places where we never personally hope to reach them all with our testimony? Shall we not bring to them the Word of God by secondary means that the Holy Spirit may find among them hungry hearts who will by faith accept the Christ who died to save and help them?

In these last days, and in this unique age of unprecedented means to bring the love and knowledge of our Christ to earth's needy masses, may our Christ give to us the spirit of Jeremiah of old that we will not rebuke, discount, or spare any means that will make Jesus Christ, His love and salvation, known to lost souls! May the Spirit of our Christ give us divine wisdom to do both our duty and the right, and may His love wipe out all unsanctified prejudice.

May God give to us the wisdom to discern between a method used and the use of that method: It was wrong for the people to hear the words of the false prophets, but they needed to hear the message of God's Word from His prophet.

It is a sin to read much of what is printed today, but we need to read the Word of God. It is a great curse to hear much of the trash that comes over the radio today, but vast multitudes should hear the Word of God, even over the radio, if that is their only means for hearing it. It is our solemn duty to give to earth's needy souls the right and the good in all the good and right ways possible to do so.

It cost Jeremiah a bit more parchment and ink than it would have cost to speak orally, but the needs justified the cost. It will cost us today to bring the message of our Christ to lost, needy, and hungry souls, but the needs justify the cost, providing we are humble and sincere.

Del Paso Heights, Calif.

The Holy Spirit is the Chief Executive of the Church today.—George R. Brunk.

Missions Editorial

The Primacy of Evangelism

Recently Bro. George R. Brunk in speaking on "The Primacy of Evangelism" to the annual Mennonite Publication Board meeting at Scottsdale, Pa., emphasized the need for a united effort on the part of all church boards and organizations in order to bring more men to Christ. The church must be alive spiritually if it is to go forward in evangelism; otherwise it will be primarily occupied with doing chores.

Bro. Brunk used the illustration of a farmer who gets up early in the morning; feeds, curries, and harnesses his horses, after greasing the harness; gets his implements ready; talks about what a beautiful day it is to work in the fields; but never gets out into the field. If he persists in this practice he will always be ready to work but will never harvest any corn.

This illustrates what can happen if we only organize and talk and never really work to win souls. We suffer a stalemate in evangelism, something like what has happened in the present Korean situation. Such a condition in evangelism is intolerable for the Christian Church.

Even the lowliest church member today cannot say he has no tools with which to work. The church provides Sunday-school materials, summer Bible school materials, weekday Bible school materials, Christian periodicals, Gospel tracts, and facilities for purchasing these materials through its Publishing House and bookstores.

Any member seeking knowledge and personal witnessing skills has available Christian Workers' Training courses in the local congregation, short-term Winter Bible Schools and Young People's Institutes in the district conference, and our church high schools and colleges for longer term training.

We believe that every member of the church has personal witnessing opportunities and responsibilities. We believe also that God calls some members to serve as pastors, teachers, and missionaries and that He calls others to support the work of the church in evangelism.

Sometimes we hear folks murmuring about the many calls for funds today. But it costs money to buy horses and machinery to farm. I believe that those who are charged with carrying on the publication, educational, mission, and service work of the church are doing their best. If you don't think they are, pray for them.

And by the way, one of the surest methods to develop sincerity and effectiveness in others is to be sincere and effective in our own witnessing and giving.—L. C. Hartzler.

Relief and Service News

MRC Weekly Notes

Voluntary Service

Albert Erb, Beemer, Nebr., completed his term of service at the Kansas City General Hospital service unit on March 4. Bro. Erb has been in service for a year and served for several months as acting unit director.

Boyd Nelson, Acting Secretary for Service and Relief, visited Iowa City, Iowa, on March 5, working on plans for the establishment of a voluntary service unit in the University hospitals there. This unit will begin as soon as personnel is available. Applications of both men and women should be sent to the Office for Service and Relief, Mennonite Board of Missions and Charities, Elkhart, Ind. Voluntary service unit members will be working as aides and orderlies in the various units of the hospitals which include the General Hospital, Children's Hospital, and Psychopathic Hospital.

Large Mennonite communities near by and a mission church in the city will provide church fellowship and witness opportunities for the group. In addition, the University of Iowa is located in the city and a planned witness program to University students may be developed in which voluntary service folks may participate. Sister Christine Weaver, former missionary to China, now working on her doctorate in dietetics at the University, reports an open door for spreading the Gospel among the students, both foreign and American.

More and more the administrative staff of the Mennonite Relief Committee are being convinced that voluntary service provides unique and valuable service opportunities for our young folks, old and young, men and women. For the I-W man, voluntary service provides an opportunity for sacrificial service which is much more nearly the moral equivalent of war and military service than much of alternative service, just by reason of its sacrificial nature. For other folks, there are opportunities to serve and witness through VS in such a way that they may both contribute and receive.

There is no age limitation for such service opportunities. One of the most effective pieces of work done last summer in summer service was done by a couple in their seventies. Anyone with a period of time to contribute, from six weeks to two years, should apply to the Office for Service and Relief. Summer service applications are very urgently needed.

Sister Ida Trauger, Pipersville, Pa., began a short term of service at the Mennonite Service Center, 1820 North Illinois, Indianapolis, Ind., March 9. She will assist Sister Kauffman with the work of the center.

I-W Services

The I-W Services program is requiring more and more financial support as the services expand. A sum of \$1,000 a month has been committed to the Mennonite Central Committee for its services to our I-W men. A description of the MCC I-W program appeared in last week's GOSPEL HERALD in the MCC Weekly Notes.

The Mennonite Relief Committee I-W Services to our (Old) Mennonite men is becoming increasingly heavy. Concerned brethren may contribute to these expenses through the regular monthly relief and service offerings in our churches or by special designated donations for I-W service sent to their district conference treasurers or to the Treasurer, Mennonite Board of Missions and Charities, Elkhart, Ind.

A number of houses for I-W centers have been purchased in areas where rental homes are difficult to procure. These houses have been purchased with two types of funds: loans on an interest basis from investment funds and funds on an interest-free loan basis from concerned individuals. Funds of this second type are particularly welcome since they assist in keeping the costs of the program down. People who have funds to invest, but not to contribute, and who would like to have them used for such a purpose, should write to H. Ernest Bennett, Treasurer, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., for information.

I-W Leaders Meet

Leaders of MRC I-W units met with members of the Elkhart staff on Wednesday, March 4. Leaders present included Joseph Freyenger, East Lansing, Mich.; Mervin Swartzendruber, Plymouth, Mich.; John Kauffman, Jr., Indianapolis, Ind.; and Dale Gongwer, Gary, Ind.

The agenda included general information on the MRC approach to its I-W services, financial policies and procedures for I-W services, and discussions in which field and office staff views were shared and exchanged.

An Opportunity for I-W Service

A private children's home near Goshen, Ind., has requested the help of this office in finding a cook. The cook may be either single or married, man or woman. A I-W man who would be qualified to do the cooking might apply. A married I-W man whose wife could work with him (the two working for the salary of one person) and help him learn to cook while he also assisted with some other tasks, could also be used. Such a couple would receive \$90 a month plus their board, room, and laundry. A Mennonite lady might also apply for the cooking job. Write to the Office for Service and Relief, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

MCC Weekly Notes

Caravan Doing Clean-up Work in Holland

The Mennonite Voluntary Service caravan, a European work team supported by the Mennonite Central Committee, is doing

clean-up work in southern Holland—removing dirt and debris deposited in dwellings by the recent flood waters.

The caravan, consisting of nine persons at the present time, began work in Wolphaartsdijk polder, Feb. 10. A polder is a tract of low land reclaimed from the sea by dikes.

At first the men lived in the homes of Mennonite church members at Goes, but are now living in a vacant school building. Morale of the group is reported to be "excellent."

It is expected that the unit at Wolphaartsdijk will be enlarged with volunteers from German and Dutch Mennonite churches.

On Feb. 19 representatives of various Dutch Mennonite groups met with MCC personnel to make further plans for the work of the MVS unit as well as other similar units. These units will first do clean-up work and then go over to building repair.

Irvin B. Horst, MCC director in the Netherlands, indicated in a report that the only Mennonite congregation which needs a sizeable amount of help is the small congregation at Ouddorp. Both Dutch Mennonites and MCC personnel feel that a reconstruction group should begin work there.

MCC continues to care for the 44 evacuees at its Heerewegen center. It will be some time before they can return to their homes on the island of Goeree-Overflakkee.

Bro. Horst emphasized in his report that "the greatest opportunity we have in this Holland flood-relief situation, as in all aspects of MCC work, pertains to the spiritual side of our service."

Worker Returns to Frankfurt

Dorothy Swartzendruber, Breslau, Ont., is on her way to Frankfurt, Germany, where she will work in the MCC center. Previously she served a three-year term at Frankfurt.

Construction of Prairie View Hospital Progressing

Construction of Prairie View Hospital, MCC mental hospital at Newton, Kans., is fully underway again with the arrival of steel window sash.

Walls had been constructed up to the windowsill level and construction could not proceed further than that point because of the needed window sash. Most of the roughing-in plumbing has been completed.

There have been contributions of hauling and many hours of labor. These are in addition to cash contributions and make it possible to keep building costs at a minimum. There will be continuing needs for this kind of help through the spring and summer.

Prairie View is being built at a cost of \$200,000. At the present time contributions total \$120,000.

Two committees of women have been planning kitchen equipment and patient room furnishings. The providing of such equipment and furnishings will be presented as projects to women's and young people's groups. Such groups will be given the opportunity to provide for the furnishing of patient rooms, day rooms, hospital lobby, offices, dining rooms, and units of kitchen equipment.

Conference Builds Warehouse for MCC Use

The Lancaster Mennonite Conference has built a concrete-block warehouse on a site south of Akron, Pa., to be used by MCC in storing its relief shipments as well as for temporary storage of relief materials MCC ships for church groups.

The structure, measuring 60 by 100 feet, was completed early in March. It is a one-story building and has a small basement at one end housing a furnace and office.

MCC will use the warehouse for its processed food and clothing awaiting overseas shipment. Such material consists of baled clothing from the processing centers at Ephrata, Pa., and North Newton, Kans., and food contributed by churches in Illinois, Indiana, Ohio, Pennsylvania, Maryland, Delaware, and Virginia as it is collected at Akron before shipment to foreign fields.

The generosity of the Lancaster Conference in making this warehouse available to MCC will result in a saving of time and money. Until now the nearest warehouse available for storage of MCC relief materials was one at Mountaintop—about 18 miles from Akron.

Released March 6, 1953

MCC News Service

Akron, Pennsylvania

Women's Activities

It is not too late to make contributions toward providing the mothers' room in the Bethel Church, Chicago. This will be a room prepared to do seven-day duty each week; not a luxurious lounge but a practical room to service babies during church worship, work periods, and meetings of the kind necessary to carry on a program to meet the needs of Christian and non-Christian women and girls in a needy community. It is certain that you will not begrudge the little or much that we as women can give to build and furnish this room. Please send your gifts to your local treasurer now.

"It was wonderful what good response we had. Boxes of clothing just kept coming in," report our sisters of Protection, Kans., who conducted their first clothing drive during January. The final result of this happy experience amounted to 1,233 lbs. of clothing and 134 pairs of shoes, all of which were sent to the Newton Center.

Our sewing circle sisters of Protection are sure that the Lord blessed their work. Many of them worked several afternoons a week helping to mend and prepare the clothing for packing. They heartily recommend this project to others who may not have tried it. It is a way to encourage people to empty their closets of the clothing they are not using and sending it to the needy who are suffering in their shreds of worn garments.

Our sisters of the South Union congregation, West Liberty, Ohio, recently introduced the plan of passing a special offering envelope in the Sunday-school classes the Sunday before the sewing. The offering amounted

to \$32.83, and the plan met the approval of many who cannot attend the sewings.

Recently I received a letter from a friend in Canada telling about her experience in writing to student nurses. This young lady started out by writing to the student nurses whom she knows. Not long afterwards she was informed that the letter had arrived at a time when such encouragement was needed. "It wasn't much on my part," says my friend, "but how the Lord was able to use it. . . . I am certain that it was the leading of the Lord that I wrote first to those I selected from my list."

At the December meeting of the Sugar-creek-Shanewis sewing circle meeting in Ohio, the treasurer opened their birthday box which they had passed at each meeting during the year. From this they gave ten dollars to the Children's Home in West Liberty, Ohio, and to the Canton, Ohio, Mission.

Marion W. Kliever writes in the Missionary Messenger that in Jordan more than 800,000 Arabians are entering their fifth year as refugees. Several million pounds of cloth, clothing, footwear, blankets, and layettes are needed.

One of the clothing commodities that can be used in Jordan and Korea is white muslin. In Jordan it is used for clothing and in the embroidering classes operated as self-help projects. It is also used for clothing in Korea.

A few weeks ago Mrs. Noah Weber of Waterloo, Ont., sent me an almost complete file of Missionary Sewing Circle Monthlies from 1930 to 1953, with only three issues missing. Nelson Springer, custodian of the Mennonite Historical Society archives, went through the entire files of the Sewing Circle Monthlies and has now arranged one complete file. We appreciate Sister Weber's contribution very much, as we are eager to have our literature files and records complete.

Now is a good time to renew your subscription to the Monthly while you are signing in your order for Prayer Guides. Send all orders to Mrs. John L. Horst, 404 Homestead Ave., Scottdale, Pa.

Subscription rates for the Monthly: 35¢ for a single subscription; 25¢ in lots of ten or more. Daily Prayer Guides, 25¢ each.—Mrs. C. L. Shank.

From Our Churches

HOLLISOPPE, PENNSYLVANIA (Thomas Congregation)

Dear Herald Readers: We have experienced the mercies and love of God to us during the past year and our prayer is that we may remain a lighthouse in this evil world.

Several of our number have gone to Goshen College this winter to prepare themselves for greater service.

A much-appreciated report of the World Conference was given to us at the Blough Church by Bro. A. J. Metzler, on the afternoon of Sept. 28. He made us see anew the challenge of the

great need in the world for salvation and good will to all men.

The message for our communion service was brought by Bro. Hiram Wingard, who has since moved to Ohio. In the evening of the same day, Bro. James Lark gave us a message in the interests of the new church that is to be built in Ohio.

Through the united efforts of all it was with pleasure and praise to God that we could share \$547.00 (the amount turned in on Missionary Day last year) with those in need. And Missionary Day is not only for the children but for all. Give as the Lord has prospered you and you will receive one hundredfold.

Bro. Mervin Miller, a worker from the MCC office at Akron, Pa., gave us a challenging picture of the spiritual, relief, and physical needs in the world today, on Dec. 7.

The three sewing circle groups of our missionary project group of the congregation participated in various holiday activities at Christmas such as packing and delivering sunshine baskets and taking toys to children.

The recorder purchased by the youth project group has been used many times to record programs to take to shut-ins and is greatly appreciated by them.

Sewing, quilting, and quilting has been done for Brook Lane Farm, for the Christian Home at Johnstown, and various mission homes.

With the beginning of the new year came the blessing of another Year of the Bible School at the Stahl Church. Several of our number were day students and a number evening students.

Both James and Joseph Saylor, our two aged ministers, are enjoying fairly good health and have not missed several services during this winter season.

Marlin Sala, Franklin Blough, and Sanford Thomas left for Harrisburg, Pa., where they will work in a mental hospital for their I-W service.

We request the prayers of our readers for the revival meetings which will be held March 19-23, with Bro. Charles Shetter, Schuylburg, Pa., as evangelist. Pray, and God will surely bless.

Bro. Wilbur Yoder, Middlebury, Ind., an instructor at the Bible school, brought us the morning message on Jan. 11, and Bro. Irvin Holsopple on Feb. 15.

We wish to enlist the prayer support of all as we labor for Him from week to week—that we may be found faithful.

Fannie E. Thomas.

LEO, INDIANA

(Leo Congregation)

Greetings in the name of our Lord and Saviour Jesus Christ: "O give thanks unto the Lord; for he is good; for his mercy endureth for ever." Truly the Lord is good and merciful and His blessings to us are many. Another year with its opportunities is past. What have we done for our Lord?

As a result of our October election we have the following Sunday-school officers: Eli Myers and Jesse Liechty, Supts.; Alpheus Lederman and Jesse Struckey, Primary Supts.; Forrest Miller, Sec.; Merle Neuhouser, Treas.

On Thanksgiving Day we enjoyed all-day services and fellowship with our neighboring churches: Ft. Wayne, Anderson, Bethel, and Cuba. These services gave us inspiring, encouraging messages and the testimonies of thankfulness for the blessings received certainly warmed our hearts.

Bro. Ray Yoder was with us for meetings Nov. 27-Dec. 7. Each evening he gave a talk before the sermon on the Christian home.

Bro. and Sister Wilbur Nachtigall gave us an insight into their work and the spiritual need of the people of Puerto Rico on Jan. 23.

Each Friday evening from Feb. 6 to March 27, we are enjoying a Christian workers' training class with several Goshen College students as instructors—Brethren Willis Hallman, Jesse Yoder, Donald Driver, and LeRoy Kennel.

An impressive baptismal service was held on Feb. 15, when five persons were received into church fellowship. May God's rich blessing be upon those who have taken vows to serve Him.

Ten of our young men are working in hospitals for their I-W service. Pray with us that they may have a testimony for their Lord wherever they may be called to serve.

Jesse S. Liechty.

WILD CAT, KENTUCKY

Greetings of Christian love in the name of Him who loved us and gave Himself for us. Jesus said, "I am the way, the truth, and the life, that I may bring men unto the end of the world," and this means

much to us as we live among and work with the folks here in the hills.

We have had a mild winter thus far and the Sunday-school attendance has been an average of 65. A few of the members have moved away to find employment and one of the girls, Della Reid is attending the school for the deaf at Danville, Ky. We miss them but pray and trust that they will keep up their fellowship with the Lord even though they are absent from us.

Our eight-day series of revival meetings closed on Feb. 8. Bro. Howard Hammer, Apple Creek, Ohio, preached the Word in power. We as Christians were revived and enjoyed spiritual blessings. The attendance was very good throughout. The Lord held the epidemic in control that it did not affect the attendance. Quite a number of unsaved folks from the community attended regularly and as a result of the working of the Spirit three more accepted Christ. We as Christians need to be faithful in continuing our witnessing and do all we can to show that the only things that are worth while in life and eternity are found in the life that is serving Christ instead of self. We appreciated the presence of visitors from several other mission points in Kentucky.

Plans are being made to have summer Bible school from April 20 to May 1.

In our work of visiting the country schools the interest in Scripture memorization has been quite good and the children seem to enjoy the illustrated Bible stories very much.

We crave an interest in your prayers on behalf of the Christians here and also those who are still serving Satan. Julia Yoder.

FIELD NOTES (Continued)

Valley Mennonite Church, Harper, Kans., by Bro. Milo Kauffman, on March 8.

Nonresistance conferences, sponsored by the Commission for Christian Education, will be held simultaneously on July 4 and 5 in a number of areas. Those where speakers have already been assigned are as follows: Franconia Conference, J. D. Graber, Roy Koch; Northwestern Pennsylvania, Melvin Gingerich, Milton Backhill; Maple Grove, Belleville, Pa., J. C. Wenger, J. L. Stauffer; Springs, Pa., Charles Hostetter, Ernest Bennett; Johnstown, Pa., district, Urie Bender, Lawrence Burkholder; North Lima, Ohio, Glenn Esh, J. Otis Yoder; Kidron, Ohio, Aaron Mast, Ernest G. Gehman; Walnut Creek, Ohio, J. R. Mumaw, Noah Goad; South Union, West Liberty, Ohio, J. B. Martin, Peter Wiebe; Central, Archbold, Ohio, Paul Erb, Levi C. Hartzler; College Union, Goshen, Ind., Millard Lind, Chester K. Lehman; Howard-Miami, Kokomo, Ind., J. J. Hostetter, Ford Berg; Fairview, Mich., David Thomas, Sanford Shetler; Midland, Mich., Paul T. Guengerich, John E. Lapp; Roanoke, Ill., P. M. Lederach, Melvin Lauver; Fisher, Ill., Paul M. Miller; Sterling, Ill., Milo Kauffman, G. F. Hersherberger; East Union, Kalona, Iowa, E. M. Yost, Nevin Bender; Garden City, Mo., G. G. Yoder, Harold Zehr; La Junta, Colo., A. J. Metzler, Upland, Calif., Allen H. Erb; Virginia Conference, Harold S. Bender, Paul Clemens; Kitchener, Ont., C. Norman Kraus, P. L. Frey; Duchess, Alta., Nelson E. Kauffman. A similar meeting will be held with Bro. Paul Mininger as speaker in connection with the conference in Oregon in June.

Bro. J. N. Byler, who recently toured Korea, showed his pictures at the Elmira, Ont., High School in a Regional Relief Rally, on March 12.

The girls' sewing circle of the Midway Church, Columbiana, Ohio, met recently to pack old Christmas cards for Formosa.

Sister Alta Housour of the Crumstown

congregation, North Liberty, Ind., plans to leave soon for Java, Indonesia, to teach in the Southeast Asia Bible College. May the Lord bless her.

Bro. John H. Shenk, Denbigh, Va., is recovering from a knee operation and will not be able to be active in his ministerial duties for several more weeks. Let us remember him in prayer.

Bro. Calvin Mast, one of the ministers from the Martins Creek congregation, Millersburg, Ohio, passed to his eternal reward. Funeral services were held March 8.

Bro. D. D. Miller announces a counsel meeting schedule as follows: Martins Creek, March 8; Berlin, March 15; Pleasant Hill, March 22; Sunnyside, Pa., March 29; Britton Run, Pa., afternoon March 29. Communion services will be held on Easter, where suitable.

Bro. S. C. Yoder, Goshen, Ind., was the speaker at the Christian Life Conference at Crumstown, North Liberty, Ind., the week end of March 8.

Bro. J. Paul Graybill announces the following communion dates for his district: Martindale, March 22; Weaverland, March 29; Bowmanville, morning April 5; Chester, evening April 5; Gehmans, morning April 12; Twelfth and Windsor, Reading, Pa., evening April 12; Lichtys, morning April 19; Red Run, evening April 19; Churchtown, morning April 26; Cambridge, afternoon April 26; S. Seventh Street, Reading, Pa., May 3; Norris Square, Philadelphia, afternoon May 10; Diamond Street, Philadelphia, afternoon May 17; Oxford Circle, Philadelphia, May 24.

Announcements

Spring Bible Conference, Elmira, Ont., April 2-5, with J. D. Graber, Elkhart, Ind., as guest speaker.

Foreign students attending Goshen College will give a program on April 5, to the Metamora, Ill., congregation.

Bible Instruction Meeting, at Carpenter's Mennonite Church, Talmage, Pa., evenings of April 1-4, and all day Sunday, April 5, with Alvin G. Martin, Terre Hill, Pa.; John S. Martin, New Holland, Pa.; Warren S. Good, Ephrata, Pa.; Aaron M. Shank, Myers-town, Pa.; and Daniel W. Lehman, Harrisonburg, Va., as speakers.

Bible Instruction Meeting, at Groffdale Mennonite Church, Bareville, Pa., April 4, 5, with Roy S. Koch, St. Jacobs, Ont., and John R. Mumaw, Harrisonburg, Va., as instructors.

Wilbur Nachtigall will conduct a series of meetings at Denver, Colo., April 1-5.

Inspirational song service at Millersville, Pa., March 29, 2:00 p.m., with Daniel W. Lehman, Harrisonburg, Va., as chorister.

YPM at Miners Village (Cornwall), Pa., March 22, 7:30 p.m., followed by a message from Noah W. Risser, Hershey, Pa.

Mission program at Lititz, Pa., YPM, March 22, with Elam Stauffer speaking on "The Missionary's Basic Training."

Inspirational song service at York, Pa., April 5, with Robert Stetter, Neffsville, Pa., as leader.

Mrs. Grant Stoltzfus, Denbigh, Va., will speak in a program arranged for mothers at

the Martins Church, Orrville, Ohio, March 22, 2:30 p.m.

Bible Conference at the Steelton Mennonite Mission, Steelton, Pa., April 12, with Myron Augsburg, Sarasota, Fla., as instructor.

Norman Kraus, Goshen, Ind., at Crown Hill, Marshallville, Ohio, March 28, 29. A. J. Metzler, Scottsdale, Pa., at Crown Hill, April 3-5.

Visiting Speakers

Feb. 22: George R. Brunk, Denbigh, Va., at Tuttle Ave., Sarasota, Fla.; H. R. Schertz, Metamora, Ill., at Pleasant Hill, Peoria, Ill.; Claud Hostetter, Portland, Ore., at Sheridan, Ore.; Willis Hallman, Ont., Canada, at East Goshen, Goshen, Ind.

March 1: George Reno, Akers, La., at Tuttle Ave., Sarasota, Fla.; Amos Hostetter, Topeka, Ind., at Detroit, Mich.; Nelson Litwiler, on furlough from Argentina, at Denver, Colo., and Colorado Springs, Colo.; William G. Detweiler, Orrville, Ohio, at Walnut Creek, Ohio; C. F. Derstine, Kitchener, Ont., at Bayshore, Sarasota, Fla.; Norman Wingert, Upland, Ind., at Scottsdale, Pa.; Elvon Burkholder, Ft. Stewart Mission, at Berea, Alma, Ont.; J. D. Graber, Elkhart, Ind., at Roselawn, Elkhart; J. L. Stauffer, Harrisonburg, Va., at Portland, Ore.; Samuel E. Miller, on furlough from the Chaco, Argentina, at East Goshen, Goshen, Ind.

March 8: LeRoy Kennel, Goshen, Ind., at Detroit, Mich.; John Beachy, on furlough from Bihar, India, at Yellow Creek, Goshen, Ind.; Peter Wiebe, Goshen, Ind., at West Clinton, Pettisville, Ohio; Tan Hao An and wife, Goshen College students from Java, at Midway, Columbiana, Ohio; Elrose Zook, Scottsdale, Pa., at Olive, Elkhart, Ind.; Nelson Litwiler, on furlough from Argentina, at Pennsylvania, Hesston, Kans.; Melvin Nussbaum, Stahl congregation, and John A. Lehman, Jhoshn congregation, at First Mennonite, Johnstown, Pa.; Harold Bauman, Orrville, Ohio, at Mt. Gilead, Ohio; Myron and Geraldine Ebersole, Newton, Kans., at Protection, Kans.; Ralph Malin, West Chester, Pa., at Plain, Lansdale, Pa.; Chauncey Kauffman, West Liberty, Ohio, at Wesley Chapel, Newark, Del.; Paul Lederach, Scottsdale, Pa., at Prairie St., Elkhart, Ind.; Millard Lind, Scottsdale, Pa., at College Mennonite, Goshen, Ind.; C. L. Graber, Goshen, Ind., at Central, Archbold, Ohio; D. A. Yoder, Elkhart, Ind., at Lockport, Stryker, Ohio; Edwin Yoder, Topeka, Ind., at Benton, Ind.; Edwin Weaver, on furlough from India, at Wesley Chapel, Newark, Del.; Mervin Hostetter, Davidsville, Pa., at Maple Grove, Belleville, Pa.; O. N. Johns, Louisville, Ohio, at Congregational Mennonite, Marietta, Pa.; J. L. Stauffer, Harrisonburg, Va., at Albany, Ore.

March 15: Nelson King, Fairpoint, Ohio, at Wooster, Ohio; Chauncey Kauffman, West Liberty, Ohio, at Boon Station; J. D. Graber, Elkhart, Ind., at Morton, Ill.; Clyde Shenk, on furlough from Tanganyika, at Frazer, Pa.

Evangelistic Meetings

Elias W. Kulp, Bally, Pa., at First Mennonite, Norristown, Pa., April 19-26. Paul Roth, Masontown, Pa., at Rocky Ridge, Sellersville, Pa., April 19-26.

PEACE AND WAR (Continued)

unconsciously they apply the standard of Jesus: "It is by the fruits that a tree is known?"

What use is it to try to keep the communists out in a mere negative way by armaments, as long as the words of Jesus about the evil spirit can be applied in our own case: "When it comes it finds the house clean and all in order, but vacant—and off it goes to fetch seven other spirits, worse than itself; they come in and dwell there, and the last state of that man is worse than the first?"

Do we still live in the spirit of Jesus? Do we really love our communist "enemies"? And do we really pray for them when they persecute us? Do we feed them when they are hungry? Do we actually try to overcome evil by doing good in this department of life also?

We know only too well that this is *not* the case. By what reason, then, do we expect sympathy from the communists for a tree which doesn't bear good fruit? Did not Jesus Himself say that any tree which does not bear good fruit should be cut down and thrown into the fire? And what about the salt which became insipid? It is fit for nothing, fit only to be flung aside and trodden underfoot. What guarantee do we have that God has not elected the feet of Stalin to execute this judgment upon us?

The other day a leading communist said quite casually, as a statement of simple fact: "Christianity turned to violence and served property. And it was done in favor of Christianity." Indeed, why should communists bother about Christianity, while those who are professing it have insufficient faith to stake their lives upon it and to live up to its principles?

We began in an absolutely wrong way to fight communism. It is simply impossible, as Jesus pointed out, to cast out Belial with Beelzebub. We do not like to accept this, but life will convince us in a drastic way of its truth if we do not repent in time.

It is simply an impossibility to solve the revolution by the atomic bomb, which only means death to both parties. The way to solve it is by the Gospel, by actually living it in every department of life, instead of professing it only. Get the better of evil by *doing good*!

Are we prepared to do so? Are we really ready to live up to the Gospel, not only in our individual lives, but also as a community? Are we still prepared to seek first the kingdom of God and its righteousness, and do we still believe that all the rest, including the victory over Bolshevism, will be ours ever and above?

When we lack this faith as a living reality—and who would have the courage to deny that there is very little remaining—we are utterly lost, notwithstanding all our armaments and jet planes and atomic bombs. For in that

case nothing is left to keep out Bolshevism.

The only thing which will save us is a radical regeneration of our Christendom through the Spirit of God. But this Spirit can operate only through men and women who are prepared to open their hearts to this Spirit and to surrender their whole lives to Him.

This regeneration is to start with the individual. To this regeneration we summon all. These regenerated individuals will have to pray and struggle collectively for the new community of the kingdom of God, and for the realization of its commands and standards in this very world. Otherwise, we will perish.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3c).

Adams, Mary Lois, born Feb. 22, 1953, to Raymond and Mary (Hostetter) Adams, Sarasota, Fla.

Bontrager, Grace Elaine, first child, born Feb. 9, 1953, to LeRoy E. and Alma (Miller) Bontrager, Middlebury, Ind.

Brubaker, Robert Lowell, first child, born Dec. 28, 1952, to Lowell and Helen (Yoder) Brubaker, Bradenton, Fla.

Byler, Lester Thomas, fifth child, born Feb. 26, 1953, to Wilmer T. and Nancy (Stoltzfus) Byler, Elverson, Pa.

Christner, Nancy Dee, third child, born Feb. 7, 1953, to Joseph and Ruth (Stark) Christner, Iowa City, Iowa.

Daniels, Jean Anne, fifth child, born Jan. 4, 1953, to Dwight and Opal (Swartz) Daniels, Lima, Ohio.

Elchorn, June Elaine, second child, born Feb. 6, 1953, to Floyd and Marnetta (Hooley) Elchorn, Howe, Ind.

Eigsti, Stanley Jay, born Feb. 20, 1953, to Marvin and Ardith (Wagler) Eigsti, Wayland, Iowa.

Frey, Dale Allen, second child, born Feb. 1, 1953, to Paul K. and Kathryn E. (Mentzer) Frey, Chambersburg, Pa.

Garber, Mary Ann, born Feb. 16, 1953, to Russell S. and Esther (Hertler) Garber, Lititz, Pa.

Gerlach, James Rodney, second son, born Feb. 17, 1953, to Paul H. and Rhoda (Bender) Gerlach, Gordonville, Pa.

Good, Sherrill Elaine, second daughter, born Feb. 28, 1953, to Willard and Evelyn (Litwiler) Good, Dewey, Ill.

Good, Vernon Eugene, born Feb. 12, 1953, to Neil and Edna (Maurer) Good, Caretairs, Alta.

Graybill, Scott Robert, first son, born Nov. 5, 1952, to Glenn and Jill (Bankert) Graybill, Martinsburg, Pa.

Grieser, Cynthia Anne, second daughter, born Feb. 5, 1953, to Dale E. and Dorothy (Burkholder) Grieser, Archbold, Ohio.

Groff, David, born Feb. 25, 1953, to Walter B. and Esther (Nissly) Groff, Willow Street, Pa.

Gwin, Shelley Snyder, second son, born Dec. 22, 1952, to Harry and Dorothy (Graybill) Gwin, Williamsburg, Pa.

Hershberger, John Mark, fifth child, born Feb. 22, 1953, to Lester and Jean (Wagler) Hershberger, Altha, Fla.

Hershberger, Jonas Ray, first child, born Jan. 24, 1953, to Joe and Mattie (Miller) Hershberger, Frederickburg, Ohio.

Hostetter, Martha Louise, second daughter, born Nov. 1, 1952, to Loren and Lorene (Eash) Hostetter, Seney, Mich.

Hostetter, Norman Leo, born Jan. 6, 1953, to Herman, Jr., and Lelah (Shrock) Hostetter, Tampion, Ill.

Hostetter, Ricky Dale, first child, born Jan. 28, 1953, to Eli and Betty (Stall) Hostetter, Hartsville, Ohio.

Hostetter, Amos Eugene, born Feb. 17, 1953, to Amos N. and Clemena (Good) Hostetter, Reynolds, Pa.

Kaufman, Don Earnest, third son, born Feb. 25, 1953, to Earnest and Lois (Grieser) Kaufman, West Point, Neb.

Kaufman, John Frederick, born Sept. 12, 1952, to Fred and Velma Kaufman, Albany, Oreg.

Kempf, Janice Elaine, born Dec. 13, 1952, to Alvin and Verneida (Garretson) Kempf, Rock Falls, Ill.

Kennel, Linda Elaine, second child, born Dec. 29, 1952, to Joe and Katie (Kennel) Kennel, Albany, Oreg.

Kreider, Carl Richard, second child, born Feb. 2, 1953, to Carl E. and Norma (Heer) Kreider, New Providence, Pa.

Lefever, Philip Paul, fifth child, born Feb. 26, 1953, to Paul G. and Mary E. (Weaver) Lefever, Lancaster, Pa.

Lehman, Wayne Eldon, second son, born Jan. 3, 1953, to Harvey M. and Vera M. (Frey) Lehman, Chambersburg, Pa.

Leinbach, Charles Allen, third child, born Feb. 12, 1953, to Carl E. and Glenola (Bontrager) Leinbach, Hamlet, Ind.

Leech, Jo Ann, fourth child, born Feb. 15, 1953, to Wesley and Doris (Grieser) Leech, Archbold, Ohio.

Martin, Thomas Eugene, sixth child, born Feb. 13, 1953, to Wilbur H. and Floe (Myers) Martin, Hagerstown, Md.

Miller, Freeman Jay, born Jan. 1, 1953, to John N. and Laura (Yoder) Miller, Belleville, Pa.

Miller, Lynn LaVoy, fourth child, a son, born Feb. 14, 1953, to Victor and Ruth (Wagler) Miller, Wayland, Iowa.

Miller, Wilbur Deryl, second child, born Jan. 28, 1953, to Vernon and Margaret (Troyer) Miller, Mantua, Ohio.

Roth, Elaine Rebecca, first child, born Feb. 20, 1953, to Amos L. and Velma (Short) Roth, Archbold, Ohio.

Roth, Janice Elaine, fifth child, born Feb. 21, 1953, to Elmer G. and Minnie (Wenger) Roth, Mt. Pleasant, Iowa.

Schnee, Patricia Sue, born Feb. 21, 1953, to Wesley and Lucille (Wenger) Roth, Wayland, Iowa.

Schlenger, Rodney Dean, born Feb. 17, 1953, to John and Amy (Wenger) Schlenger, Louisville, Ohio.

Shaffer, Matthew Graybill, fourth child, born Jan. 21, 1953, to Luther and Miriam (Graybill) Shaffer, Martinsburg, Pa.

Shelly, Linda Lynn, born Feb. 25, 1953, to Donald and Betty (Johnson) Shelly, Freeport, Ill.

Slabaugh, Clarence David, first child, born Dec. 13, 1952, to Clarence and Velma (Royer) Slabaugh, Hartsville, Ohio.

Steiner, Clarence Wayne, third son, born Jan. 24, 1953, to Melvin and Sylvia (Neuenschwander) Steiner, Dalton, Ohio.

Stuckey, Randall Jay, second child, born Feb. 26, 1953, to Melvin and Joan (Grabner) Stuckey, Archbold, Ohio.

Swartzendruber, Leslie Ora, born Jan. 26, 1953, to Olen and Dorothy Ellen (Blosser) Swartzendruber, Tampion, Ill.

Timmons, Dennis Ray, born Dec. 5, 1952, to Edward and Miriam (Martin) Timmons, Mercersburg, Pa.

Troyer, Dianna Sue, second child, born Feb. 14, 1953, to Kathleen and Melba (Mumaw) Troyer, Elkhor, Pa.

Troyer, Barbara Sue, first child, born Jan. 26, 1953, to Arthur Delon and Ida (Hostetter) Troyer, Mt. Hope, Ohio.

Weaver, Roberta Fay, first child, born Feb. 9, 1953, to Robert L. and Ruth (Ratzloff) Weaver, Winton, Calif.

Weaver, Timothy Lee, second son, born Feb. 15, 1953, to David W. and Arlene (Rutt) Weaver, Blue Bell, Pa.

Wenger, Norman Ralph, seventh child, born Feb. 6, 1953, to Powell and Hazel (Swope) Wenger, Fentress, Va.

Wine, Ernest Dale, born Feb. 14, 1953, to Norman and Ada (Kreider) Wine, Lebanon, Pa.

Yoder, Charlotte Diane, born Feb. 11, 1953, to Elmer A. and Velma (Yoder) Yoder, Kalona, Iowa.

Yoder, Lorraine Gail, second child, born Jan. 15, 1953, to Robert and Alice (Hertler) Yoder, Sheridan, Oreg.

Young, Brian, first child, born Jan. 25, 1953, to Robert M. and Arlene (Detwiler) Young, Telford, Pa.

Zehr, Barbara Joy, born Jan. 11, 1953, to Marvin D. and Florence (Eigsti) Zehr, Manson, Iowa.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bontreger-Troyer—Harry Bontreger, Middlebury, Ind., and Fannie Troyer, Topeka, Ind., both of the Middlebury congregation, by Harold A. Yoder Jan. 31, 1953.

Ebb-Zook—Stephen S. Ebb and Esther Zook, Ronks, Pa., by Eli D. Tice at the Weaverstown A.M. Church Feb. 21, 1953.

Hodel-Brunk—Walter Hodel, Munich, Germany, Mennonite congregation, and Marie Brunk, Cottage City, Md., congregation, by Emanuel Landis in the Munich, Germany, meetinghouse Nov. 15, 1952.

Landis-Groff—Edwin J. Landis, Willow Street congregation, and Almida Groff, Kintner congregation, by G. Parke Boer, assisted by Amos W. Weaver and John Brenneman, at the Kintner Mennonite Church Feb. 28, 1953.

Shawalter-Eby—Amos M. Shawalter, Reiff congregation, and Ada Eby, Reiff congregation, Hagerstown, Md., by Moses K. Horst at the home of the bride Feb. 25, 1953.

Shawalter-Horst—Ethan S. Shawalter, Waynesboro, Va., and Suetta Horst, Ephrata, Pa., by Joseph R. Driver at his home Feb. 1, 1953.

Slaymaker-Martin—John M. Slaymaker, Jr., New Providence, Pa., congregation, and Anna Elizabeth Martin, Stumptown congregation, Bird-in-Hand, Pa., by Elmer G. Martin at the Stumptown Mennonite Church Feb. 28, 1953.

Stoltzfus-Herr—Joseph K. Stoltzfus, Leola, Pa., Mellingers congregation, and Dorothy V. Herr, Quarryville, Pa., Mechanics Grove congregation, by Jacob H. Harsh, assisted by Daniel B. Stoltzfus, father of the groom, at the Mechanics Grove Church Feb. 28, 1953.

Stottlemeyer-Baker—Ernest Elsworth Stottlemeyer, Cedar Grove congregation, Hagerstown, Md., and Eldora Alice Baker, Lohr Grove congregation, Westover, Md., by Amos C. King at the home of the bride Feb. 17, 1953.

Strite-Martin—Wayne G. Strite, Miller congregation, Leola, Pa., and Ethel E. Martin, Reiff congregation, Hagerstown, Md., by Moses K. Horst at the home of the bride Feb. 18, 1953.

Troyer-Troyer—Levi Troyer, Hartsville, Ohio, and Anna Troyer, Uniontown, Ohio, by Lester A. Wyse at the Hartville Mennonite Church Jan. 31, 1953.

Vance-Cooper—Harvey Jason Vance, Brushy Run congregation, Orgeo, W. Va., and Arvela Mae Cooper, North Fork congregation, Mount of Seneca, W. Va., by Daniel W. Lehman at the North Fork Church Feb. 28, 1953.

Wesley-Harold—Harold Wesley, Portland, Ore., Mennonite congregation, and Eileen Reist, Western congregation, Salem, Ore., by Luke E. Weaver, father of the groom, at the Portland Church Feb. 13, 1953.

Yoder-Smucker—Martin Yoder, Jr., Greenwood, Del., congregation, and Luella Smucker, Harrisburg, Ore., congregation, by Levi D. Kropf at the church Dec. 25, 1952.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brunk-Franklin Brenner, son of George and Mary (Weaver) Brunk, was born in Rockland, Me., Jan. 28, 1850; died at the Mennonite Home, Maugansville, Md., Feb. 21, 1953; aged 93 y., 24 d. He was united in marriage to Elizabeth Kahlenman on Jan. 4, 1887, who passed away on April 9, 1897. To this union were born four sons and one daughter (Joseph E., Goshen, Ind.; George F., Sarasota, Fla.; Henry M., Sarasota, Fla.; Samuel H., Denhig, Va.; and John S., Denhig, Va.). He died in January, 1898, he was married to Martha Eby, who preceded him in death in 1942. To this union were born 2 children (Christian W.,

Phoenix, Ariz.; and Fannie E.—Mrs. Ben Kornhaus, Denhig, Va.). He accepted Christ early in life and was faithful to his calling him home. His great concern was that the purity of the church might be preserved. Funeral services were held at the Reiff Mennonite Church, Hagerstown, Md., Feb. 24, with burial in the cemetery. Interment was made in the adjoining cemetery.

Cresson—Clara Mae, only daughter of Stella Cresson, was born April 19, 1902; passed away at her home at Inasco, Mo., Feb. 27, 1953; aged 20 y., 10 m., 9 d. She received injury in a fall at the age of seven, from which she recovered. She became seriously ill several weeks before her death. On Feb. 21, 1953, at her request, she was baptized and received into the fellowship of the Mennonite Church at Hannibal, Mo., where she had often attended summer Bible school and Sunday school. Funeral services were held at the Smith Funeral Home, Hannibal, Mo., by Nelson E. Eberly, with burial in the Mt. Olivet Cemetery.

Grafmyer, J. Carl, son of John W. and Barbara Grafmyer, was born at Belleville, Pa., May 18, 1886; died Feb. 9, 1953; aged 66 y., 8 m., 25 d. He was faithful to his calling him home. He was married to Anna Yoder on Jan. 31, 1922. Surviving are his wife, 2 daughters (Joyce—Mrs. Clarence Conrad, Richmond, Pa.; and Opal—Mrs. Glenn H. Yoder, Belleville, Pa.), one son (Kenneth, at home), his father, 3 brothers (Pay, Greenwood, Del.; Elam, Belleville, Pa.; and Gordon, Petersburg, Pa.), and one sister (Edna, son and Sunday school). He accepted Christ in his youth and was received into the membership of the Maple Grove Mennonite Church, where he attended regularly as long as health permitted. Funeral services were conducted at home on Feb. 12, with Jacob F. Weirich, Aaron Mast, and Elam Glick officiating. Interment was made in the Locust Grove Cemetery.

Honstetter, Elias H., son of Henry and Anna (Swartzendruber) Honstetter, was born in Johnson Co., Iowa, Nov. 14, 1804; passed away Feb. 18, 1953, near Parnell, Iowa; aged 88 y., 3 m., 4 d. On Dec. 25, 1885, he was baptized into the Mennonite Church. He was united into the Mennonite Church, remaining faithful and always attending services as long as he was able. He was married to Lydia Geringer on Dec. 24, 1889. She was called home in July, 1940, just eight months after they had celebrated their fiftieth wedding anniversary. Surviving are 4 daughters (Mabel—Mrs. Joni Yoder, Clarcona, N.Y.; Fanny—Mrs. Ed Brenneman, Kalona, Iowa; Anna—Mrs. Ordis Miller, Elma, Iowa; and Ella—Mrs. Russell Kinsinger, Parnell, Iowa), one son (Earl, Kalona, Iowa), one foster son (Charles Bugenbarger, Ladora, Iowa), 14 grandchildren, 9 great-grandchildren, 3 sisters (Arminida Brenneman, Wellman, Iowa; Anna Shiller, Pigeon, Mich.; and Esther—Mrs. E. A. Miller, Colorado Springs, Colo.), and one sister (Mary, Delaqua, O. Ky.). He and his wife and 2 brothers preceded him in death. Funeral services were held, Feb. 20, at the Lower Deer Creek Church, Kalona, Iowa, by J. Y. Swartzendruber and J. L. Heberberger.

Hurst, Annie (Weber), wife of Daniel B. Hurst, was born May 7, 1878; died Feb. 23, 1953; aged 74 y., 9 m., 16 d. Left to mourn her death are her husband, 9 sons (Aaron, at home; Elmer, at home; Nathan, Elma, Iowa; Samuel, St. Jacobs, Ont.; George, Conestoga, Ont.; Daniel, Jr., Wallenstein, Ont.; Moses, Goshen, Ind.; Osnah, Mannheim, Ont.; and Simon, Conestoga, Ont.), 3 daughters (Lena, at home; Otto Wrasse, Drayton, Ont.; and Annie—Mrs. Addison Bauman, St. Jacobs, Ont.; and Lydia—Mrs. Howard Bauman, Elma, Ont.), 45 grandchildren, 3 brothers, and 10 sisters. Funeral services were held at the Elmira Mennonite Church, Feb. 25, in charge of Oliver D. Shider and Roy S. Koch, with interment in the adjoining cemetery.

Miller, Rebecca Rose, daughter of the late Aaron and Kathryn Rose, was born in Bedford Co., Pa., April 1, 1870; passed away Dec. 18, 1952; aged 70 y., 8 m., 17 d. Her husband (Daniel Miller) died in 1904. She was united in marriage in her death. Surviving are one daughter (Mrs. Lucy Spangler, Sand Patch, Pa.), one sister (Mrs. Bertha Kinney, Schellsburg, Pa.), 8 grandchildren, 10 great-grandchildren. She was a sincere follower of the Lord and a member of the Pleasant View Mennonite Church, for 25 years. Funeral services were held at the Pleasant View Church, Dec. 20, in charge of Charles R. Shetler, Hiram Winard, and Harry C. Blough, with burial in the Helixville Cemetery.

Moore, Dalton Ross and Darlene Ruth, twin son and daughter of Walter and Miriam Moore, were born Dec. 1952; died Dec. 25, 1952, at the Meyerdale Hospital, Hagerstown, Md. Their parents, one sister (Alvena), 3 grand-children, and one great-grandmother survive. Short funeral services were held at the grave in the Stahl Mennonite Cemetery, Johnstown, Pa., by Sanford G. Shetler.

Moyer, Anna M., daughter of Noah and Marie Moyer, was born in Morrow, Pa., Feb. 13, 1889; died Feb. 10, 1953, at Port Trevorton, Dec. 24, 1952; aged 65 y., 10 m., 11 d. She was a member of the Franconia Mennonite Church. Surviving are 2 brothers (Irvin M. and Jacob M., Morrow, Pa.) and 2 sisters (Mrs. Mervin M. Moyer, Souderton, Pa.; and Sarah Mally, Morrow, Pa.; Mrs. Mary—Eli Gehman, Bally, Pa.; Sarah—Mrs. Howard Nye, Souderton, Pa., with whom she resided; and Lora—Mrs. Rufus Derstine, Souderton, Pa.). Funeral services were held at the Franconia Mennonite Church, Dec. 29, in charge of Menno Souder and Elwood D. Derstine, with interment in the adjoining cemetery.

Moyer, John Hackman, son of the late John Rosenberger and Mary H. Moyer, was born in Bucks Co., Pa., May 15, 1875; passed away Dec. 18, 1952; aged 77 y., 7 m., 3 d. He farmed at Morrow, Pa., from 1892 to 1922, moved to Souderton and worked for Moyer and Son, until about a year before his death. He was a member of the Franconia Mennonite Church. He was married to Mary H. Moyer, who survives. Also surviving are 2 foster children (Frank Nace, Souderton, Pa.; and Mrs. Joe Tucker, Cape May, N.J.) and a sister (Maggie Baker, Souderton, Pa.). Five brothers and 2 sisters preceded him in death. Funeral services were held Dec. 22, at the Franconia Mennonite Church, in charge of Menno Souder, Elwood Derstine, and Darlene Ruth, with interment in the adjoining cemetery.

Saylor, Catharine, daughter of Moses and Barbara (Blough) Thomas, was born in Somerset Co., Pa., April 30, 1869; died at the home of her son, Lehigh, Pa., Feb. 17, 1953, at 8 y., 10 m., 10 d. She was united in marriage to Jacob Saylor on April 2, 1882. Her husband and 2 children (Norman and Annie) preceded her in death. She was married to John (Lemon) Hollis, son of John and Orange, Davidville, Pa., grandchild, and 14 great-grandchildren. She was the last of a family of seven to be called home. She was a member of the Franconia Mennonite Church in 1882 and was a faithful member for over 70 years. Funeral services were held at the Thomas Mennonite Church, in charge of Alden W. Schertz, with burial in the adjoining cemetery.

Schertz, Laura, daughter of Peter and Magdalene (Dellenbach) Garber, was born near Lowpoint, Ill., July 15, 1887; passed away at her home in Lehigh, Pa., Feb. 11, 1953; aged 65 y., 6 m., 27 d. Death was due to a cerebral hemorrhage. On March 10, 1910, she was united in marriage to John W. Schertz, who survives. Surviving are 4 children (Paul, Lehigh, Ill.; Mildred, Lehigh, Ill.; John, Jr., Roanoke, Ill., 2 grandchildren, and one sister (Mrs. Nora Imhoff, Eureka, Ill.)). Early in life she united with the Mennonite Church and remained faithful to the faith until death. They had lived on a farm near Roanoke until four years ago when they moved to Metairie, Pa. Funeral services were in charge of H. R. Schertz, assisted by Elmer C. Blough, with interment in the Hickory Point Cemetery.

Shaffer, Ida L., daughter of Joel and Mary (Arnold) Shaffer, was born at Port Trevorton, Pa., Dec. 1, 1870; died at her home, Port Trevorton, Pa., Feb. 11, 1953; aged 80 y., 2 m., 3 d. Those left to mourn her passing are 2 brothers (William A. Port Trevorton, Pa., at whose home she died; and John A. Port Trevorton, Pa.), 5 half brothers, one half sister, and a number of nieces and nephews. She was a faithful member of the Susquehanna Mennonite Church for over 40 years. Funeral services were held Feb. 19, in charge of Walter Grapbill and Menno Bruhaker, with interment in the church cemetery.

Stoltzfus, Jacob S., son of the late Simon and Sarah (Blank) Stoltzfus, was born Oct. 20, 1877, near New Holland, Pa.; died Feb. 14, 1893, near Bards Crossing, Pa.; aged 75 y., 3 m., 25 d. He joined the Old Order Amish Church at Bards Crossing, Pa., in 1892, and was ordained in the spring of 1923. In the fall of 1922 he was ordained bishop. He was married to Fannie B. Stoltzfus in December, 1900. Surviving with his common-law wife are 2 daughters (Lena, at home; and Sarah—Mrs. Henry K. King, Lebanon, Pa.; and Emma—Mrs. Elmer D. Stoltzfus, Bird-in-

Hand, Pa.; Miriam—Mrs. Jacob B. Zook, Lancaster, Pa.; Annie—Mrs. Levi S. Glick, Bareville, Pa.; Lena, at home; and Rebecca—Mrs. Morris B. Zook, Honey Brook, Pa.), 60 grandchildren, 4 great-grandchildren, 2 brothers (John D. Talmage, Pa.; and Simon, Ivy, Pa.), and 3 sisters (Susie Lopp, Ronks, Pa.; Annie—Mrs. Aaron B. Stoltzfus, Bareville, Pa.; and Sarah—Mrs. Ezra Beiler, Ronks, Pa.). Death was due to asthma which he had for 35 years. Funeral services were held Feb. 16, by Levi Stoltzfus and Aaron H. Glick, with burial in the Stoltzfus Cemetery.

Taylor, Anna, daughter of Silas and Susan Baker, was born Aug. 20, 1865, at Wauseon, Ohio; departed this life at the Riverside Hospital, Toledo, Ohio, Jan. 26, 1953; aged 87 y. 5 m. She was united in marriage to Edward Taylor over 60 years ago. About 20 years ago she accepted Christ as her Saviour and united with the West Clinton Mennonite Church, where she retained her membership until the time of her death. Surviving are her husband, 3 sons (Howard, Stryker, Ohio; Arthur, Pettisville, Ohio; and Altha, Toledo, Ohio), 2 daughters (Mrs. Florence Ruppert, Wauseon, Ohio; and Mrs. Nora Geisler, Toledo, Ohio), and other relatives and friends. One son (Bruce) preceded her in death. Funeral services were conducted from the Edgar Funeral Home, Jan. 28, with Freeman Aschliman and E. B. Frey officiating. Interment was made in the Pettisville Cemetery.

Tyson, Ahlie, daughter of Mr. and Mrs. Peter L. Frey, was born Dec. 5, 1888; departed this life Feb. 14, 1953; aged 64 y. 2 m. 9 d. She confessed Christ as her Saviour at the age of 17, was a member of the Shore Mennonite Church until her marriage when she transferred her membership to the Midlebury, Ind. Church, where she remained faithful until death. She was united in marriage to Reuben Tyson on Sept. 18, 1907. Surviving are her husband, 5 children (John, Jackson, Ind.; Charles, Midlebury, Ind.; Oscar and Clyde, Goshen, Ind.; and Gladys—Mrs. Merritt Miller, Lagrange, Ind.), 18 grandchildren, 3 brothers (William and Alvin, Goshen, Ind.; and Joe, Kalamazoo, Mich.), and one sister (Mrs. Albert Beck, Midlebury, Ind.). Funeral services were held at the Midlebury Mennonite Church, Feb. 17, with Harold A. Yoder and Earl Miller officiating. Burial was made in the Grace Lawn Cemetery.

Zook, Ethel Joanne, daughter of John J. and Fronie (Peachey) Zook, was born at Belleville, Pa., July 16, 1902; died Dec. 17, 1952; aged 50 m. 1 d. Surviving are her parents, 2 sisters (Sara Anna and Ruth Arlene), and 3 brothers (John H., Wilmer R., and Glen R.). Funeral services were held at the Allegheny Mennonite Church, Dec. 18, with E. R. Peachey and J. Elrose Hartzler officiating.

Zook, Edith Jean, twin sister of Ethel Joanne, died Jan. 16, 1953; aged 6 m. 1 d. Funeral services were held at the Allegheny Mennonite Church, Jan. 18, with J. Elrose Hartzler and R. R. Peachey officiating.

ANNIVERSARIES

Wideman—Edwin H. and Leah (Brubaker) Wideman observed their fiftieth wedding anniversary on Oct. 15, 1952, at their home near Sheridan, Ore. A large group of relatives and friends spent the afternoon with them, including their entire family of 3 children. They have 18 grandchildren and 2 great-grandchildren. Bro. and Sister Wideman began their married life on a homestead in Alberta, Canada, later moving to Oregon in the year 1913.

ITEMS and COMMENTS

The Bible is the best seller in Japan, according to the General Secretary of the Japan Bible Society. More than 12,000,000 Bibles have been sold in Japan during the four years ended in 1952. These include 2-

YOUR PUBLISHING HOUSE

(Fifth in 1952 Report series)

While from the first the House has produced some German materials, it is in recent years only that we have had opportunity to serve literature needs abroad. The first was in 1947 when a Bible story was selected from one of our S.B.S. books and translated into German, French, Italian, Spanish, and Dutch. These were illustrated and printed in small booklets for distribution by the Mennonite Central Committee to school children in the various European countries.

The El Heraldo Evangelico is our 12-page Spanish monthly edited by Lewis Weber and Lester Hershey. It has a circulation of 2,500 and in addition to the States and its possessions goes to twenty different countries. In 1952 it cost \$3,718.77, with an income of \$1,023.06.

In co-operation with the Mission Board and workers in our Spanish-speaking mission fields a Spanish edition of our S.B.S. materials for the eight grades from Kindergarten I to Grade VI was planned. All these grades are now translated, adapted, and edited and all but two have been printed. It is necessary for the Mission Board and House to substantially subsidize this project.

The German- and French-speaking European countries may present the greatest need for children's teaching materials. These needs have been developed by our relief workers. Portions of our S.B.S. materials have been translated and mimeographed for

limited use. When the MCC decided to enlarge this service, a survey indicated the Herald Press Summer Bible School Series to be the most suitable course for translation and adaptation. A team of about four is presently working on this task at Basel. Since this is primarily a publishing project, the MCC has requested our House to assume responsibility for this project. In line with earlier Board direction and subject to further approval this challenging service is being accepted. It may be a steppingstone to further foreign service supporting the church's mission and relief outreach.

There is also a call for German S.B.S. supplies in Canada and possibly in Paraguay.

Our workers in London used the Herald Press Summer Bible School course in what was possibly England's first S.B.S. This may be a fruitful outlet if ways and means can be found to get the materials into England. Possibilities of publishing in England are being explored.

We plan to print some peace literature for the Mennonite Peace Society in Holland.

A great portion of our foreign literature service must be subsidized. Contributions to our Foreign Literature Fund are solicited. This is an opportunity for individuals, Sunday schools or classes, congregations, summer Bible schools, youth missionary projects, and others. Send contributions marked for Foreign Literature Fund.

A. J. Metzler,
Publishing Agent.

500,000 American Bibles imported from the United States. "In the United States," says Mr. Miyakoda, "few churchgoers read the Bible, but in Japan it is read widely even by nonchurchgoers." He says the Bible is read for its moral teachings. It is to be noted that more than 99 per cent of the people are literate. As Japanese are avid readers, it is not at all surprising that the Bible is read just like any other book.

Something of the spirit of the times and the cause for our dilemmas is seen in the fact that of the \$350,000,000 being spent on research in 1953 by American colleges and universities, 90 per cent is going to technical research. We are spending a great deal to further scientific progress, but are almost neglecting the study of how to use our scientific knowledge.

Queen Juliana of the Netherlands broadcast an appeal to the Dutch people to have faith in God in the face of the staggering task of recovering from the worst flood to hit Holland in 500 years. "God now calls upon our powers of resilience and upon our faith in Him," the queen said. "All these sufferings lead to but one deliverance, for the living as well as the dead. That is the mercy

of God working in every one of us. Where there is distress, God's blessing is there."

Mrs. Clare Boothe Luce could not act as an unofficial United States diplomatic representative to the Vatican while serving as ambassador to Italy, according to the official Vatican newspaper. This source says it has been Vatican policy "that no person having an official mission or a diplomatic post with the Italian government can at the same time carry out diplomatic activity with the Holy See."

It was good news to the world that Egypt and Britain have agreed that Britain will withdraw from the Sudan, the upper Nile Valley, and that the people of that vast area, which has been fought over for decades, will decide their own political future. The United States ambassador helped to bring about the settlement. Egypt is becoming one of the brighter spots in the troubled Near East. Britain is to be commended for settling peacefully in one area after another.

It is reported that the exclusive Republican Capitol Hill Club, numbering among its members cabinet members and congressional leaders, is passing a great deal of

Summer Bible School workers

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SCOTSDALE, PA.



Mennonite Church Bulletins

Keep absent members in touch with the home congregation. Keep the home church aware of its varied program and up to date on activities of the membership. Save church bulletins for a historical record of your church's program.

These attractive one-color bulletins are usually printed on pastel paper with occasional four-color folders for special days. Themes emphasize special church days, Mennonite churches and missions, Bible stories, nature, hymns, and other subjects related to worship.

Folders are 5½ x 8½ standard bulletin size when folded. The inside is blank for printing the church service, church news, announcements, and other information.

Orders stand as continuous subscriptions, billed monthly. Hundred, \$1.00. State whether you want mimeograph or offset paper.

MENNONITE PUBLISHING HOUSE
SCOTSDALE, PA.

liquor across its bar. Another source of chagrin to many churchmen who had hoped that the new administration would be more temperate is the fact that at the first formal reception for the diplomatic corps held at the White House cocktails were served spiked with whisky. One temperance spokesman says that the wettest block anywhere on earth is Capitol Hill in Washington, immediately across the street from the Congressional Library. There are nine drinking places in one block there.

The Georgia House of Representatives has passed a bill creating a new word, "andor." It shall mean "either," "or," "both," "and," "and or," "and and or." If words can be made by fiat, let's have one meaning both "his" and "her."

President Eisenhower has said that racial or religious hatred or discrimination is "a spiritual act of treason."

J. L. Kraft, who made a fortune in the cheese business, died on Feb. 16. He was for years an outstanding Christian layman. Last December he was presented with the Gutenberg reward by the Chicago Bible So-

ciety for "outstanding service to all Christian causes." He was born of Reformed Mennonite parents near Ft. Erie, Ontario.

Henry Ford II has joined other big businessmen in calling upon the United States to eliminate all tariffs and trade restrictions. He thinks it is good business; many would approve it as an act of friendliness to foreign countries.

Conditions in the Near East are reflected in the fact that Christian missionaries in Israel have been advised to have on hand finances for immediate use if quick departure is necessary.

Israel has imported 900 lambs to be distributed among immigrant villages near Askalon and in the Negev.

Winona Lake School of Theology is con-

ducting a Flying Seminar in Bible Lands, July 25-Sept. 1, 1953.

Religious leaders who are working to build up sentiment in Congress for revision of the Walter-McCarran Immigration Act in this session are apparently losing their battle, for such action is not on the ten-point legislative program announced by Senator Taft, majority leader in the Senate.

The Vatican recently established diplomatic relations with Syria, thus bringing the number of nations to forty-six diplomatically represented to the Holy See.

The Lutheran Church Missouri Synod conducts the largest deaf program in Protestant circles, with 30 especially trained missionaries conducting regular religious services in over 300 deaf churches and stations throughout the United States.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLVI

TUESDAY, MARCH 24, 1953

NUMBER 12

Every Mennonite a Missionary

By Howard Hammer

Behold, ye have filled Jerusalem with your doctrine.—Acts 5:28.

Nineteen hundred years ago a little band of obedient, Spirit-filled believers began their work and witness.

With astonishing rapidity Christianity spread abroad during the first three hundred years. The power and urgency of the Christians' message, the difference and attractiveness of their life, and the presence of their Lord made a tremendous impact upon a lost world.

Early Christians were citizens of a kingdom that was not of this world. They practiced supreme loyalty to a Lord and a law that was higher than that of the state. When commanded not to preach and teach in Jesus' name they replied, "We cannot but speak the things which we have seen and heard."

And their actions matched their words—"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

They believed that Christianity was the only true religion and the only means of salvation and they preached accordingly—"There is none other name under heaven given among men, whereby we must be saved."

Their success in winning converts was phenomenal. This loving, hospitable, brotherly group, in the strength of the Word and Spirit turned thousands to the Lord. "There were added unto them about three thousand souls . . . and believers were the more added to the Lord, multitudes both of men and women . . . and the number of the disciples multiplied in Jerusalem greatly . . . all they which dwell in Asia heard the word of the Lord Jesus, both Jews and Greeks."

All this took place nineteen centuries ago and most of it is recorded in the Book of Acts.

During the last twenty years a twentieth-century book of acts has been in the making on the island of Formosa. I shall quote from James Dickson's booklet, *Stranger Than Fiction*.

"In 1929 when the writer visited the East Coast of Formosa for the first time, a missionary colleague said, 'There is an Aboriginal woman on the East Coast by the name of Chi-ang who is a believer. Try and get her to come over and attend the women's Bible school.'"

"On the East Coast I found a frail old woman, . . . with the distinct tattoo marks of the T'yal Tribe upon her face. I urged her to come to the Bible school. . . . She enrolled and took a two-year course."

"Two years later she went back to the East Coast and quietly began work. She taught little groups in the T'yal villages, as well as individuals, and started a movement which continued to grow in momentum. The Japanese police learned of her activities and demanded that a stop be put to it. It became dangerous to hold meetings, and the services were then held secretly."

"This was just before the war. When the curtain of war came down over the scene, missionaries were withdrawn, and nothing more was heard of this movement for nearly five years."

"Would it be able to survive the ruthless suppression of the police?"

"In 1945 when the first missionary returned after the war, a great surprise awaited him. It was reported that there were about four thousand believers among the Aborigines. There had erected twelve churches and others were being built."

"The story of the growth of this Christian community and of how the Gospel spread from place to place was gradually pieced together. It is one of the most amazing stories of modern missionary history. In most places the story is somewhat the same. Chi-ang with her Bible taught a small group in one of the homes, and some of them became believers. . . ."

"Indow Yairotsu was asked, 'Where did you first hear the Gospel?'"

"From my wife's sister who came here from the Tairoku Gorge in 1924," he replied. He then wanted to learn more, and made weekly trips to Kaleoan to learn from Chi-ang. This was a distance of about twenty miles. He would go there at night, and after spending two or three hours with her, would return home during the night, arriving home at daybreak."

"She told me not to start to work winning others until she had properly instructed me," he said reflectively.

"How long did she teach you?"

"For three months."

"And did you wait as she told you to, before you went to work?"

"No," he said, "I could not wait that long."

"How many had you won by the time she finished teaching you?"

"Five families," he replied.

"He could not wait to tell the others! And he won about twenty-five people during those first three months while he was being instructed. Oh, that we had more Christians in this world like him."

"In 1945 when the writer returned to Formosa, he learned that the work had spread down the East Coast where the T'yls lived. While on the train going along the coastal plain, on my way to Giok-li, a young woman of the T'yal Tribe greeted me on the train. I took for granted that she must be a Christian, and was informed by her that she was. I asked her where she was from and she replied, 'From

Mikasa Yama.' This was a new place to me, some forty miles south of Hoelianskang.

"Are there Christians there?" I asked.

"Yes, we have a church," she replied.

"How many Christians are there?" I asked.

"All the people are Christians," was her reply. She said they had heard that a missionary had returned, and they were waiting for him to visit their village."

"Chi-ang told us," she said, "that when the war was over the missionaries would return. We have waited a long time for you."

"Later when it was possible to visit the village, I found a thriving church, as well as churches in the two neighboring villages of Yamamoto and Roposai. Here again I learned that the start of the work was due to that amazing woman, Chi-ang."

"This feeble old woman had been everywhere, and wherever she went, she left believers behind, many of whom continued to go to her at Kaleoan and learn from her. It was a strange school she conducted there. Sometimes she taught individuals and sometimes she taught groups of all sizes. Her pupils had one thing in common—they all went back to teach others and win them to Christ."

"The Aboriginal Church has from the beginning been a witnessing church. Those who believe the Gospel have immediately sought to win others. The work has been carried on by laymen, who have given their time and endangered their safety, in order to tell others. Some converted their friends as they worked in the fields."

"How did you become a Christian?" I asked a middle-aged woman.

"It was taught by some neighbors, who had become believers, while we worked side by side in the fields," as though this were the normal way of hearing the Gospel."

Nothing But Leaves

Nothing but leaves! The Spirit grieves

O'er years of wasted life;

O'er sins indulged while conscience slept,

O'er vows and promises unkept,

And reap, from years of strife,

Nothing but leaves! Nothing but leaves!

Nothing but leaves! No gathered sheaves

Of life's fair ripening grain.

We sow our seeds! Lo! tares and weeds—

Words, idle words, for earnest deeds—

Then reap, with toil and pain,

Nothing but leaves! Nothing but leaves!

Nothing but leaves! Sad mem'ry weaves

No veil to hide the past.

And as we trace our weary way,

And count each lost and misspent day,

We sadly find at last

Nothing but leaves! Nothing but leaves!

Ah, who shall thus the Master meet,

And bring but withered leaves?

Ah, who shall at the Saviour's feet,

Before the awful judgment seat,

Lay down, for golden sheaves,

Nothing but leaves! Nothing but leaves!

—Selected.

It happened in Palestine and surrounding countries long ago. It has been happening in Formosa. Why can't it happen everywhere there are Christians?

An old woman, a brotherhood of believers, a teaching that all are witnesses, and the spirit and work of the early Christian Church is recaptured in our time, by an Aborigines group. Another chapter is added to the twentieth-century book of acts.

Let the challenge of the early church and the challenge of the Formosan church bring us to a total dedication of ourselves and our resources to the work of our Lord.

Then will become a reality, the slogan—Every Mennonite a missionary.—*The Ohio Evangelist*.

Gospel Signs

By RALPH PALMER

Recently we sent to a minister or deacon in each Mennonite congregation in the United States and Canada a letter offering to send free to each congregation a sign "Highway Gospel Seed Cover" to be placed along a highway. The signs are two by three feet with four by four inch Douglas fir posts. The letters of silver scotchlite on dark green background show up 175 times brighter than white paint as they glow in the light from car headlights at night. While these signs are more expensive than those made with ordinary paint they are also much more effective, since they are visible 24 hours a day.

The lettering consists mostly of short quotations of Scripture, the majority of which are of the warning type. Our experience in working with multiplied thousands of people in cities has shown us this kind of message is greatly needed by the public.

If for any reason your congregation did not receive one of the letters, write to us and we will send you a sign, free, postpaid. We are very anxious to get these signs placed all over the country but we cannot do it ourselves. Will you accept one, put it up along a busy highway, and take care of it? This offer applies also to MYF groups, tract bands, etc. Please send us your name and parcel post address if you are willing to take a sign. We need your help.

These are one-way signs and do not have to be placed on a curve for the car headlights to strike the letters but if placed on a straight stretch of road they should be turned at a slight angle facing the traffic. We want to emphasize that

they should be put up along a busy highway, preferably on the property of a Christian brother who will help to look out for them.

I am making a sign for each congregation, and 200 extra. If your congregation can place two signs, let me know at once. In case you have locations along extra busy highways or locations along more than one highway, I will be glad to send you more than two signs. Let me know how many you can place to good advantage. I am anxious to get these attractive scotchlite signs placed over the United States and Canada as much as possible. Address, Ralph Palmer, Gospel Tract Evangelist, Denbigh, Va.

Procrastination

By Edith B. Histand

After the weather has cleared a bit,

Sometime when I'm not rushed,

Maybe next week I'll get it done,

Or after the baby's hushed.

I haven't the time, I haven't the tools,

The place isn't right, somehow;

Tomorrow, and tomorrow, and tomorrow I will—

Don't bother me with it now.

Hartsville, Pa.

Bible School Testimonies

(The following testimonies were written at the close of the Regional Bible School held at East Chestnut Street, Lancaster, Pa., this winter.—Ed.)

I thank God for calling me from darkness to light. My experience is, what I once loved now I hate. What I once hated, now I love. The teaching here has made me more on guard against the wiles of the devil.

I confessed the Lord Jesus Christ as my personal Saviour many years ago and as the years go on Jesus becomes more precious to me.

I want to thank this church for what it has done for me in these last five years of Bible study. I have been a Christian many years but one has to grow and these last few weeks have helped. I feel spiritually lifted and I appreciate this church because there is always a welcome here for me. I want to learn all that I can of the Lord and His Word.

We who teach must first be partakers of what we teach. My heart has been inspired as I studied for my class. It is the work of the church today that the vessels of dishonor may be brought into a place of honor. Each one of us might be in a place of blessing, sanctified and meet for the Master.

My husband attended one class and I attended another. The next morning we compared notes on what we had learned. We thank God

greatly for sending these Bible school teachers and we have been helped by the testimony they gave. I was impressed with the three words in Romans 6—knowing, reckoning, and yielding our wills to Him.

I thank the Lord for what I learned here and especially what I learned in Stewardship class. I thank the Lord for the grace of God. It is the highest gift I have.

Our inspirations have been many from the Pastoral Epistles. I like Paul's admonition to Timothy to give attendance to reading. May we follow what we learned by living it.

I certainly have been blessed by our youth class. We need to have strong men of God to show us the way and lead us into the right way of life. We need to build ourselves up in the most holy faith. We need strong young people in our churches today. My heart was thrilled about the revival in Africa. If we only had one like that here. My soul has been blessed and fed.

We have been reminded again of our responsibility as ambassadors. I have been impressed that born-again people find time to come to study and worship in this Bible school. I was reminded of the fact that unless we become as little children we cannot be converted. We must have a willingness to be taught.

My class was not so large but as a teacher I was inspired as I studied in the Old Testament to lay hold of God and observed the watchful care of God over the cities and Israel, and how the judgments of God turned many to God.

I appreciated the opportunity to be here in Bible school and learn many truths in the classes—Africa Calls and Stewardship. We were told not to put all our money in the bank here but to send some on before us.

I was happy to be the teacher of the youth class. I still feel like I am one of them. Youth are so full of life, so vital. I praise God for being here. It has done my heart a lot of good.

Every time I teach a book I feel a great responsibility in teaching because I realize that I am not only responsible for the hour I taught but for the hour of each person's time who sits in the class. If they have received something worth while. I am satisfied.

Everywhere Paul went there was a train of converts or a train of angry people. I want my life and teaching to cause the same in the lives of people.

The teaching of the course "Africa Calls" impressed me again with the needs of the field and the need for a deeper work of grace in my own life.

In Timothy class the fifth verse of the first chapter blessed me. The ultimate of all our Christian service is love.

The past six weeks of meditation, study, and fellowship have left a deep conviction on all who attended for a closer walk with God, more faithfulness in service, and a desire for wisdom and spiritual understanding to rightly divide the word of truth. I Cor. 15:58: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Christianity is a very curious thing; it is a totally paradoxical religion. It makes people the servants of Him who has said that He came not to be ministered unto but to minister and to give His life a ransom for many.—W. F. Goltzman.

GOSPEL HERALD

ESTABLISHED 1808 AS SUCCESSOR TO GOSPEL MESSENGER (1808) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS

LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Not Automatic

Christian living is not automatic. It does not just naturally follow the beginning of the Christian life in the new birth. One cannot assume that if a person is set on the right road, he will without fail proceed in the right direction.

A right beginning is essential. The new birth is a requirement for Christian living. The indwelling of the Spirit is a condition of spiritual living. One cannot live a Christian life unless he is a Christian.

But it does not take care of itself. It requires care. The Christian life is a plant which must be cultivated. The garden of God will become a rank and noxious growth if the undesirable plants are not rooted out and if the desired ones are not protected and nurtured.

Christian living must be taught. Principles must be made clear and applications must be pointed out. It is more than an inner orientation. We must learn to express the Christian faith in action. A conscience must be built, sometimes must be modified.

This is all the more true because our cultural situation, which creates the norm of living for most people, is often unchristian in its character. It must be challenged, contradicted, perhaps modified, brought into line with Christian principles. Where does the Christian break with his surrounding culture? This question needs to be asked, and answered.

Therefore we need doctrinal and ethical teaching. We need preaching that has a prophetic thrust, proclaiming fearlessly the will of God. We need a variety of educational agencies to produce an instructed people. We need peace conferences and nonconformity conferences and conferences on Christian living to make us think. We need creedal statements—official positions of the church on all sorts of behavior problems. We need the guidance of conference deliberation and the correction of church discipline. We need to take stock frequently of our ethics, to appraise our actions in the light of Christian truth. We need to be provoked to good works by those who have keener insights than we have, who have a high-

er standard of holiness than we have attained. We have to re-examine from time to time our traditional practices to see whether they are an effective expression of what it means to be a Christian in our day.

Christian living comes from a fearless facing of facts, an honest appraisal of what is in the light of what ought to be. We must seek holiness of life. We will not be better Christians than we set out to be. We will not produce in our homes and churches better character than we set as our goal. Unless we work, we will not have.

Christian Investments

These are days when many of our people have money for investment. Christians should make sure that their money is serving Christian purposes. Not all good investments are good for Christians. Servants of the Lord will be conscientious on this point as well as on others.

There are church causes that from time to time need money on capital proportions. Two we have read of recently are the following:

1. The Rocky Mountain Camp Association needs \$10,000 to meet bills now due and to complete development necessary for this year's camping program. They want annual memberships (\$10) and life memberships (\$500). But they also need loans at an agreed rate of interest, and those who will build cabins on the property. This camp, the newest in our Mennonite family of summer camps, in its first season furnished a Christian vacation to 800 people from 23 states and Canada. Supporting this camp promotes Christian living. Furnishing the needed capital should give one a good clean feeling of money well invested. Those interested should write to Rocky Mountain Camp Association, 1802 Kiowa, Colorado Springs, Colo.

2. Another need has been pointed out by the treasurer of the General Mission Board. Houses need to be purchased in many cases to house and furnish a center for I-W men in various cities. The Board would like to receive money in-

terest free to be used for this worthy purpose. There are people who can in this way make their testimony against war. We spent our tens of thousands in the CPS program. We do not need to spend so much under the present draft arrangement. But this capital investment in houses is necessary for the spiritual and social welfare of our young men. Those in a position to help should write to H. E. Bennett, 1711 Prairie St., Elkhart, Ind.

The need for annuities continues in the finance program of our various boards. An annuity yields interest during the lifetime of a donor, and at his death is applied to some need of the Board which holds it. It is a splendid plan for those who want their money to go to the church, but need the income from it. It avoids estate problems and inheritance taxes. The estate of a brother who died recently paid many thousands to the government, which means that three fourths of it is spent for war purposes. Most of this money could have gone to the Lord's work if he had so arranged it. Board treasurers who can give information on annuities are E. C. Bender, Martinsburg, Pa. (Publication); Melvin H. Lauver, Akron, Pa. (Education); H. E. Bennett, 1711 Prairie St., Elkhart, Ind. (Missions).

Let us learn to give God time. God needs time with us. If we only give Him time—that is, time in the daily fellowship with Himself, for Him to exercise the full influence of His presence on us, and time, day by day, in the course of our being kept waiting, for faith to prove its reality and to fill our whole being—He Himself will lead us from faith to vision; we shall see the glory of God. Let no delay shake our faith. Of faith it holds good: first the blade, then the ear, then the full corn in the ear. Each believing prayer brings a step nearer the final victory. Each believing prayer helps to ripen the fruit and bring us nearer to it; it fills up the measure of prayer and faith known to God alone; it conquers the hindrances in the unseen world; it hastens the end. Child of God! give the Father time. He is long-suffering over you. He wants the blessing to be rich, and full, and sure; give Him time, while you cry day and night.—Andrew Murray, in "The Treasury of Andrew Murray" (Revell).

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Bible Stories, by Mary Alice Jones; Rand McNally; 1952; 112 pp.; \$2.95.

Here is a lovely book—stories of selected (20) Bible characters told in the sympathetic and perceptive style familiar to readers of "Tell Me About Jesus," "Tell Me About God," "Tell Me About Prayer," etc. Mary Alice Jones has created a work of art in each of these stories. True to the Biblical accounts, accurate in the interpretation of customs and costumes of the times, she nevertheless adds imaginative touches of her own in an attempt to make "truth truer" for the child. Each story is complete as a story, but not necessarily as a history. Some unpleasant details, some unimportant details, are omitted. On the other hand, there are children who will miss certain details. As 6-year-old Jonathan says, "Hey! she didn't tell that right"—referring to the shortened form of his favorite story—Joseph and His Brothers. This reviewer has found, in her limited experience, that children who already are familiar with the Bible prefer their stories "straight"—without too much imaginative dilution or embellishment. It is always the problem of the writer of Bible stories to avoid reading into the character or situation more than is inherent in the Biblical narration. For the most part Miss Jones has avoided such assumptions, though her interpretation of Joseph's boyhood would seem more free than is necessary.

There are a few inaccuracies—one of which seems quite inexcusable: no mention (p. 26) is made of the butler, and it is the baker, according to Miss Jones' story, who is restored to his former position, and is forgetful of Joseph. In another instance not only Daniel, as is implied (on p. 80), but also his three friends refused the king's meat.

The art in this edition is bold and clear; the full-page, full-color illustrations will hold the interest of the very small child. The text, however, is more suitable to juniors, and at times goes beyond them. The binding and end sheets are attractive, and the type is clear and readable.

One appreciates the reverence and understanding which Miss Jones brings to all her works, and we are happy to find it again in this, her newest contribution to children.—Miriam S. Lind.

The Busy Berries, by Frances D. Heron; Friendship Press; New York; 1950; 126 pp.

This is a book of combined outstanding strengths and weaknesses. It is an interesting, easy-to-read book because the author deals with community and family problems of vital concern to both children and adults and writes about them in a sparkling style. It is a book of special interest to our group of believers in that it presents a family's concern, through a "Heifers for Europe" project, to help heal the wounds made by war. Also, the family has an active concern to evangelize the community in which they live. They be-

gin with neighborliness and a summer Bible school and eventually are instrumental in establishing a church in a new, fast-growing industrialized rural community. Besides portraying a wholesome friendly Christian family life, the story (p. 63) helps children to understand the need for present-day "pioneering" and (p. 64) gives them a good understanding of the meaning of history. Linda enthusiastically says, "That means that we're—well, we're living history, aren't we?" And her mother answers, "Of course, people are always living history, but they don't often stop to think about it."

Another strong point in the book is the way in which the adults help the children see their responsibility to the church financially: "If we're going to have church and Sunday school in Sunnyside, we ought to be willing to pay for 'em the same as for electricity and potatoes," Mrs. Frederick declared (p. 97). Still another important idea is brought out by Granny when one of the factory officials does not wish the people to use his assembly room for a church meeting and says, "We mustn't mix business and religion." Granny says on the way home, "Business and religion! When are people ever going to learn that religion isn't something off in a corner by itself" (p. 78)?

The book is written for middle-grade children but should rather be read by their elders who could profit by the many constructive suggestions without being confused by the following problems: For example, throughout the book the ideal is held of the interdenominational community church. On page 105 the factory president says, "One condition, Mrs. Berry. I want this church not to be just for the Baptists or the Congregationalists or the Methodists—but for everybody! I can't be building a church for a different denomination every year." There is also the statement that a "real" sanctuary has "pillars and beams and a gorgeous rose window" (p. 25). Then there are certain facetious comments about sacred things which the present reviewer does not wish children to read or imitate, such as (p. 27): "When Gabriel blows his trumpet," Mr. Berry told the children with a wink, "your mother will be rushing a story to the post office for the six o'clock mail." Or such as this comment (p. 34) about a headstone: "Engraved below this bit of poetry was a crown, evidently the one Charles Henry expected to wear in heaven." Or, again: "The weather man was kind that Monday morning in late June, however, when the children started gathering at the Berry home" (p. 51). The inference here is that God is not kind in sending wet weather. Such a comment can create real prayer problems for some children and also distort their understanding of the character of God.

The last page of the book will present a problem to the children who have been taught to keep the Lord's day as a day for worship, rest, and special study of God's Word. As Sunday closes Father is sorting out the notes for a book he is writing, Mother picks up a magazine which she hasn't had time to read, and Brother is working on a model airplane. There is little if anything in the entire de-

It Happened—

FIFTY YEARS AGO

(From HERALD OF TRUTH, Mar. 19, 1903)

... about twenty or more of our church members will move to Surrey, North Dakota, in the near future ... [Allensville, Pa.].

... Bro. Ressler left Dhamtari ... over 1000 people came to the station to give their "salaams." ...

(From HERALD OF TRUTH, Mar. 26, 1903)

The Blooming Glen congregation in Bucks Co., Pa., has thirty-three applicants for baptism, all young people.

Pre. John Blosser of Rawson, Ohio, President of the Elkhardt Institute, was at Goshen, Indiana, recently. Bro. J. S. Shoemaker of Freeport, Ill., also was at Goshen in company with Bro. C. K. Hostetler, Manager of the school, and together they looked over the propositions Goshen has to offer for the removal of the institution to that place.

scription to set Sunday evening off from any other evening of the week.

This book illustrates the need for intelligent Christian care in thinking through the ideas which children are given in books. If this book is used with children, the above problems will need to be discussed with them so that they will not be misled in their thinking.

The book presents a challenge to writers of children's stories by its high standard of interesting characters, wholesome suspense, fast-moving action, and Christian motivation. The challenge, however, is also to scrutinize all issues in children's books to see that they are presented in the spirit of the Scriptures.—Mary Royer.

The Christian's Heritage

I believe the one chief reason that I have been kept in happy useful service is that I have been a lover of Holy Scripture; and I love it more now than I ever did.

It has been my habit to read the Scriptures through four times a year; and it is important to read in a prayerful spirit, to meditate upon what we read, and to apply it to our own hearts. Do I understand this? Do I obey this? What has this Word for me? Then, we must practice what we find in the Scripture; and the result will be a happy man, a happy woman.

I have been for sixty-nine years a happy man; and I desire for my beloved brothers and sisters that they may be happy, happy, happy—ten times more happy than ever I have been in my life; for it is impossible to tell what God may give to us in this way if we are thus lovers of Holy Scripture.—George Mueller.

Your Pastor

By C. R. Heisey

A layman's pen gave us the following food for thought concerning the man we call pastor.

"It is the distinctive task and privilege of the Christian minister to proclaim and interpret the Word of God. He continually devotes his life to a profession that differs from all others in that it is profoundly concerned with the salvation of the souls of men, women, and children. He has been ordained to instill into the minds and hearts of the people the beliefs that will eventuate in righteous and peaceful living. When he goes into a pulpit to preach or moves about in a community he is impelled by a sincere conviction that he is a servant of the Master.

"His chief source of inspiration and of material for such undertaking is that revelation of the mind and will of God, the Holy Bible. It is a rich mine of revealed truth. It is full of human interest stories of people whose spiritual experiences were very similar to those which people have today. It presents mysteries and problems that require exposition by one who has given much study to such matters. It is the one supreme foundation of information about God's plan of redemption from the guilt of sin. By persuading people to accept this faith, the pastor brings them into the fold of the Good Shepherd. Then he is obligated, as Jesus said, to 'feed my sheep,' to be their guide and guardian, to inspire them with ability to resist successfully the power of temptation to sin, whether from within or without.

"Remember him in your prayers." Haggaai could be termed a pastor to Israel. The Spirit of Inspiration describes him as "the Lord's messenger in the Lord's message unto the people" (1:13). "Zerubbabel [the governor] and Joshua . . . the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggaai the prophet, as the Lord their God had sent him, and the people did fear before the Lord" (1:12).

This pastor, held in this regard by this people, preached and "the Lord stirred up [the hearts of the entire official board] . . . and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God" (1:14). They must have had a grand time together doing the Lord's work in that part of their world. Isn't it a perfect picture of the pastor, servant of God, working with his people, the children of God, and they with him, doing the work of God in a wicked world?

Apostle thought of himself as ". . . an apostle . . . a servant of Jesus Christ (not of men, neither by man, but by Jesus Christ, and God the Father . . .)

unto the church of God . . . by the commandment of God . . . called by the will of God unto the church of God . . . separated unto the gospel of God, . . . concerning his Son Jesus Christ."

He was bold to speak this "gospel of God," even in places where there was much "contention." To him it was "the glorious gospel of the blessed God . . . committed to my trust." It became "my gospel," and "woe is unto me, if I preach not the gospel." It was his ambition that the "light of the glorious gospel of Christ . . . should shine . . . in the hearts . . . of them that are lost . . . whom the god of this world hath blinded . . . that the light of the knowledge of the glory of God . . . should shine unto them." To this end he says, "I was made all things to all men, that I might by all means save some."

This relationship of pastor (officials), and people is suggested in the salutation of his letter to the Philippian church: "Paul and Timotheus, the servants of Jesus Christ, to all saints in Christ Jesus which are at Philippi, with the bishops and deacons." That's all of us, now, isn't it? And that was a church beautiful at Philippi. There was less of complaint and correction needed there than in any other of the churches to which letters were written.

Peter doesn't sound like a pope at all when he addresses his second letter. He isn't on a throne. He is in the crowd as he writes: "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." It's "us," used four times in the first four verses: "like precious faith with us . . . his divine power hath given unto [not me] us all things that pertain unto life and godliness . . . [He] hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these . . . [we] might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

The Apostle John suggests the same relationship when he writes: "Beloved, let us love one another . . . he loved us . . . he hath given us of his Spirit . . . herein is our love made perfect . . . we may have boldness in the day of judgment . . . because as he is, so are we in this world . . ." There is no difference in the quality of love possible in the Christian characters of pastor and people, here, and both stand together before God as they enter the hereafter.

When Paul says, "Pray for me," and "Pray without ceasing," he is suggesting the united fellowship of pastor and people in prayer for each other, and each sharing the privileges and blessings of

bearing burdens to God for open doors for the Gospel. This is in evidence when Peter was in prison, "prayer was made without ceasing of the church unto God for him." To the Colossians he writes: ". . . we do not cease to pray for you." After presenting the Christian's armor to the Ephesians he suggests that victory in combat depends upon their "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly."

James exhorts his people to "pray one for another," and that not only should they have faith in the prayers of the elders of the church, but "the effectual fervent prayer of a [any] righteous man availeth much."

Your pastor—remember him in your prayers. Pray for him, with him, and thus working together, the church of God will be built up in that portion of God's vineyard where you are. Sheaves shall be garnered and we shall not stand empty-handed when the Lord of the harvest shall appear.

Elizabethtown, Pa.

Terminology Termites

By RAYMOND L. KRAMER

There are termites in our house. I'm sure of it, though I've seen none of them. Down in the basement I see growing evidence that the joists are slowly going to pieces. A fine powdery dust keeps sifting down. It makes me sneeze. Walking on the floor above one feels the house jarring. The furniture rattles and shakes.

I wonder whether termites are at work in the church as well—terminology termites. Please understand. Terms are important. Biblical terms in Christian life must hold a high place. But does it really matter a great deal whether we refer to a man as saved, born again, converted, or regenerated? Are not all true of the same man?

Does it make too much difference whether we speak of service, witnessing, ministering, or working for the Lord? Don't we get about the same meaning from all of them?

We hear a lot about revival these days. Does it matter a great deal whether we call it revival, rededication, the fullness of the Spirit, or the sanctified life?

Is it not true that we may quibble over terms, quarrel about expressions, and miss the blessings of God?

Terminology termites are at work! The joists of brotherly love are being attacked. For example: I may not like my brother's terms. So I loose a swarm of termites. Of course you can't see them because I have released them under the guise of defending the faith. Soon the fine dust of carnal destruction is sifting down. (Did I hear somebody

sneeze?) The house shakes and the furniture threatens to topple.

Termites are elusive—hard to kill. But it can be done! Remember, spiritual experience cannot be bound by human terms. We must approach the needs of our day Scripturally, honestly, humbly. God will show us His will. He will give us the spiritual DDT we need to terminate the terminology termites.

Meadville, Pa.

Rest

By S. N. LEITNER

Today much emphasis is being placed on effort and work. The modern watchwords are strive, work, produce. Effort, activity, and pressure are held up as being the keys of success. Much praise is lavished on the strenuous life and but little is said of the simple life. Since long ago nation after nation has worn itself out building palaces and cities only to have them destroyed by war, earthquake, or fire. Jeremiah proclaimed that the people shall labor for vanity, and nations for the fire, and they shall be weary.

Are you weary of striving in that ceaseless way for that which moth and rust corrupts and which fire consumes? Do you long for something else? There is another side of life, that is, rest, Jesus said, "Come ye yourselves apart into a desert place, and rest a while." You who are tired of work and worry, of questioning and seeking, you have a right to rest. Even though there be many coming and going so that you have no leisure so much as to eat, you still may have time to rest.

Work and rest go hand in hand. Whoever has not been tired does not know the sweetness of rest, and he who has not rested does not know the joy of work. Both are needful: work outwardly, rest inwardly. Rest is a passive virtue. It is the completion of work. Neither is complete without the other, of course. We should work but let us not forget to rest. Only thus can we do our best. This is true in body and spirit.

Rest is not only a privilege, but a command as well. "Come ye yourselves apart into a desert place, and rest a while" (Mark 6:31). "Six days shalt thou labour, and do all thy work." Rest is also an art and few of us have mastered it. The greatest obstacle to rest is not constructive work, but uneasiness, worry, agitation, and tension. Someone may ask, How can I rest? By finding a resting place. Jeremiah says, "My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting place." To Moses God said, "My presence shall go with thee, and I will give thee rest." Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will

give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Rest is found with God.

It has been said there is no rest for the wicked. That is because there is a lack of harmony in our members. Forces in us are acting contrary one to the other. The way to bring these forces to act in harmony within us is to bring them under the influence of a greater force.

May we bring our innermost soul with all its conflicting desires into the presence of God, and He will set it at rest.

Rest is divine. On the seventh day God rested from all His works. In Hebrews 4 we are exhorted to enter into His rest. This rest is a life-giving rest. It is like the resting of a plant in the sunlight, which even as it is resting grows and develops. Let us rest in the beautiful rays of the Son of righteousness, that we may experience the quickening power of Him in whom is light, and we shall grow into the full stature of the knowledge of Christ.

"Rest in the Lord, my soul.

Commit to Him thy way.
What to thy sight seems dark as night
To Him is bright as day.

"Rest in the Lord, my soul;

He planned thy life for thee,
Brings fruit from rain, brings good from pain,

And peace and joy from strife.

"Rest in the Lord, my soul.

This fretting weakens thee.
Why not be still, accept His will?
Then shalt thou His glory see."

—Selected.

"Come, ev'ry soul by sin oppressed,

There's mercy with the Lord,
And He will surely give you rest
By trusting in His Word.

"Yes, Jesus is the Truth, the Way,

That leads you into rest;
Believe in Him without delay,
And you are fully blest."

—J. H. Stockton.

Birch Tree, Mo.

Enlarged Vision

By L. L. WIGHTMAN

When Philip was called to follow Jesus, he sought Nathanael, saying that Jesus was the one Moses and the prophets foretold. When he mentioned his birthplace, Nazareth, Nathanael raised a question. "Can there any good thing come out of Nazareth?" Philip said, "Come and see."

Nathanael, sincere and honest, came to Jesus in that spirit. He discovered to his surprise that Jesus already knew him, designating him as an Israelite in whom was no guile. He also knew where Nathanael had been and what he was

doing. "Before that Philip called thee, when thou wast under the fig tree, I saw thee."

Nothing can be hid from Jesus. He knows each individual, the intents and purposes of each heart. If you are in doubt regarding Jesus, come to Him with an honest heart and see for yourself. Accept by faith what you discover for yourself. Nathanael accepted the invitation to "Come and see," and found satisfaction for his soul.

The world would reverse that order by saying, "Seeing is believing." With Jesus believing is seeing. Faith is the door which permits great vision. To see the glories of Jesus Christ, we must come to Him in faith, accepting Him as our Saviour. That opens the way for greater visions of faith.

The natural man is blind to the spiritual world. When he receives spiritual birth, he receives spiritual sight enabling him to see things hitherto hidden to him. He also receives spiritual knowledge, enabling him to understand the things of God.

That first step of faith opens the door to spiritual insight and knowledge. Coming to Jesus as Nathanael did, many have found their sincerity of faith rewarded. The words of Jesus, "thou shalt see greater things than these," apply to all who come in faith.

The doctor with an X-ray machine has a greater vision of a man than we do with our naked eyes. The man with a telescope can see stars invisible to us. We see a mere insect, but the man with a microscope sees minute details. Perspective and equipment are major essentials in the power to see.

Faith is our means for greater vision, the enlarging of our horizon. The human eye fails to see the possibilities in any life. We see some talents, and recognize some deficiencies. When by faith a life is laid on the altar for Jesus, a new power enters that life. Faith and talents when exercised greatly expand. Greater things are seen. More lies beyond as faith enlarges channels of blessing in the service of Jesus.

A captive youth in Babylon became a great witness for God. Joseph, sold into slavery in Egypt, rose to heights of power. These prove that the possibilities of a life are beyond our imagination.

The Pillars of Hercules guarded the gates of the Mediterranean between Spain and Africa. The Spanish coins held a picture of the straits along with these words, "Ne plus ultra." This meant nothing beyond. When explorers traveled to the west to discover a continent, the wording on the coins had to be changed. "Plus ultra" replaced "Ne plus ultra." Nothing beyond became "ever more beyond."

A life without Jesus reads "Ne plus ultra." It can be changed by faith. When we step out on the promises of God, we leave the old boundaries of sight to discover the new reaches of faith. "Come

A Prayer for This Week

Our Father, and God, we pray that Thou wouldst give us a more clear perspective of our lives. Show us, as a reality, that we are nothing compared to Thy unbounded power and that we have done nothing to deserve the incalculable blessings we enjoy. Show us, too, more clearly and as a reality, what we have been saved from by the death of Christ. By this help us understand better where our duty in life lies, so that we will, not only as a duty, but willingly, reach that greatest accomplishment—to love our neighbor as ourselves. Show us that this is where true happiness is found.

Father, forgive us for so often failing to meet this standard. Our decisions have often been made according to what would give us the most approval rather than by what would benefit others most.

We thank Thee that it is possible with Thy help to reach this goal. We pray through Christ. Amen.

John Hershey.

and see" and "greater things than these thou shalt see." There is "ever more beyond" when we venture out in faith. Such is the vision of faith.

If you wish this to be true in your life, come to Jesus in sincerity and honesty as Nathanael did.

Avoca, N.Y.

What Is the Version According to You?

By SANFORD G. SHETLER

I have been much impressed by the meticulous of the modern translators of the Bible to try to find the exact meanings of words and to try to reproduce in modern language the thought which God meant to convey to man.

There is both a commendable and an ironical feature to be observed in this—commendable in this, that we ought to be careful to get the message correctly, for certainly we do not want to deceive nor be deceived—yet ironical in this, that while men strive to the point of the jot and tittle to know what the words should be, they are seemingly becoming less and less careful about the fine points in their lives. There are passages, too, that the learned can decipher very correctly from the original and yet cannot accept and obey.

The thought thus came to me, Why not be more meticulous in living out to the minutest detail the commands of God, even as Noah did, who to the very last measurement made the ark "to the

saving of his house," and as Moses who made the sanctuary just as God had showed him on the Mount? The Scriptures, speaking of Noah, said, "Thus did Noah according to all that God commanded him."

I have tried to write this message in the form of a poem.

(With apologies to the author of "What Is the Gospel According to You")

In nineteen hundred and fifty-two,
Some Bible scholars, and not a few,
Brought forth a version, completely new,
Creating discussion from pulpit to pew.

Though certain indictments appear to be true,
To laymen and scholars who think it through,
Yet, it seems that some critics are somewhat
askew

In their search for mistakes to find every clue.

But in times when good Christians seem such a few

And the Bible by many declared as untrue,
My concern is just this, and it is not new,
"What is the version according to you?"

According to you? Yes, according to you?
What is the version according to you?

We strain at each word from the "Old" to the
"New"

To find exact meaning and shading and hue;
We study the verbs and the nouns in review,
And whether "pink" means green, and "purple"
means blue.

We search, and we dig, and we study it through
To find God's message handed down to you
And to bring from each word a definite view.
But, pray, are we so careful to live it out too?

If each person tried, yes, me and you,
To translate to others in lives that ring true
The pure Gospel message, and live it anew,
How clear'd be the meaning, yes, clear as the dew.

"Wouldst startle the world, both Gentile and Jew,
As they translated from pulpit to pew,
The lost would be found, the faithless made true.
Say, what is the version according to you?"

Hollisopple, Pa.

Can We Afford to Tithe?

By IDA M. YODER

Just last week I heard a man explain why he cannot afford to tithe. He owes a note at the bank and his farm operating expenses are heavy. It takes a lot of money to keep going and living standards are higher than formerly. So he gives to the church what he feels he can spare.

Should there be a system for our tithes and offerings? accurate bookkeeping the same as for operating a dairy, a farm, or a shop? Paul advised the Corinthians, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

A tenant knows exactly how much rent to pay the owner. How long would a landlord tolerate a tenant who paid only as he felt moved? Yet in Lev. 27:30 we read, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord."

I am very grateful that in the church I have attended for over thirty years there has been consistent teaching on stewardship. Children who are taught along this line from the very beginning

Prayer Requests—

(Requests for this column must be signed.)

Pray that our United States government may not by war-like measures extend the war in the Far East.

Pray that the way may open for the Anis Haddad family to emigrate from Jerusalem to America.

Pray that a great vision of the possibilities of lay evangelism may come upon the church as a result of the Lay Evangelism conferences being held.

Pray for the meetings at Shallow Water, Scott City, Kans., March 22-29, in charge of Edward Miller, Gulfport, Miss.

Pray for the Llewellyn Groff family who started north with supplies to the Lake of the Woods; that the several thousand people living north of Minnesota, where there are no roads, may hear the Gospel; that the Lord may direct and guide them.

are fortunate indeed. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not . . . pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). This will not seem a hardship to one who believes tithing is as much a part of the Christian's privilege as is worship in church on the Sabbath day.

The benefits of tithing are threefold. God's instructions are being carried out. Someone receives needed help. Knowing we have obeyed God, we feel at peace with Him and with ourselves. There is no room for frustration or guilt.

We really keep only what we share or give away. We can hang on to our possessions and in a twinkling of an eye they may be gone with the wind or up in smoke. We learn with Sir Launfal,

"Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me."

I have long been convinced that I can't afford *not* to tithe.

Walton, Kans.

Labour now to live so, that in the hour of death thou mayest rather rejoice than fear. Learn now to die to the world, that thou mayest then begin to live with Christ. Learn now to condemn all things, that thou mayest then freely go to Christ.

—Thomas à Kempis.

OUR SCHOOLS

LA JUNTA MENNONITE SCHOOL OF NURSING

The La Junta Mennonite Nurses' Association met in the social room of Miller Hall on Tuesday evening, Feb. 10, at 8:00 p.m., with twenty-three members, and twenty students or associate members present. Guests of the evening were Mr. and Mrs. W. J. Dye, Mr. and Mrs. Wesley Jantz, and Mrs. Mina Esch. Mrs. Ruth Ebersole, president, was in charge of the program. The main feature of the evening was the presentation of the film "Somewhere in India" recently produced by WHO of the United Nations, depicting the battle against malaria. Edna Amstutz described the structure functions and activities of the World Health Organization, one of the specialized agencies of the United Nations. Florence Frazier, missionary nurse home on furlough from India, spoke briefly on actual experiences and scenes of this disease while in this country and emphasized the great value of a program of this type.

On Sunday afternoon, Feb. 22, the faculty and students of the School of Nursing sponsored a tea in the social room of Miller Hall in honor of Phebe Yoder, missionary nurse and teacher, on furlough from Africa. Miss Yoder was a graduate of the class of 1937. She inspired her audience with a talk on "Humility" followed by an interesting account of her experiences in Africa.

With the coming of the spring quarter also comes the new and interesting experiences of affiliation for seven members of the class of '54. Before the members separated, Feb. 27 was designated as Junior Class Day. The day's activities began with the special Chapel services at 6:45 a.m. in Chapel Hall. Edna Amstutz, director of education, spoke briefly on "Receding Horizons." The girls then sang their class song. In the afternoon the class motored to Ft. Lyons with their sponsor, Florence Grieser, where they visited the Veteran's Hospital and attended the lecture given by Dr. Ramey, a psychiatrist from Denver. In the evening Miss Amstutz entertained the group in her home to a delicious chili supper. The local pastor, Wesley Jantz, joined them for a period of devotional fellowship after the supper hour.

The following juniors are now spending their vacations in their respective homes: Eleanor Stoltzfus, Premont, Texas; Mary Schlegel, Albany, Oreg.; Leabell Troyer, Conway, Kans.; and Marjorie Yoder, Hesston, Kans.

The bimonthly Hospital-School meeting was held in the social room of Miller Hall on Wednesday evening, March 14, with Miss Amstutz as chairman. Following the business meeting a program consisting of poetry reading and special music was given.

Florence Grieser, medical clinical instructor, and Emma Hess, 3:00-11:00 medical supervisor, attended a Workshop on Polio

Nursing at the University of Colorado Medical Center in Denver, March 2-11.

District XVIII of the Colorado State Nurses' Association held an institute sponsored by the University of Colorado School of Nursing at Miller Hall on March 20. The subject of the conference was "Emotional Aspects of the Care of the General Hospital Patient." The topic for the evening meeting was "Interpersonal Relations."

Recent visitors were: Irene and Martha Detweiler, Denver, Colo.; Rita Frey, Alice Zehr, Freda Roth, Lois Mast, and Trella Bontrager, Hesston College and Bible School; Don Yoder, Kansas City, Mo.; Donald Miller, Hydro, Okla.; Mr. and Mrs. J. Irvin Brunk, Upland, Calif.; Mr. and Mrs. Marlin Wyse, Wayland, Iowa; Mr. and Mrs. Marvin Bartel, Hagerstown, Md.; Linford Hackman, Carstairs, Alta.; Mr. and Mrs. Edward Kenagy, Darlene and Curtis, Hubbard, Oreg.; Mr. and Mrs. Wes Stutzman, Millford, Nebr.; Mr. and Mrs. Nelson Litwiller, Goshen, Ind.; Phebe Yoder, Windom, Kans.; E. F. Hartz-

ler, Topeka, Kans.; JoAnn Garber, Alpha, Minn.; Melvin Jantz, Greensburg, Kans.

Recent guest speakers in Chapel were Rev. Childress, pastor of the First Methodist Church in La Junta; Phebe Yoder, missionary nurse and teacher on furlough from Africa; and Josef Hershkowitz, who is visiting the churches in the South Central Conference district.

Edna Amstutz spent several days at Hesston College during the last week of January attending to business matters in the interest of the school. While there she also attended the Conrad Grebel Lectures given by Paul Mininger.

Marie Kaufman, school librarian, went to Hesston College on Jan. 30, to confer with Miss Weber in the interests of the library work at the La Junta Mennonite School of Nursing.

Edna Amstutz, director of education, Zelma Brunk, surgical clinical instructor, and Beulah Nice, obstetrical supervisor, spent Feb. 16 and 17 in Denver attending an institute for the purpose of revising the regulations of accreditation for Colorado schools of nursing. The Institute was held in Dawson Hall, Presbyterian Hospital Nurses' Residence.

Edna M. Amstutz, R.N.

CHURCH HISTORY

The Southwestern Pennsylvania Mennonite Conference

BY AMMON KAUFMAN

The first Mennonite settlers came into the southwestern Pennsylvania region about the time the constitution of the United States was adopted and the government of a new nation was set up. Many of them already were of the second and third generation of those who had left Europe because of religious persecutions and compulsory military training. The conference district churches are nearly all located within the limits of the Appalachian mountain system, with most of them in Somerset, Cambria, and Westmoreland counties.

The land was densely covered with all kinds of timber, which indicated a good soil, even though it was in the mountain area and at a high elevation. It was also underlaid with a good quality of coal. However, the early settlers were not aware of that. Springs of good soft water were found everywhere along the hillsides, which afforded them a good reason to settle near by.

The First Settlers

Among the first land purchasers in the different areas were the Scotch Irish and other courageous pioneers who went westward through the forests over Indian

trails, either on foot or horseback. They constructed crude log cabins for homes and cleared small tracts of land to produce food. They were followed by the Amish and Mennonites.

Among the first in Somerset County (then Bedford County) was Peter Beachy, a Swiss immigrant, who came to the Casselman River Valley area (Springs) about 1785. John Saylor settled near Meyersdale, followed by his father, Jacob, about 1784. Christian Gnagei settled near Meyersdale in 1774. Farther north in the Berlin area were Christian Blough in 1767, and Christian Yoder in 1774, both Amish. This area never had a Mennonite church.

In the Johnstown area was Christian (Schmitt) Miller about 1784, Nicholas Keim in 1791, Jacob Blough in 1793, and George Thomas in 1794. Among those who located themselves west of the Laurel Hill mountains, in Fayette and Westmoreland counties north and south of Jacobs Creek, were Jacob Strickler, John and Abraham Stauffer, and Joseph Sherrick, about 1789-90. Peter Johnson of Scotch-Irish descent came from Rockingham Co., Va., and located in the Masontown area about 1790. Among others were Longeneckers, Bixlers, and Honsakers.

Mennonites began to move into Morrison's Cove (Martinsburg) about 1790 from eastern Pennsylvania and from

Virginia. John Brubaker of Snyder County located in the wilds of Clearfield County at Rockton in 1839. Other Mennonites and Amish also settled in the Grantsville, Md., vicinity at an early date. Bedford County (Schellsburg) had no Mennonites until 1872, when some moved in from the Johnstown district.

The First Ministers and Bishops

In the Casselman Valley, near Meyersdale, about 1784 was located an aged man, Jacob Saylor, who identified himself in his will dated Feb. 20, 1790, as a Mennonite minister. He died two years later, having been the first Mennonite minister in Somerset Co., Pa. Peter Forrey and Joseph Guntz were also early ministers. Forrey died and Guntz succeeded from the small group in 1808. This left them without a minister for 45 years, or until 1853, when Henry Blauch was ordained to the ministry. Then the group took on new interest. In 1870 David Keim was ordained and in 1875 became, of the two ministers, the choice for bishop. During the 45-year period ministerial help was supplied from the neighboring districts.

Jacob Blough, who located at the junction of Quemahoning and Stony creeks (Johnstown district) in 1793, had a son Jacob who became the choice for the ministry in 1804 and in 1814 for the office of bishop, thus becoming the first Mennonite bishop in Somerset Co., Pa. He served the Mennonite Church alone until 1830, when his son Jacob was ordained. Samuel Blough, a cousin, was ordained in 1843. After Bishop Jacob's death in 1849, Samuel Blough succeeded him as bishop in 1850. All of the bishops in the district since then have been Blough descendants. James Saylor, the senior bishop at the present time, was ordained to the ministry in 1900, and in 1903 to the office of bishop. He has the distinction of being the senior bishop in the Mennonite Church in the United States and Canada. Alexander Weaver was in the ministry from the year 1893 until his death in 1952, at the age of 90 years.

The first Mennonite ministers were evidently ordained before they located at Masontown. Nicholas Johnson was ordained to the three offices, deacon 1809, minister 1813, and bishop 1840. After his decease in 1873, John N. Durr was ordained bishop at the age of twenty years. He died in 1934, having served worthily as bishop for 61 years. He had charge or assisted in more than 20 ordinations. David Johnson, familiarly known as "Uncle Dave," was ordained in 1843 and served 65 years. He died in 1908 at the age of 91 years.

After Bishop Durr moved to Martinsburg, Blair County, in 1898, the church has been without a resident bishop except during the time Bishop A. J. Metzler resided there between 1928 and 1937, when he moved to Scottdale.

Joseph Sherrick, minister, and Abraham Stauffer, bishop, were the first offi-

cials in the Westmoreland County area. Several ministers and bishops followed, with John D. Overholt being ordained minister in 1830 and bishop in 1833. Christian Stoner was an early settler and was a cabinetmaker and undertaker. His grandson, Christian Stoner, followed him in the same vocation for 35 years and was also ordained deacon. When he died in 1892 he had buried nearly a thousand people.

In the Morrison's Cove area the first resident official, Frederick Rhodes, served as deacon, minister, and bishop before his death in 1871. Several other ministers and deacons followed, with three ministers and four deacons withdrawing from the church about 1850. Jacob B. and Herman Snyder succeeded them as ministers and bishops.

In 1893 the John Brubaker family of Snyder County located at Rockton, Clearfield Co., Pa., where he followed the lumbering industry. He became the first minister and bishop. He died in 1888. Harry M. Gelnett was ordained minister in 1887, at the age of 21 years, and in 1893 moved to Springs, Pa.

The First Church Building

The early settlements were all in the rural areas with no conveniences. Transportation was by foot, on horseback, or in crude wagons. Sowing and harvesting grain was all done by hand. Towns were small and far apart and roads were only paths through the woods where there were a few Indians and plenty of wild animals. At first the only places they had for worship were their homes, but schoolhouses were later used.

In the Casselman Valley meetings were held at West Salisbury in 1853, in a German Baptist meetinghouse in which the Mennonites had an interest. In 1859 the Keim Church was built at St. Paul. In 1878 the Folk Meetinghouse (now Springs) was built and became the center of their activities. Other churches were erected later in the neighboring areas extending into the Grantsville, Md., area.

The Johnstown district erected its first church, a log building, at Blough in 1836. The Weaver Church was erected in 1855, Thomas in 1874, and Stahl in 1882. Later there were other churches in other parts of the district. Some of the original churches were remodeled or new ones erected two or three times.

The Scottdale area had its first churches erected about 1800, a log construction at Pennsville, and about the same time a church at Stonerville (now Alverton). New brick buildings were erected at both places in 1841 and 1852 respectively. A church building was erected in Scottdale and became the center of worship in 1893, when the other places were abandoned. Scottdale has become the "Capital of the Mennonite Church," with the publication work of the Mennonite Publishing House located here.

The Masontown area erected its first

log building about 1800, for both church and school use. In 1840 the Dogwood Mennonite Church was built about two miles east of Masontown. When a new brick building became the place of worship in 1876, it was built only one mile east of town.

The first church building at Martinsburg was constructed in 1853, in place of a log building used for half a century. In 1916 a brick building replaced the former one at the edge of town. Another building, now abandoned, had been erected at Pleasant Grove in 1900.

The first church at Rockton was built in 1860 by Bishop John Brubaker, at his own expense.

At a much later date, 1910, a church was built at Schellsburg. In 1910 also, mission work was established in Altoona and a brick building was built in 1926. Mission work was begun in Johnstown in 1939, and ten years later a brick church was erected.

The Tressler Church at Greenwood, Del., was organized as a congregation in 1935. About this time a school building and ground was donated by the heirs of William Tressler to be used for a place of worship.

The Maple Grove congregation at Belleville, Pa., is the infant church of the conference. It has been in existence since the founding of church groups in Mifflin County, about 1790. The group has experienced many changes in churches and was admitted into the Southwestern Pennsylvania Conference in 1944, under the personnel of Aaron Mast, bishop, J. C. Kanagy and Elam Glick, deacons. Jacob Weirich is now assistant pastor. J. C. Kanagy now holds his membership at Allensville.

The First Sunday Schools

To Nicholas Johnson of Masontown, Pa., goes the honor of starting the first Sunday-school work, when he did his first Bible teaching to children in the summer house at his home in 1842. Soon after this the work was moved to the church. In 1846 the Casselman Valley had its first Sunday school in a schoolhouse near Springs, by an immigrant man by the name of Artman. Both the English and the German languages were used.

A union Sunday school was established at Rockton in 1864. Classbooks from that Sunday school are in the possession of the deacon's office.

In the Johnstown district Sunday school was started in 1879 at the Weaver Church, with others following later.

Tradition has it that Peter Miller began Sunday school in 1832 in the Foust Meetinghouse (a schoolhouse). The teaching was probably more educational than Scriptural.

Membership

The membership of the Casselman Valley in its early day is unknown, but about 1850 they were down to 20 mem-

FAMILY CIRCLE

Can Love Grow Stale?

By MILTON BRACKBILL

"Husbands, love your wives, even as Christ also loved the church." "He that loveth not knoweth not God; for God is love." About us we see so many who make a good start in life. Well endowed, they add to it by education and a certain degree of culture. In school they get along well and graduate in a worthy way and form. One's expectations are raised, but as the years pass by so little seems to come of it. Likewise, it is often observed, a young man and a young woman are drawn to each other in a perfectly normal way, and judging from their frequent appearances together one would conclude that they mutually enjoy their company. Later, they marry. Every prospect pleases, but that noble enrichment of life and love and character fails of development and again "so little seems to come of it."

Now, love is said to be that principle which leads one moral being to desire and delight in another, and reaches its highest form in that personal fellowship in which each lives in the life of the other, and finds his chief joy in imparting himself to the other and receiving back the outflow of that other's affection unto himself. When one thinks of the beautiful expression and the high motivating power of love, the truth of the Scripture comes to us, saying, "the love of Christ constraineth us." Paul is telling us of the thing that *presses, urges, drives*, and compels him on, *forcing* the direction of his life into a certain path or channel. The thought of the love of God toward man, and of the desperate need of that love by man, was a dynamic compulsion in his life, hemming him in and surrounding him on every side, making it seemingly impossible for him to take any other course. *Now there is a compulsion in all true love.* This principle obtains in all relationships of life. And the deeper and the more godlike our love is, the more constraining and compelling it becomes. The love of Christ at once suggests a self-sacrificing love, a love that sought no favors, a love that forbade self-pleasing, a love that understood the language of a tear, a sigh, a weariness. A love that looked with hope on the burnt-out cinders of broken minds and bodies and gladly paid the uttermost farthing. A love that hid not from shame and spitting, nor sought shelter when there was someone to be helped.

True love is a wonderful, ennobling passion in the human heart and brings us to the highest and best. Of the elemental hungers in our natures, love

and sex hunger is, perhaps, the strongest. And God made it so! The time of youth is usually thought of as the period of great joys and pleasures. The strength and abounding health and vitality of youth, the pursuits of knowledge, the joys of new friendships, a thousand new discoveries in the world about him, the privilege of drinking the cup of pleasure, are almost intoxicating to youth. This time, however, is the time of greatest temptations. Things are not seen in their true perspective. A mess of pottage is apt to be mistaken for a hidden treasure, and therefore with "joy he goeth and selleth all that he hath." Happy the young man or woman that hears Wisdom's warning voice at this time, calling them to the higher conceptions of life as brought to us through the Lord Jesus, leading out into ways of pleasantness and into paths of peace. Many make shipwreck ere the voyage of life is scarcely begun. Reckless in the culture of the soul, the mind is fed with wrong associations and fellowships. Books and pictures that defile and degrade seem to fire the imagination and hasten the final tragedy of their lives.

It is only natural for a young person who is in love to have the utmost confidence in the success of the home he is about to start. No one, it would seem, would plan or expect to fail in such an important undertaking. But high hopes and good intentions must be coupled with a good preparation, and a *reverent* attitude toward this "till-death-do-thus-part fellowship." Much of this can be had and developed during the courtship days. How happy and delightful these times can be for those whose ideals are high and wholesome! *In the discovery of the virtues and excellencies of each, a deep spiritual love blossoms forth and life is tuned to "concert pitch."*

This, however, should be viewed as only a beginning, because life is to join life and the radiance is not only to abide, but to increasingly shed forth its rays of tender and thoughtful love. How often it seems as if the love, the tenderness, the thoughtfulness, and the concern of the courtship days does not stand up well in the face of the realism of the duties and obligations of married life. Love never faileth! Life is full of cares, perplexing. "In prosperity and adversity, in sickness and in health, till death doth us part," is the area or sphere in which the idealism of youthful days is spread, the crucible in which it is tested. The hasty word, the unkind criticism, the quick temper, the unbroken disposition, can quickly change the course of love and lead to coldness of affections and carelessness of life. "In the cottage there is joy, when there's love at home,"

but so often the unwarranted desire for "things" that cater to pride and self-esteem chokes out those courtship ideals of thoughtfulness, courtesy, and high-hearted aspirations.

Lack of consideration and tenderness on the part of the husband is often seen even in Christian homes. It is remarkable, and just as sad as remarkable, to note how quickly the ardor and attention and thoughtfulness of premarriage days often hardens into a look-out-for-yourself attitude. The once-devoted lover who sprang to open and close the car door for his sweetheart whether she needed help or not, now will let his wife get in and out the best she can. In walking, he as likely as not lunges on ahead, unmindful of the ease or safety of the best and most faithful friend he has. One can almost determine how many years certain couples have been married, by the span between the trudging wife and her thoughtless erstwhile lover.

In the world of unregenerated people the divorce courts are besieged by applications claiming "cruel and barbarous treatment." It covers a wide range of disorders, often a mere excuse, but it all comes under this sad picture of self-centeredness and lack of consideration for the other.

The writer visited, a few times, a man who lost his wife in death. About a year had passed. The man refused to be comforted. The conversation was always turned by him to his late wife, accompanied by agonizing crying and tears. Time did not heal the wound. The appeal to the Christian view and hope was refused. Little by little it became apparent that he had failed to be considerate and loving and courteous to her while she had lived. He had provided well. A beautiful house, the latest in appliances and kitchen equipment, money and things without stint. But he failed as a lover. He saw what he should have been to her. He gave her things, but not what every human heart craves for, the real desire and delight of the heart, that makes an understanding and tireless bond between two hearts that deepens through the years. "Ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being *heirs together of the grace of life.*" Perhaps many fall right at this point. "Heirs together" means fellowship, and fellowship is sharing. Think of it. "Sharing the grace of life." What a beautiful picture of the foundations of the Christian home! Marriage should be viewed as a real fellowship, and not a convenience nor a concession to human weakness, nor a means to prosperity in material things. Marriage is a parable of the relationship of Christ and His church. Therefore the wife submits herself to her own husband, and he becomes not a tyrant or slave driver, but the SAVIOR of the body (wife) and he gives

(Continued on page 285)

TO BE NEAR TO GOD

THEME: SEVEN WONDERFUL SAYINGS

Sunday, March 29

... Father, forgive them; for they know not what they do . . . —Luke 23:34.

When the vicious crowd mocked Jesus on the cross, it was a picture of the sinful nature of man. And Jesus' first words reveal Him as the mediator and intercessor for such as these. This life of intercession continues for sinner and saint alike. There is never a single moment to which His priestly action, His watchful care of us, His loving sympathy, His working in us is not in full operation, for "he ever liveth to make intercession." As we rest in the fact of Christ's finished work on Calvary and His continuing priesthood, can we be anything but victorious Christians?

Monday, March 30

... To day shalt thou be with me in paradise.—Luke 23:43

Both thieves had been reviling Christ, but the one looked and saw the Lord entering into glory by the way of the cross. With a faith that outshone that of any of the disciples he said, "Lord, remember me when thou comest into thy kingdom." The Lord's response was immediate. What marvelous grace was revealed in that answer! "To day . . . with me!"

"Oh, 'tis grace, 'tis wonderful grace
That full salvation brings;
Oh, 'tis grace, 'tis wonderful grace,
My ransomed spirit sings."

Tuesday, March 31

Women, behold thy son! . . . Behold thy mother! Read John 19:25-27.

These words of our Lord's should put to shame all self-centered, self-pitying folk who can see only their own trials and take no interest in others. In our afflictions or trials we are to show by our lives that God's grace is sufficient. We are to witness to others of the fact that through Christ we may live triumphantly over earthly ills.

Wednesday, April 1

... My God, my God, why hast thou forsaken me? Matt. 27:46.

These words from the lips of our Lord are hard for our finite minds to understand—God forsaking God. Nevertheless we accept it by faith and rejoice in the fact that here Jesus was being made sin for us that we might be made the righteousness of God in Him.

"Ye who look on sin but lightly,
Nor suppose the evil great
Here may view its nature rightly,
Here its guilt may estimate.
Mark the sacrifice appointed!
See who bears the awful load:
'Tis the Word, the Lord's anointed,
Son of man, and Son of God."

Thursday, April 2

... I thirst.—John 19:28.

Christ had been suffering physical anguish for at least six hours and Calvary's work was

almost completed. This is a familiar word to the one who ministers to the sick and dying. To moisten the lips is one of the last loving services we can offer to a dying friend. It showed our Lord's humanity and His ability to understand our deepest sufferings. He thirsted, that we might freely drink from the well of salvation, and never thirst. Rev. 22:17.

Friday, April 3

... It is finished . . . —John 19:30.

Christ paid our debt of sin, and offers us eternal life. There is nothing more to pay, nothing more for us to do; it is finished, the debt has been wiped out! May we accept this gift by faith and remember always to constantly determine to glorify God with our body and spirit, which are God's.

Saturday, April 4

... Father, into thy hands I commend my spirit . . . —Luke 23:46.

There is no hint of defeat in these words; rather a realization that the battle has been fought and gloriously won! It is wonderful to be able to face death with the quiet assurance that our spirit is being committed into the hands of a loving Father. The present is also a day of committal. Then let us ask Him to mold us and make us after His will so that we can say with assurance, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

—Fannie Wenger.

My Altar

By Edna M. Mertz

*There's an altar down deep in my heart,
Where I meet with Jesus alone,
Where I can go from the world apart,
And only the Saviour enthroned.*

*As I come with my burden and care,
To the blessed Saviour in prayer,
In fellowship sweet*

*I sit at His feet,
At the altar down deep in my heart.*

*At this altar down deep in my heart
I have offered my body and soul.*

*In loving service to do my part,
And yield to the Spirit's control.*

*And my Saviour was serving again,
Tho' I know not just how or just when,*

*There'll be glory and light,
Since I met Him one night,
At the altar down deep in my heart.*

Ft. Wayne, Ind.

THE LIVING LORD

Sunday School Lesson for April 5

(Matthew 28)

Christians need not make pilgrimages to the tomb of their Saviour as do those of false religions. The body of our Lord is in no tomb. Once His body lay in the grave, but not for long. In three days the tomb was empty.

After Jesus arose, the disciples remembered that He had said, "Destroy this temple, and in three days I will raise it up." This very thing Jesus did.

Jesus raised Himself. No one needed to unwrap the clothes to let Him out. No angel needed to roll back the stone to let Him pass from the tomb. Silently, gloriously, wondrously, and invisibly He left that tomb of death, for death no longer held Him. He had conquered death and came forth alive. To let us see the empty tomb and the unwrapped clothes, an angel rolled away the stone. The earth quaked. The guards became as dead men. Also the angel quieted the fears of the early visitors and explained the empty tomb.

For many weeks we have been occupied with Jesus' story of conflict and suffering and sadness. Today we rejoice. There is blessed news. It is right that we celebrate Easter in some expression of holy cheer. We should give blessing and honor and glory to Him that liveth and was dead but is alive now for evermore. He was victorious over death, hell, and the grave. So may we be! Because He lives we may live. The doors to His kingdom are open wide. All who will may enter.

Now all doubt of the divine Sonship of Jesus must flee. We wonder what those who condemned Him now thought. Even before He rose the centurion and others decided He was the Son of God. The resurrection is said to be the greatest and best proved fact in all history. Who couldn't believe in such a powerful Redeemer!

The final meeting in Galilee was a high spot in the lives of the disciples. "All authority"—it is not that one religion is as good as another. There is only one powerful Son of God able to redeem men. "Go ye" and tell men. The resurrection has its obligation. Since He lives and has all authority to give life to all men, we must with the disciples go and tell the good news. In His kingdom He gives life to live according to all the principles we studied this last half year.

Rejoice, O ye people. They crucified Jesus. Yes. But really He gave Himself to die for us. The price for our sins is paid. The victory is won and He is now at the right hand of God making intercession for us to be accepted by the Father in view of the redemption He paid for us. We can sing Alleluia!

Alta Mac Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

God leads the Christian by means of the Holy Spirit, but the Holy Spirit never works apart from the Word of God.—Philip W. Bemis, in "Christian Digest."

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottville by Wednesday morning.

Bro. Donald J. Hooley, an MCC worker from Hubbard, Oreg., died of heart failure at the time of surgery on March 16, at Frankfurt, Germany. He was the son of Bro. and Sister Alvin J. Hooley of the Zion congregation. Bro. Donald was born July 9, 1922. He served a first term in Europe from Sept. 1950 to Sept. 1952. On January 7 of this year he returned to Frankfurt for a second term.

Memorial services were held at Frankfurt on Friday afternoon. Sunday night, March 22, the body was flown via Pan American Airlines, arriving in Portland on Tuesday.

The Valley Men's chorus gave a program at Albany, Oreg., the evening of March 15. Bro. Elam Hollinger and the radio quartet from Hesston College gave a program at Greensburg, Kans., on March 13.

Bro. Josef Herschkowitz and wife are spending about three months in the South Central Conference with appointments from Feb. 18 to May 24, in most of the congregations of the district.

Bro. John E. Lapp, Lansdale, Pa., was the speaker at a week-end conference on nonconformity at the Warwick River Church, Denbigh, Va., March 6-8.

The Gospel Light Hour, previously known as "Light at Evening Time," under the direction of Don Augsburg, over station WWST, Wooster, Ohio, has increased its

time to one-half hour. Bro. George Falb has been added to the staff as announcer. A ladies' trio, in addition to the men's quartet, has also been added to the staff.

A very successful Lay Evangelism Conference was held at the Lower Deer Creek Church in Iowa, March 6, 7. The first afternoon and evening of the conference about 25 persons went out calling in homes and doing personal work. These gave their testimony in the next morning service. Another part of the program was a sectional meeting to which the laymen of each congregation of the Iowa churches met together and reviewed the problems and possibilities of lay activities in their own congregations.

The Weaver Book Store, Lancaster, Pa., will be closed on Monday throughout the year, beginning April 6, with the exception of Mondays from Thanksgiving to Christmas. Store hours will be 9:00-5:30 every day except Friday. When the store will be open until 9:00. This is in keeping with a new policy adopted by most of Lancaster stores. Patrons of the store will please keep this in mind.

Change of Address: Bro. W. J. Barge, from 239 Miller St., Strasburg, Pa., to R. 7, Lancaster, Pa.

Bro. G. Parke Book announces the following communion dates: Nickel Mines, March 22; Meadville, evening March 29; Welsh Mountain colored, April 5; Paradise, April 19; Mt. Pleasant, April 26; Old Road, May 3; Hershey, May 10; Samaritan Home, May 17; Kinzer, May 24.

Six brethren from the Ontario Mennonite Bible Institute toured to Chicago, March 6-9, in the interest of mission activities. En route they stopped at Goshen College, Mission Board headquarters in Elkhart, and the Gospel Center Church in South Bend. In Chicago they visited the Harbor Light and the Pacific Garden Rescue Missions, the Moody Bible Institute, Moody Memorial Church, Mennonite Home Mission, Mexican Mission, and the Bethel Church. Those in the group were Arthur Gingerich, Rufus Jutz, Amsey Martin, John Kraybill, Melvin Leidig, and Leonard Haarer.

Bro. S. E. Allgayer was 94 years old on March 8. His family kept open house for him at the Allgayer homestead.

Bro. H. E. Shoup, pastor of 35th Street Church, Los Angeles, Calif., was severely bruised and shaken when he was thrown to the sidewalk by the impact of another car striking the station wagon he was just leaving. Praise the Lord that he was saved from more serious injury.

A Christian Workers' meeting, sponsored by the Indiana-Michigan Christian Workers Conference, was held at Goshen College, Sunday afternoon, March 8. Speakers and discussion leaders included Ellrose Zook, Paul M. Lederach, Alta Mae Erb, C. F. Yake, Elizabeth Showalter, Millard Lind, Mary Royer, Geraldine Harder, Esther Lehman,

and Karl Massanari. Bro. Russell Krabill served as moderator.

The Christian Education Cabinet of the Southwestern Pennsylvania Conference met at Hollisople, Pa., March 17.

Prospective patrons for a Christian School met at the Kidron, Ohio, Church, on March 24.

Bro. Harvey Birky, Birmingham, Ala., will speak concerning Bible mission work at an MYF banquet at Smithville, Ohio, on March 28.

Eleven recent converts are under instruction for baptism at Mellingers, Lancaster, Pa.

Illinois ministers enjoyed an informal day of fellowship on March 16 at the Peoria Church. Bro. Nelson Litwiller was a visiting speaker.

Bro. Paul W. Shank, Sales Manager of the Mennonite Publishing House, is spending a week on House business, March 17-24, at

(Continued on page 284)

Calendar

General Council of General Conference, Chicago, Ill., April 9, 10.
Christian Literature and Sunday School Libraries program, Louisville, Pa., Mennonite Church, April 11, 12.
Annual meeting of the Illinois Mennonite Mission Board, Morristown, Tenn., April 17, 18, 1953.
Semi-annual meeting Commission for Christian Education, Millard, Neb., April 24, 25.
Ohio Mission Board meeting of the Brunk tent, Canton, Ohio, April 24-26.
Study Conference on Evangelism and Missions, Goshen College, Goshen, Ind., April 30-May 2.
Annual meeting Gulfcoast regional conference, Fremont, Texas, May 8-10.
District Southern Conference of Ontario, Stelman Amish Mennonite Church, Baden, Ont., all day May 12.
Annual Meeting Ohio Mennonite and Eastern A.M. Joint Conference at Pike, Eldon, Ohio, May 26-28.
Indiana-Michigan District Mission Board at Clinton Community School, Goshen, Ind., June 2.
Indiana-Michigan Church Conference at Clinton Community School, Goshen, Ind., with Clinton Brick Church on host, June 3, 4.
Annual meeting Mennonite Conference of Ontario, First Mennonite Church, Kitchener, June 2-4.
Annual meeting Mennonite Youth Fellowship, EMC, Harrisonburg, Va., June 12, 13, 1953.
Annual meeting Mennonite Board of Christian Missions and Charities, EMC, Harrisonburg, Va., June 13-18.
Cultural Problems Conference, Hesston, Kans., June 19-21.
Lancaster Mennonite Camp, Mt. Pleasant, Pa., American S. S. Union, June 22-28.
Boys Camp (ages 8-13), June 27-July 3.
Girls Camp (ages 8-13), July 4-10.
Junior High Camp (boys and girls 13-15), July 11-17.
Junior High Camp (boys and girls 13-15), July 18-24.
First Family Week, July 24-31.
Writers' Conference, July 27-31.
Missionary Bible Conference, July 31-Aug. 3.
Church Music Conference, Aug. 3-7.
First Young People's Institute, Aug. 8-14.
Second Young People's Institute, Aug. 15-21.
Second Family Week, Aug. 22-28.
Rocky Mountain Mennonite Camp, Divide, Colo., Pre-conference, June 28-July 4.
Week-end Bible Conference and Dedication, July 4, 5.
Junior Boy's Camp (ages 8-12), July 8-11.
Junior Girls' Camp (ages 8-12), July 13-18.
Junior High Week (boys and girls), July 20-25.
Junior High Week (boys and girls 13-18), July 27-Aug. 1.
Family Week, Aug. 2-8.
Family Week, Aug. 17-22.
Youth Retreat (18 yrs. of age and over), Aug. 24-29.
Week-end Bible Conference, Sept. 5-7.
Virginia Conference, Frontenac, Va., July 27-30.
Annual meeting Southwestern Pennsylvania Conference, at St. John's, Johnstown, Pa., Aug. 2-5.
Annual meeting Conservative Amish Mennonite Conference, Hartsville, Ohio, Aug. 11-14.
Annual Indiana-Michigan Christian Workers' Conference, Fairview congregation, Fairview, Mich., Aug. 18-20, 1953.
Annual meeting Illinois Mennonite Conference, Science Ridge, Sterling, Ill., Aug. 18-20.
Annual meeting South Central Conference, Hutchinson, Kans., Aug. 18-21.
Mennonite General Conference, Kitchener, Ont., Aug. 28-30, 1953.

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Go, Preach

. MISSIONS .

Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-3786.

Mission News

Missionary appointments approved at the March 10 meeting of the Eastern Mennonite Board of Missions and Charities and the Lancaster Board of Bishops include the following: For East Africa—Robert and Florence Keener, Refton, Pa., members of the New Providence congregation, for a five-year term; For Ethiopia—Kathryn Harnish, R.N., Lancaster, Pa., a member of the Chestnut Hill congregation, for a five-year term; Mabel S. Horst, R.N., Gap, Pa., a member of the Weaverland congregation, for a five-year term. Bro. Keener is the son of Bro. and Sister Clayton Keener, now serving in Addis Ababa, and a brother to Mrs. Rohrer Eshleman, now serving at Nazareth, Ethiopia.

Praise the Lord for lay members in the Argentine Church who are ready to be used in His work in the absence of the missionaries. On March 1, Bro. Teofilo Vidal went from Pehuajo to Carlos Casares to preach and Bro. Raul Garcia to Trenque Lauquen.

Although the group attending the second annual Family Retreat at the Trenque Lauquen camp grounds, Argentina, Feb. 20-25, was small, reports indicate that inspiring messages were given and warm Christian fellowship prevailed. Samuel MacWilliams of Ward College, Buenos Aires, a specialist in the field of family counseling, made a real contribution to the retreat.

P. Phillip Phillip, a member of the Thomas Church of India, reportedly the oldest continuously existing Christian Church in the world, spoke at a vesper service at the Mennonite Home Mission, Chicago, Ill., on Sunday, March 1. Mr. Phillip is a student at Chicago University.

Bro. Samuel E. Miller, missionary to the Argentine Chaco, spoke both morning and evening at the Crumstown, Ind., Mennonite Church on Sunday, March 8. He will render a similar service at the Holdeman Mennonite Church, Wakarusa, Ind., Sunday, March 22.

Bro. Glenn Martin, chaplain of the Mennonite Hospital, La Junta, Colo., has recently been registered as an accredited chaplain by the American Protestant Hospital Association, having met all the requirements for such registration. He is the first Mennonite hospital chaplain to have met the minimum standards of accreditation prescribed by the Association.

A Lay Evangelism Conference will be held at the Calvary Mennonite Church, Pinckney, Mich., March 28, 29, for the churches in southeastern Michigan. The conference is sponsored by the Indiana-Michigan Christian Workers' Conference.

We are happy to report that Sister Hilda Stoltzfus is back with her family in Fortuna Ledge, Alaska, after a trip to Anchorage by plane for medical examination and treat-

ment. Praise God for penicillin and for His watchful care over His children.

Bro. and Sister Paul Kniss have recently been on evangelistic tour in Bihar, India, around the villages of Bethel and Khalkaliya. They report finding interested groups of people ready to listen to the Gospel, but some hearts have also been hardened. Pray for them.

Bro. S. Allen Shirk, Latehar, Bihar, India, reports opposition from the local orthodox Hindus and politicians when he and his helpers attempted to hold an open-air festival in connection with the large Hindu festival being held in their town. Their listeners were enticed away and even drawn away by force. After a morning of prayer, the missionaries and their helpers returned to give their witness, determined not to be defeated by Satan. God gave them the victory.

Our missionaries in Japan have decided that their next station should be located in Nakashibetsu in the sub-prefecture of Nemuro. Bro. and Sister Lee Kanagy will be locating there after completion of language study this summer.

Bro. Arnold Dietzel, missionary returning on furlough from India, visited the Japan mission field in Hokkaido over the week end of March 1, accompanied by the brethren Lee Kanagy and Don Reber from Tokyo.

Bro. and Sister Ralph Buckwalter, Kushiro, Japan, are changing their place of worship for Sunday evening services. Instead of having the hymn sing and Bible study in their own home, they will take their group to the home of one of the members or other interested persons upon invitation.

Bro. and Sister Eugene Blosser, former missionaries to China, served as Missionary Day speakers with the Sugar Creek congregation, Wayland, Iowa, on March 15 and with the Sycamore Grove congregation, Garden City, Mo., on March 22.

Offerings totaling \$4,080 were given for the program of the Eastern Mennonite Board of Missions and Charities during their annual meeting sessions at Ephrata, Pa., March 11, 12, 1953.

Bro. Clifford Strubhar, Culp, Ark., who has been operating the Mission farm in that area and assisting with the work of the church, has agreed to continue for another year.

At a recent meeting of the Executive Committee of the General Mission Board, authorization was given to proceed with a final drawing for the first stage of the Chicago Bethel building program and to work out building schedules and contracts.

Bro. and Sister James Lark, Chicago, Ill., who are contacting churches in Ohio during March in behalf of the Chicago Bethel building program, appeared in the following churches: March 11, Wooster; March 12, Orr-

Your Treasurer Reports

There are two basic needs which newly appointed missionaries have which the Mission Board tries to supply. The one is to supply equipment which is needed by the missionary as he enters his field of service. Much of the basic equipment which a missionary needs is supplied by the church through the Mission Board. Personal equipment and clothing stocks are supplied by the missionary, but a special allowance is given for this purpose.

The second item is to help the missionary get training and experience in the language to be spoken on the field. This second need is met in many cases by sending the missionary to a school for language study.

It is easily recognized that funds are needed to supply both of these needs. At the present time, the Mission Board maintains two special accounts for these purposes. The one is known as the "Missionary Training Fund." Contributions to this fund are used to help train the missionary, primarily in language study. A second account is known as "Missionary Equipment Fund." It is from this source that the missionary is supplied with his advance for personal equipment and supplies and with other basic equipment purchased for the mission field.

As we are now making plans for the coming year, it appears that we will have a number of new missionaries going to the field, and will be preparing other missionaries to go in the future. Therefore, we would again like to urge contributions for these two purposes. I think it can easily be recognized that these two needs are very important in helping to develop an effective missionary program. Contributions for the above purposes should be clearly designated and may be forwarded through the District Conference Treasurer.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

ville; March 13, Crown Hill; March 15, morning, Martins Creek, evening, Kidron; March 18, Pleasant Hill. Bro. Lark also attended the Conference on Community Relations at the Martins Church, Orrville, March 20, 21, as a member of the Committee on Economic and Social Relations.

The dates for the annual Missionary Orientation Conference conducted by the General Board have been set for June 23-30, 1953. Missionaries on furlough and missionary candidates under appointment will be invited to this conference which will be held at the Elkhart headquarters.

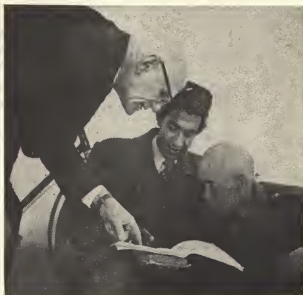
Investigation is being made upon recommendation of the Urban Evangelism Com-

(Continued on page 284)



Credit Committee on World Literacy

Dr. Frank Laubach teaches the Hausa chart to illiterates in Zaria, Nigeria.



Credit Committee on World Literacy

Dr. Frank Laubach, left, instructing a prospective "teacher" (center) in the Laubach method. Pupil on the right is an illiterate Afghan army draftee. Language: Persian.

Ministering to the World's Needy

By FRANK C. LAUBACH

III

Every day in India the newspapers carry headlines about the race war in South Africa. Then they always compare it to our treatment of the Negroes in America. You and I are happy because the Negroes are steadily gaining in America, but the Asiatic masses do not know that. The communists shout at them a thousand times a day that we have Jim Crow cars, that we do not allow millions of Negroes to vote, that we give them poor schools, that millions are deep in poverty. Our southern states ask to be allowed to settle this racial problem themselves. All right, but hurry up, for it is the weak spot in our defense against communist attacks. And we can't afford to have any weak spots, for the communists are whipping the colored races into fury over racial injustice.

The communists are out to overthrow all other governments and rule the world. They fight two kinds of war. The war with guns is being fought in Korea, Indo-China, and Malaya. America and our allies feel confident that we have chosen in General Eisenhower the best man in the world to win the war of bombs and jets and soldiers.

The other war uses lies and propaganda. It is being fought on every continent in a desperate effort to capture men's minds. They are waging a propaganda attack ten times greater than any propaganda in all history. Nobody is allowed to see behind the iron curtain so they can spread pure lies about the heavenly conditions in Russia and China. America is an open book to all the world. The communist propaganda exaggerates and repeats every situation that isn't right. They repeat the same lies so often that most of the world believes them.

This attack of communist propaganda has been terribly effective. Up to this moment we are losing the cold war of propaganda. Our jets and bombs are helpless before this propaganda.

We have got to mobilize far more of our talents and money to meet this attack of lies or we shall lose the friendship of the world. We are not yet bringing one one-hundredth of our resources of brain and skill to bear on winning this war for the loyalty of the multitudes.

Our greatest weapon is surprising helpfulness. This is a weapon the communists cannot wield on a large scale. They do not have the resources in the first place. Then in most countries they must have a revolution before they can help, for the governments are against them. We can wield that weapon now. The governments, threatened by communist revolts, need and ask for our help. If we wage our war of amazing kindness, against it the communist promises break like glass.

We must not expect President Eisenhower to bear the burden of that war of world service. Here is where both business and the church are far better trained than any government. Business knows how to attract and persuade people, and how to win friends against keen competition. The church exists only to spread the Gospel of the love of Christ and compassionate service. So while Eisenhower solves our military problems, business and the church must mobilize to win the war for men's minds by private enterprise.

We are going to do it. I never found so many businessmen or so many church men eager and ready to serve the world as I am finding in America this month.

So my soul is singing, for my America is coming awake.

Our allies, too, are coming awake. Every nation in Asia has unjust land laws, and they are beginning to repent and to reform the laws. Ninety per cent of the people have no land of their own and are in debt to oppressive landlords all their lives. These are now ready for revolt. I am not telling any secrets, for the United Nations has told this. Some of the countries are now making a new distribution of the land. One of the glories of Nehru's administration is that without working hardship on the landowners, the government is taking over many big estates and is giving land to the poor. Egypt is doing the same thing since they chased out King Farouk. The other countries are planning the same reforms. So my soul sings because the world today has a tremendous sense of sin about the past and the injustices of the present. The most stupendous social revolution of the ages is going on all over the world outside the iron curtain and is gaining momentum every day.

Fortunately the multitudes of little people have short memories. They hate pious words, because their oppressors have quoted Scripture. But when they see us helping them with unselfish service, they love us and sing our praises. We can't save the world with sweet promises. But we can do it as sure as the sun rises as soon as we send forth enough Christ-filled Americans to practice the love of Christ in amazing kindness. It is so easy to astound the world and win it, because this kind of selfless service has never been seen before. They say, "We like your Christianity because it does so much for us."

The nations want us. The masses want us now. And if we do that deed, the world will give us their hearts and their allegiance. God will be on our side. The communists cannot defeat us. The only thing that could defeat us would be our stubborn refusal to follow the way of Jesus and fall asleep in smug complacency behind the hydrogen bomb.

Many of us abroad have seen clearly that to save the world we must help the suffering masses up out of hunger and destitution. Many of us know this, but only one man

was in a position to help on a large scale. That man was the president of the United States. Hundreds of men from abroad talked to him. Six years ago Senator Smith took Sam Shoemaker and me to tell him this: We said, "Mr. President, the masses are on the march, and if we don't help them, they will go communist. We appeal to you to announce that America stands ready to help all the world with our technical skill. We are sure the world will respond to that promise with universal enthusiasm." President Truman waited until we had finished, then he said: "You are talking religion. If I promised that, do you think America would support me? You men go out and start a revival."

Horace Holmes was another man who talked with the president. He told him how they had helped the farmers of one section of India increase their production 50 per cent by adopting scientific methods. Four years ago, January 20, 1949, President Truman included in his inaugural address words that will never be forgotten. It is known now as Point Four:

We must embark on a bold program to make the benefits of our scientific advances and industrial progress available . . . for the improvement of undeveloped areas.

The old imperialism—exploitation for foreign profit has no place in our plans. . . . Only by helping the less fortunate of its members to help themselves can the human family achieve a decent life that is the right of all peoples.

This was something new for a national policy. It repudiated the exploitation of human misery, which has been going on for thousands of years. But it did more than that. It said that we are our brother's keeper, even outside our nation and race. It said that every man has a claim on us in any part of the world if he is in need. That had been said by Jesus and practiced by many Christians. It had never been said by a president of the United States, nor by the chief of any other nation before.

Americans wondered whether this was not going too far, whether we were not sticking our neck out, promising more than we could fulfill. Some organizations and newspapers came out openly against it. But the rest of the world shouted loud in its praises. The United Nations voted unanimously, every country voting, to adopt the bold program as its own.

America does not yet realize the full meaning of this new step. It was more than bold and new, far more than that. It announced the highest ethical standard nations have ever professed. Mankind has turned a new corner and we are now going in a new direction. From the viewpoint of Christ, I believe it was the most stupendous moral advance since the first Easter.

Or is that exaggeration? Name one other advance like it. The Ten Commandments. Thou shalt not kill, steal, lie, covet. This is greater than that. It says, "I shall not rest satisfied until every last destitute man in this planet is lifted out of his misery." It is taking the commandment, "Love thy neighbour as thyself," in earnest. We quoted that commandment a long time without seeing that our neighbors are anywhere, anywhere in the world. Now we see that anybody in any

land is our neighbor if he needs our help, and we propose to help him. Four years ago we promised to build a new world on Christian compassion.

It was not empty words. It is working now. I just came from seeing it in action in India. I saw America's Technical Co-operation Administration and the United Kingdom's Colombo plan at work, over there. We are not only answering right, we are doing right. The ideal of Christ and of the Salvation Army has become the ideal of the nations. What the church formerly did on an inadequate scale is now being done on a colossal and I believe adequate scale. If America does not lose her vision, it will result in nothing less than a world rebuilt. We are in the process of helping wipe out the blackest crime in history, the crime of the people at the top against the hungry masses who were their slaves.

As soon as my illiterate friends hear the good news that we are opening a wide door for them up out of destitution and despair, they will be easy to lead. I have worked and eaten and slept among them and I know how easy they are to lead if you love them, far easier to reach than people in America. All my illiterate friends need is to be sure we are sincere and wholehearted and not hiding any ulterior motives. They want a leader. Let's be their leader! Let's stop this communist lie that rich America is the enemy of the masses.

I thank God that men like Norman Peale and Sam Shoemaker and Roy Burkhardt and Walter Judd are organizing a national movement to keep America fervent for this divine vision. I pray all the preachers in America will follow in their trail, tell the people that at last, at long last, the full meaning of Jesus and of human liberty is being fulfilled for the first time in all history. Tell America that this is God working, that His hand is on America's shoulder, that He calls America to lead the lower half of the world out of hate and hunger and despair.

The tying of the world into one with the radio and the airplane and television and newspaper is God making one race again of all peoples. The new terrible longing of the masses to rise is God working. The United Nations is God working. The threat of the communists who repudiate God is being used by Him to shock us into repentance and action. The moment we do God's will, the monsters in Russia and China will fall, and their people will be free. The announcement of Point Four and the Colombo Plan are God working. The vision of Nelson Rockefeller and Harvey Firestone and millions of others for backward people are God working. The nations of Asia changing their land laws and their debt laws to set the poor people free—that is God working. This, in spite of dangers, is the best age in history.

. . . Literacy is on the march. We are coming out of the night of superstition, slavery, and injustice, into the day of enlightenment, opportunity, liberty, and peace. It is God. His hand is everywhere today. We frightened people are pleading for peace and security. But I heard God answering: "No, I shall not settle for that. You shall not have peace and

security until you seek peace and security and freedom for every man, woman, and child in the world."

I am reminded of Paul's magnificent address to the Athenians: "The times of ignorance God overlooked but now he commands all men to repent. He has fixed a day on which he will judge the world." That day is now. To America God says, "You can no longer survive unless you join my crusade for every last, least hungry person on earth. Inasmuch as you do it unto them, I will do it unto you."

Last month in the sacred city of Pushkar, I taught a dozen illiterates before a crowd of some five hundred. I told these illiterates, "This is the new day of hope for you. You never had a chance to read before. Now you and everybody in India will have your chance at last. You and your children and your grandchildren will never be the same because you started up the long, long trail tonight to the land of your dreams." They shook their heads and when I had finished they rose and kissed my hands with their eyes full of tears. The whole crowd looked on in hushed awe. I knew how those illiterates felt; for them I was the savior out of hell toward a new heaven, and a new earth. Literacy was breaking the chains of fatalism and despair in the very citadel of Hinduism.

My soul sang and it sings today. It is so easy, so easy to win the half of the world, if we love and lift them.

I watched them teaching two thousand prisoners in Gaya Jail in India, with the lessons we had made. The prison poet sang to celebrate my visit; this is what he said:

My soul is singing, for my soul has been set free;
My body was free, but my soul was in the prison of ignorant fear.
Now my body is in prison, but my soul is soaring.
Who am I that I dare dream the unutterable hopes
For myself and for my country which flood my soul?

The face of that prisoner looked like an angel's. The warden and I sitting side by side wept.

My America, we are at the judgment of God and of humanity. My Christian church, we are at the judgment bar of God and of humanity. They look to us to help fulfill their unutterable longings. They expect us to think the world thought, do the world deed. Think largely of thy brothers' need, become big enough for the challenge of our age, to be supermen, not at hurling hydrogen bombs to destroy, but supermen to build and heal and save the world.

The Battle Hymn of the Republic keeps ringing in my ears.

Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of His terrible, swift sword.
His truth is marching on.
He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat;

Oh, be swift, my soul, to answer Him! be jubilant, my feet!
Our God is marching on.

In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me;
As He died to make men holy, let us die to make men free,
While God is marching on.

—Released by the Committee on World Literacy and Christian Literature, 156 Fifth Ave., New York 10, N.Y.

1953 Argentina Missionary Fellowship

The last three days of January, 1953, found twenty missionaries gathered in the campgrounds near Trenque Lauquen, Argentina, for their annual business and fellowship meeting. Bro. and Sister Albert Buckwalter and Mabel Cressman had come from the Chaco. Bro. and Sister Rutt drove down from Cordoba.

Special guests were Bro. and Sister O. O. Miller, Akron, Pa., who spent more than a week in Argentina in their tour of MCC projects and MCC headquarters in various South American countries. Bro. Miller told of the conferences he had attended in Europe last summer as well as a little news from "the church at home," which missionaries are always so glad to hear. His counsel and ideas of the total Mennonite witness in the southern South American countries were greatly appreciated.

Uppermost in the minds of all present was the fact that during the coming four months four missionary families—Koppenhavers, Hallmans, Siebers, and Rutts—will be leaving the field on their furlough or to retire. During this time only one family, Bylers, will return to the field. Considerable time was given to discussion of how the work will be divided among those that remain and how they can be most useful in working toward building a stronger national church.

Also high in the thoughts of those present was the fact that there are few Argentines ready to take over the work which the missionary started. In this connection it was moved and approved "that the Bible School Committee [there is no Bible School of our own due to the lack of students] be alert to encourage promising young laymen to further prepare themselves for the Lord's work by definite Bible study in a recommended Bible School or Seminary, and that the committee study and recommend to the Executive Committee a plan of scholarships to help such students." It is hoped that this, along with the plans to have night Bible classes for laymen in the local churches, will be one step forward in raising up Argentine leadership for the local congregations so that the missionary can give his time to teaching, writing, special meetings, administrative work, and new frontier mission work.

With the furlough of the Siebers coming up, the following motion was adopted re-

garding the orphanage: "That the Swartzentrubers be the new directors of the orphanage and that the Brunks act as assistant directors, to take effect April 1, 1953." Since Mrs. Corellano, director of the girls' orphanage, is leaving at the end of February, all the girls are being placed in private homes.

The boys' orphanage, which is on the farm outside of Bragado, will be operated on a reduced scale during the year, taking on no additional boys. It was the general opinion of the missionaries that the real purpose of the orphanage has largely disappeared. Most of the boys and girls in the orphanages are not orphans, nor are they from Christian homes. The government has many large, well-equipped orphanages which did not exist twenty-five years ago. In addition, the Argentine Church would not be able to support the orphanage at the present time if North American funds were cut off. This step would not mean a retreat nor a defeat. The orphanages have fulfilled a real pur-

pose, but as the times change, so must missionary tools and methods change. Bro. Sieber expressed his willingness to return and operate the orphanage after their furlough, but at the same time expressed his preference for pastoral and evangelistic work.

The fellowship closed with a discussion on Holiness. Since the subject had caused some trouble and misunderstanding among the Argentine brotherhood during the past year, the discussion proved to be very timely. The official secretary summed it up thus: "All took part in this very helpful discussion. A fine spirit prevailed. The general opinion was that Mennonites are not afraid of Holiness teaching; we want it, but we are afraid of peculiar demonstrations on Sunday which are supposed to signify an infilling of the Holy Spirit, when there is a definite lack of consecrated living during the week."—Released by the Mission Headquarters Office,

Buenos Aires, Argentina.



Copyright Albert Buckwalter

A city mission Sunday school, Warden Park, Toronto, Canada. What will be the future of these children?

For Those Who Care

By Mrs. Frank B. Raber

III

They all said she would never "make good." How could she? Her father was a drunkard, her mother—well, plenty could be said for her; that is, against her. Most of those who said anything said things that really were against her. But Sally, well, they all said she would just never "make good." But we thought she could—and by the grace of God and the prayers of His people and a continued and everlasting interest in her, she not only could but would "make good."

And that is the way it stood. I mean it stood that way. For, no one else seemed to help make that situation move. So, we said we would. Because Sally was such a likable

girl with so many qualities God wanted for His use and because she was born again and He had first claim to her life, we knew she must be kept for Him.

And she did grow. It was only a city mission, but folks knew they were loved there and that God loved them. So Sally had much to do to help her think and live for Him. Her home was discouraging: Satan reigned there and I often feared to go there alone, not because of things—they hadn't many things! But I always feared the cursings and the terrible words of hatred that could be heard when one came near. But Sally, well, she was determined to help her home folks, and she did. She really helped them find the Lord and we felt so encouraged for her.

And then, with counsel, we felt she should go away to a church school. But would her expenses be met? Well, that was a question, for one could only share what one had—and—well—that really was a question. But the YPCA said they would help, and though we hadn't said we felt this surely was God's will. So Sally went to school.

And when she came back home, there was another question. The question this time wasn't about money. No, this time it was, "Why am I only a convert? I thought you said we should all be converted. I thought all Christians were converts. I thought that 'whosoever believed' was saved. Am I so different?"

Yes, Sally came back home. Better than any fact from any book in her entire curriculum of that school year, she had learned with a great deal of misgiving that she was "different." More than what she was taught, she had caught that she was "only a convert." The entire concept of the Christian religion as she had come to know and love the Word had not only been colored, it now seemed to lie shattered in fragments. She came back a different girl—yes, so different!

Oh, of course, no one meant that she should know they felt like that about her. Indeed no one ever told her that. But many things that were said and felt and thought and unexpressed revealed to her that in the thinking of others she just "didn't rate," and so she came to wonder whether it pays after all to be "only a convert," even when she knew the Scripture said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

If this experience of salvation has been yours and mine, are the dear ones of the city who have been saved by the same blood of Christ so different?

Kansas City, Mo.

The Jesus Christ "Memorial Fund"

By ORRIE D. YODER

We are living in times when it seems easy and popular for various denominations to promote their work by building around some memorial of a certain founder. To boost giving for mission work, a memorial fund is begun in honor of some pioneer or martyr servant of the Lord.

We at this time do not want to judge such man-centered aims in the light of Paul's "carnality" siftings as recorded in his letter to the church at Corinth. I Cor. 3. However, our attention certainly needs to be called to certain lacks in the motive power of such giving incentives.

Whether the apostle would renounce as carnal, the so-called memorial funds and foundations of church, philanthropic, and missionary societies today, I will not say, but the eternal truth remains that when Jesus Christ the God-man died on the cross for sinful mankind He established a "memorial" power and an incentive for service and for giving that is unique and that can never be

replaced or substituted by any human saint, whether he lived before or after Christ.

We are living in a day when church and mission activity is crippled and dying for the want of the supreme motive power of the "love of Christ," such as moved mightily in the person of the Apostle Paul and in the missionary hearts aflame with the message of the Gospel in days gone by!

Today the world is dying for the want of a Gospel message moved divinely by the love of Christ and not merely by human love and sympathy. Today the mission cause of our Christ needs to be stirred and moved by His love, given into the human heart by the Holy Spirit and by the living Word, rather than by human sympathy stirred aflame in carnal hearts by sensational appeals on the radio, pictures of human misery on slide and movie, or literary scenes of a lost world.

True enough, these can give to us the vision and information of the world's tragic needs but cannot give the power to act. These can stir human sympathies, but the love of Christ is divine. Human sympathy is insufficient to proclaim our divine Christ who died to save them all.

Friend, are you divinely moved by the power of Jesus Christ and His divine "Memorial" program of salvation for all? Paul said, "The love of Christ constraineth us."

Del Paso Heights, Calif.

Catholics Winning Canada's Indians

Roman Catholicism is the predominant religion among Canada's Indian population according to figures released by the Department of Indian Affairs in Ottawa. Out of a total of 136,407 Canadian Indians there are 72,950 Roman Catholics, 33,727 Anglicans, 20,486 United Church members, 1,653 Baptists, 1,526 Presbyterians, and 2,198 persons professing other established faiths. Classified as holding aboriginal beliefs are 3,867. The Department said that Roman Catholic Oblate Missionaries of Mary Immaculate operate forty-two residential schools for Indian children.—The Alliance Weekly.

Did You?

*You sent the money across the sea
That bought a Bible for young Sing Lee;
And young Sing Lee, when he'd read therein,
Proceeded to turn his back on sin.
Then he rested neither night nor day
Till his brother walked in the narrow way.
And his brother worked till he had won
Away from the gods his wife and son.
The woman told of her new-found joy,
And Christ was preached by the happy boy.*

*Some of the folks who heard him speak
Decided the one true God to seek.
It wasn't long till half the town
Had left its idols of wood and stone.
And the work's not ended yet, my friend!
You started something that ne'er shall end,
When you sent the money across the sea,
That bought a Bible for young Sing Lee.*

—Amelia Price Ayers, Selected.

Missions Editorial

Stalin, a Lost Soul

Stalin is dead. Stalin who used death to destroy his enemies and plant fear in his subjects. Stalin who has alternately been called the greatest conqueror since Napoleon and the most ruthless killer of our time. Stalin the atheist, a man belonging to the Biblical classification of antichrists, worshiped by his subjects.

So great has been his influence that the whole world wonders what his death will mean for mankind. Unfortunately government by force and fear loses its stability when the ruler dies unless an immediate substitute can be found.

But what attitude should Christians take toward the death of an atheistic dictator? Some will be relieved because a wicked man is dead. Others may even rejoice that he is finally beginning to get his just dues for sins committed.

The Bible clearly states that "the wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17). We need not concern ourselves about judgment for Joseph Stalin for the wrongs he has done to others. God says, "Vengeance belongeth unto me, I will recompense, saith the Lord" (Heb. 10:30).

And in the next breath the Lord says, "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31). That is where we must leave the soul of Joseph Stalin, in the hands of the living God.

Too many Christians will drop the matter there. But should we? Did not Christ die to redeem Stalin's soul? Was not Christ's sacrifice on the cross sufficient to cover the penalty for Stalin's sins? Did any Christian ever present the claims of Christ to Stalin?

For the sincere Christian the death of Stalin is a tragedy, an example of the failure of the Christian witness today. His death should make us all re-examine our witness to the lost, especially those in high places. We should realize that it is not God's will that any should perish, not even a Joseph Stalin.

For that reason let each of us resolve anew to utilize every witnessing opportunity at hand. Let us never say or think that we have done all we can to win those who are rejecting Christ.

Too often we consider one contact the extent of our responsibility to witness to the lost. We are prone to think, "We've done our part by giving him the Gospel. If he doesn't accept, he will have to suffer the consequences."

Could it be that Stalin failed to accept Christ because some Christian failed to witness persistently and consistently?—L. C. Hartzler.

Relief and Service News

MRC Weekly Notes

Voluntary Service

Applications for summer service are still urgently needed. There are opportunities for service for periods of a few weeks to a few months, in child welfare work in children's homes and camps, in city missions with both white and inter-racial groups, in rural missions, in evangelistic campaigns, in the care of the aged, on our MYF Youth Team, and in builders' units. The work will include visitation and personal witnessing, summer Bible school teaching, recreational work with children, laundry work, kitchen work, house-keeping, building and repair work, and Gospel programs.

The church has come to depend on our summer service for this type of assistance. Will those who might be available make themselves known? Summer service offers excellent opportunities to experience the joys of Christian service and make a worthwhile contribution. Your transportation will be paid from your home to your assignment and home again. Just send your application to the Director of Summer Service, Office for Service and Relief, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Bro. Mark Lehman, who recently joined the staff of the Office for Service and Relief, visited Eastern Mennonite College in the interests of the MRC Voluntary Service Program, both summer and long-term, March 17-19.

Opportunities for long-term service are also available in the MRC voluntary service program. Needed are applications for builders for the Virginia Mennonite Home for the Aged (to begin about May 1) and other locations, also for women workers for home-making in mission and service unit homes. Men counselors are needed for a subsidiary project of the La Plata Mennonite Project, Puerto Rico, a children's home near San Juan. Apply to the Office for Service and Relief, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

I-W Services

I-O men who are being pushed by their draft boards to find work or who wish to volunteer in order to begin their service and who do not know where they might like to serve may write to the Office for Service and Relief, Mennonite Board of Missions and Charities, Elkhart, Ind., for suggestions. We have a number of institutions who are anxious for our men and whose needs cannot

be supplied by the respective states by drafting. Some of these opportunities are rather attractive and a list of places with as much information about jobs available as we have at hand will be sent on inquiry.

Bro. W. R. Eicher, Milford, Nebr., has agreed to act as MRC Area Administrator for I-W Services for that state.

Bro. Dorsa Mishler of the Elkhart office met with Bro. W. R. Herschberger, Garden City, Mo., and Bro. Roman Stutzman, director of the Kansas City Hospital Service Unit, in Kansas City, Mo., on Thursday, March 12, to work on plans for the opening of the I-W center at 2744 Holmes Ave., Kansas City, Mo.

MCC Weekly Notes

CPS Men in I-W Service May Be Released

The Akron I-W office has information from Selective Service director Gen. Lewis B. Hershey that I-W men who served in Civilian Public Service or I-O men who served in CPS and may be called to I-W service may have their period of I-W service shortened.

No definite formula exists whereby CPS men may be released from the current alternative service program. Selective Service will consider each case after a complete record of each man's service history has been presented by the Akron I-W office.

Gen. Hershey indicated that the present draft law does not authorize him to relieve a conscientious objector from liability for civilian work in lieu of induction. It does authorize him to shorten the period of service when he deems it to be advisable, he said. That is the reason why each case will be considered individually.

All CPS men in I-W service and all CPS men who are likely to be called for I-W service should write the Akron I-W office. By answering the following questions, they can supply the necessary information with which the Akron office can take up each case with national Selective Service headquarters.

On what date (day, month, year) did you enter CPS? On what date (day, month, year) were you released? What places did you serve? What work or service did you perform following CPS? i.e., relief work, voluntary service, welfare activity. What is your age? What is your Selective Service number? What is your present address? When did you start your I-W service? Where are you performing your I-W service?

The number of CPS men in I-W service is considered to be small. Such men are usually those whose draft eligibility extends beyond the age of 26 which was caused by a deferment.

Worker on Way to Formosa

Roy Eby of New Providence, Pa., is on his way to Formosa to join the MCC unit there. He was scheduled to sail from San Francisco, March 19. Roy will be doing mobile medical clinic work.

Worker Returns From Germany

Erna Fast of Mountain Lake, Minn., has returned to the United States after nearly

three years of service in Germany. She was associated with the work of the Evangelische Studentengemeinde, a church organization working in German colleges. Erna worked in teachers' colleges.

Semi-Trailer Truck Damaged in Accident

MCC's semi-trailer truck used for hauling relief shipments was involved in a highway accident west of Crestline, Ohio, on March 7. The accident resulted in extensive damage to the tractor and slight damage to the trailer.

The truck was returning to Akron from North Newton, Kans., where it had picked up a load of baled clothing. This material was not damaged in the accident. The truck drivers, Eugene Bachman of Moundridge, Kans., and Ivan Wengerd of Millersburg, Ohio, were not hurt except for slight bruises.

The accident happened when the truck was forced off the road by a car and jack-knifed. Repair of the tractor and trailer will be covered by the insurance company of the operator of the car.

This accident has seriously disrupted the trucking schedule since relief shipments are heavy at this time of the year. Extensive efforts are being made to get the truck back into operation as soon as possible so that prepared shipments for relief can be picked up and sent abroad.

Released March 13, 1953

MCC News Service
Akron, Pennsylvania

Women's Activities

Mrs. Bonnie Byler of La Plata, P.R., reports in the February *Rio La Plata* that in view of improved economic conditions in Puerto Rico the Sewing Project begun in La Plata in 1946 by Mrs. Melvin Lauver will be discontinued in June, 1953.

Sister Byler states that many women have been hired recently by the wool sorting and baling industry in La Plata; also, the glove factory is giving out cut gloves that the women can sew in their homes by hand.

It has, therefore, been planned that the Sewing Project will be open for orders until April 1. After June 15 all remaining linens will be sent to Mrs. J. N. Byler and Mrs. Melvin Lauver of Akron, Pa., and Mrs. Earl Mann, Elkhart, Ind., who also has a display of the linens. They may be seen and purchased at either of these locations.

* * *

If your sewing circle or missionary group observed the Women's Day of Prayer, will you please report the meeting to Mrs. J. D. Graber, 140 W. Dinehart, Elkhart, Ind. Any suggestions for planning next year's program will be appreciated.

* * *

Folders describing the 1953 Goodwill Christmas Bundle project will be distributed soon, says Sister Arlene Stitler in the March *Activities Letter*. She suggests that at this time of the year it should be possible to choose warm trousers and woolen sweaters and that a lovely hand-knit sweater would bring an added warm touch to a bundle. She

adds that there is also time to make a girl's dress or skirt and blouse.

Sister Sittler further suggests that if you cannot make a bundle yourself, perhaps you can supply the funds for a bundle and have a children's Sunday-school class, a junior circle, or some child have a vital part in choosing and making the bundle.

In commenting on the possibility of having retailers prepare the Christmas Bundles, Sister Sittler says that while this method is simple, it loses its individuality. The child receiving the bundle needs your love and thoughtfulness as well as your gift.

• • •

While the MCC is slowly making progress toward opening work in Korea, the people there continue to be very cold. Long periods of sub-zero weather are being reported and many of the people have only a few incomplete layers of light clothing. Thousands of children, many of whom are under five years of age, are roaming about with no one to care for them.

• • •

"What wonderful things you dear sisters sent us again this past fall for distribution," writes Sister Luise Fast, wife of H. A. Fast, European Relief Director. "There were comforters, which are in such demand by the refugees that we never have enough. And then the coats for women and girls! . . ." Sister Fast goes on to say that since the family needs food, clothing, and a place to live, the money earned does not allow for a coat. Therefore, the joy in receiving a coat is especially great.

There are also many requests for warm sweaters, underwear, and jackets. For the men, we have nice coats and jackets which are a great help. There is always a request for more trousers.

"The nice children's things are always necessary and are received very thankfully," says Sister Fast as she also expresses gratitude for the delightful baby things which have taken corners from the hearts of many mothers. And finally she says that what helps them still further are the shoes—shoes in every form, for large and small, men and women.—Mrs. C. L. Shank.

From Our Churches

COLAIDRIDGE, MONTANA (Coalridge Congregation)

Dear HERALD Readers: Greetings of love in Jesus' name. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (1 John 3:22). Again we are grateful to God for His many blessings to us.

A group from Glendive worshiped with us on Oct. 5. Henry Becker spoke on the home and its responsibility and a girls' quartet sang four numbers.

On Oct. 12 Bro. Floyd Kauffman, Minot, N. Dak., was here to observe communion services with us.

Bro. and Sister John Stoll and their son, from Wolford, N. Dak., were here for our Bible conference in November. Bro. Stoll spoke on the Word, Sin, and the Holy Spirit. We thank God for the inspiring messages.

We thank each one of the part they had in last summer's program and invite them back

again. We enjoy having visitors.

Three of our members have left for the winter, but we ask an interest in your prayers that our lives may be a witness for Christ.

Mrs. Emmett Drawbond.

NAMPA, IDAHO

(Nampa Congregation)

Dear Readers: Work is progressing nicely and the new City Acres Church will soon be ready for occupancy.

Bishop E. S. Garber and his wife are still laboring among the California churches, but they are expected to be home late in March. We expect Mr. and Mrs. Guy Shank and Irene home this week from Phoenix, Ariz., where they spent a month. They had an accident in California so had to remain a few days for repairs. Our sewing circle is busy getting clothing ready for Korea this month. Many secondhand articles of clothing were brought in.

Bro. Robert Miller, one of our young men, is now with a service unit in a hospital in Portland, Maine.

Mrs. Sam D. Miller.

PROTECTION, KANSAS

(Protection Congregation)

Christian greetings to the readers of the Gospel Herald: Our congregation was richly blessed in our fall revival through the preaching of God's Word by Bro. Richard Birky, Cheraw, Colo. Souls were strengthened and encouraged to give service for God.

On our Y.P.M. we have just finished a study course of the South American missions. This has helped us to become better acquainted and more interested in the work of spreading the Gospel to South America.

The sewing circle of this congregation has recently completed a used clothing drive for relief in this community and in the city of Protection. There was a very good response.

Our present Sunday-school officers are: Supt., Victor Beyer; Asst. Supt., Chester Baker; Prim. Supt., Ruth Baker; Asst. Prim. Supt., Lahlia Seizer; S.S. Chor., Vernon Lohme; Sec., Mr. Simmenauer; Librarian, Alma Kuhns.

Pray for us. Crist Beyer.

SARASOTA, FLORIDA

(Bayshore Congregation)

Greetings to the Gospel Herald Readers: We praise the Lord for the rich blessings we are receiving in this new year of 1953. We were blessed with messages and songs by the team from Goheen College in January. After our vesper service in the late afternoon a fellowship supper was enjoyed by our young people and the Gospel team.

We have many tourists at this time; so we have a worship service from 9:00 to 10:00, Sunday school from 10:00 to 11:00, and another worship service from 11:00 to 12:00. This has been very satisfactory. We thank the Lord for visiting ministers, which makes the work lighter for our pastor.

Bro. Milo Stutzman, Kingman, Alta.; Bro. C. L. Graber, Goshen Ind.; and Bro. A. C. Good, Sterling, Ill., are a few who have given us sermons.

Our Sunday evening meeting for Feb. 1 was given entirely by nurses. This was a very unusual, but wonderful service.

Our Christian Life Conference was held Feb. 4-5. Bro. Stanley Shenk and Bro. Warren Long were the speakers. We heard challenging messages from these brethren and the meetings were well attended. On Sunday afternoon, Feb. 8, we had a dedication service in our new Sunday-school building, which was held on the patio. Mrs. Myron Yoder gave the historical sketch and our pastor, Timothy Brenneman, had the dedication ceremony. We wish to thank every one that helped by giving in labor, and in your prayers, in providing these rooms which were needed so badly and are filled each Sunday.

One of our tourist friends, Bro. Samuel Naugle, from Indiana, was called to be with his Lord at a brief illness.

We expect to have baptismal services on Easter Sunday. New members will also be received by letter.

Our service which has been well attended and we know that the efforts to help and give to those in need will be blessed.

"O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation" (Ps. 95:1).

Mrs. Jacob G. Witmer.

SARASOTA, FLORIDA

(Pinecraft Congregation)

Dear Christian Friends: We praise the Lord for His continued blessings.

Many tourists are again with us and we welcome them all.

A large group of sisters, about 150, gather monthly to sew for the needy.

The visiting ministers, Reuben Hostetter, Noah Zehr, Manass Miller, Daniel Sommers, Emanuel Hostetter, and S. F. Coffman, all brought us timely messages.

In November Bro. Le Roy Stoltzfus from the Lancaster Conference officiated in communion to the members of his group who are here, and Emanuel Peachey and David Beachy to the members of their group.

The results of our Sunday-school reorganization are as follows: Mark Yoder and Ira Shenk, Supt.; Abe Graybill, S.S. Chor.; John Kaushy, Church Clerk; Bro. William Jennings, Sec.; John Yutz, Clarence Kurtz, ushers; Y.P.M. committee, Roman Shlaugh and John Helmut.

A colored community ten miles south of here has asked for help in bringing the Gospel to their people. A number of brethren and sisters are helping in this work on Sunday morning. The superintendents are Frank Stoltzfus and Joseph Nissley.

Each Tuesday evening a singing and Bible class was held. Memorizing Bible chapters has been a blessing. "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11).

Dec. 25 was the beginning of our ten-day revival in charge of Bro. Alvin Swartz of Kentucky.

Weekly cottage prayer meetings are held in the community and monthly the church brings cheer by service to the needy. Home in Sarasota, and each Friday the children gather at the church for a special lesson.

The middle of January we appreciated a Christian Life Conference, noncommunity. The speakers were Otto Shenk, R. W. Benner, George F. Brunk, Frank Stoltzfus, James Lark, Abram Risser, Steve Peachy, Menno Coblentz, and Joseph Nissley.

Visiting brethren with us recently were Henry Ramer, Noah Sauder, Clair Ely, Mahlon Miller, Harry Liechty, Eli Zook, and Milo Stutzman.

Pray for a man who recently found the Lord. Also pray for the large group that worships here, that we may hear and do His blessed commandments. Nellie J. Nissley.

SCOTT CITY, KANSAS

(Shallow Water Sunday School)

Dear HERALD Readers: We feel we have many reasons to thank the Lord for the blessings which He has bestowed upon us in this community. We are not an organized congregation but are looking forward to having one, D.V.

Bro. John Steiner has resigned and is teaching at Elkhart, Kans. We are without a pastor now and we appreciate when visiting ministers stop when they come through.

On Feb. 8 we had an all-day youth rally in charge of a quartet from Hebron. It was an inspirational program.

We were privileged to have Bro. and Sister Josef Herschowitz with us for our morning and evening services on March 1.

Bro. J. A. Weaver has extended an invitation for anyone coming through this part of the state to stop by and pay us a visit. The schoolhouse where we have our services is located on H. 83 between Garden City and Scott City.

Mrs. S. D. Bontrager.

STUARTS DRAFT, VIRGINIA

(Valley View Congregation)

Dear HERALD Readers: Our average attendance this past quarter was 115.

Six persons were received into the church by water baptism on Sept. 28.

We observed our communion services on Oct. 9, and Bro. William Jennings, Knoxville, Tenn., brought us an interesting message on the evening of Oct. 22. On Nov. 9 we had a message by Bro. B. E. King, Scottsdale, Pa.

Bro. J. A. Weaver and his wife are spending the winter at Sarasota, Fla.

The interest and attendance at our midweek meetings have been encouraging. We meet in the homes twice a month and at the church twice a month.

We have congregational singing on the fourth Sunday of each month and Y.P.E. study on the first Sunday evening of each month.

After being absent for several months, Mrs. Amanda Weaver, mother of Jason Weaver, was able to worship with us again on Feb. 1. She is the oldest member that worships here. In April she will be ninety years old.

After being absent for several months, Mrs. Amanda Weaver, mother of Jason Weaver, was able to worship with us again on Feb. 1. She is the oldest member that worships here. In April she will be ninety years old.

For the prize of the high calling of God in Christ Jesus." Lorene Weaver Suter.

STERLING, ILLINOIS

(West Sterling Congregation)

Early in December the West Sterling Sunday-school staff enjoyed the blessings of a Sunday-school clinic conducted by Bro. J. J. Hostetler of Peoria, held at the Science Ridge Church, for northern Illinois congregations.

Another one of our young men, Rodgers Conrad, has been called to I-W service. He and his wife are assisting at Brook Lane Farm, Hagerstown, Md.

Dec. 28 Bro. and Sister Myron Ebersole of Newton, Kans., were with us to tell of their recent work among the Arab refugees. They also showed colored slides of Palestine.

During the morning worship hour on Jan. 18, our first service for the dedication of children was held with Bishop A. C. Good in charge. Parents of three little ones pledged to bring them up in the nurture and admonition of the Lord. That evening, Bro. Robert Harnish of Highway Village gave a much-appreciated message following a chalk sketch by our pastor, Bro. Paul Friesen.

Feb. 22 we were happy to have Bro. John Harnish of Eureka with us. He had a Scripture sketch sermon both morning and evening.

West Sterling is happy to have shared in the northern Illinois relief project as the portable cunner spent several days in this area processing beef and pork.

We are looking forward to many spiritual blessings when Bro. and Sister J. D. Graber are with us for our observance of Spring Missionary Day.

During the winter months our midweek prayer meetings have been held in the homes with good attendance. Continue to pray with us that those in our area who struggle are outside the kingdom may yield themselves to Christ while the day of salvation is open.

Arlene Steiner.

YOUNGSTOWN, OHIO

(Youngstown Mission)

"Continue in prayer, and watch in the same way with thanksgiving" (Col. 4:2). We are indeed grateful for answer to prayer. God is working among the people here and we thank Him for souls who respond to His voice.

Our Sunday school is growing—with an attendance around eighty. The transportation problem is getting quite acute. We have 15 in the car plus 3 in the trunk. Our little car just hardly takes it much longer. We feel that a station wagon would really answer the problem. Many of the children come from quite a distance.

Remember us as we labor in His vineyard.

Fred E. Augsburg.

MISSION NEWS (Continued)

mitter about the possibility of opening a Rescue Mission in South Bend, Ind.

Sister Erma Kropp of the East Zorra congregation, Ontario, is serving on a voluntary service basis at the Goodwill Rescue Mission in London, Ont., during February and March.

A Special Parents' Day was celebrated at the Mennonite Home Mission, Chicago, Saturday evening and Sunday, March 14, 15. Country parents of fresh air children and their real parents met together for fellowship on Saturday evening. Bro. John H. Mosemann, Goshen, Ind., preached at the Sunday morning service, which was followed by a carry-in dinner for all members of the congregation and the parents. A men's quartet from Sterling, Ill., participated in the evening program.

Sister Stella Lehman, mother of Genevieve Lehman Buckwalter, missionary to Japan, is seriously ill in the Goshen, Ind., hospital. Pray for Sister Lehman and her family.

Bro. and Sister Henry Becker and family are visiting relatives at Aberdeen, Idaho, and will be at home at 523 17th Ave., Nampa, Idaho, after April 1.

The Missions Class and the YPCA of Hesston College, Hesston, Kans., sponsored a week-end Missionary Conference at Hydro, Okla., March 7, 8. Bro. John Landis served as leader for the conference and brought the Sunday morning missionary message. Other members of the group included Sister Landis, Bro. and Sister Paul Stutzman, Elizabeth Yoder, Kathryn Kreider, Sylvia Andres, Cletus Miller, Helen Snively, Ray Kauffman, and Willard Roth. A ladies' quartet from the group provided special music.

The Foreign Missions Fellowship of Goshen College gave the Sunday evening program at the College on Missionary Day, March 15. Bro. J. Lawrence Burkholder, a student at Princeton Theological Seminary this year, brought the closing message.

Investigating Cuba as a prospective mission field for the Franconia Mission Board, the brethren Marcus Clemens and Marvin Ruth are spending two weeks in that country.

FIELD NOTES (Continued)

Goshen, Ind., Detroit, Mich., and Kitchener, Ont.

Bro. D. A. Yoder, Elkhart, Ind., spoke about his trip to Palestine last summer at the Belmont Church, Elkhart, Ind., on Sunday evening, March 15.

Bishop assignments to provide for vacancies left by Bro. Allen Erb's leaving for the Pacific Coast district have been made as follows: E. M. Yost at Pueblo, Colo., and Shallow Water, Kans.; Milo Kauffman at Perryton, Texas.

The Belmont Church, Elkhart, Ind., conducted a ground-breaking service for the new wing to their church on Sunday morning, March 15. Bro. S. Jay Hostetler, pastor of the church, had charge of the service. Bro. William Gunden, chairman of the Board of Trustees, turned over the first spadeful of dirt.

Bro. Ernest Garber, Nampa, Idaho, began a series of meetings at the Calvary Mennonite Church, Los Angeles, Calif., on Sunday, March 15. The Extension Committee of the local MYF distributed handbill announcements of the meetings throughout the community before Sunday school on the morning of the fifteenth.

Bro. J. N. Byler, Director of MCC Relief, showed pictures of Korea at a regional relief rally in the Elmira High School auditorium, Ontario, on Thursday evening, March 12 and in the Union auditorium, Goshen, Ind., on Thursday evening, March 19.

Sisters Ruth and Rhoda Ressler, Scottdale, Pa., spoke on the needs of Japan at the Wooster Mennonite Church on Saturday evening, March 21, at a meeting sponsored by the Wooster Mennonite Christian Fellowship. They also spoke to the Sunday school on the following morning.

A conference on Lay Activities will be held at the Lockport Mennonite Church, Stryker, Ohio, Saturday afternoon and evening and all day Sunday, March 28, 29, under the chairmanship of Bro. John H. Mosemann, Goshen, Ind. Speakers on the program include the brethren B. Frank Byler, Melvin Gingerich, D. Walter Miller, John A. Host-

ler, LeRoy Bechler, Boyd Nelson, Robert Baker, James Steiner, Paul M. Miller, E. C. Bender, and Howard J. Zehr. On Sunday evening representative laymen will give testimonies on "What Are Laymen Doing in My Church?" This is one of the series of conferences sponsored by the General Council of General Conference.

Announcements

J. N. Byler, Akron, Pa., in illustrated talk on European relief work to Rocky Ridge congregation, Sellersville, Pa., April 4.

Wilbert Nafziger, Executive Secretary of South Central Mission Board, at Hannibal, Mo., March 29.

Week-end conference with J. Lawrence Burkholder as speaker, at Olive, Elkhart, Ind., May 2, 3.

Earl Buckwalter, Hesston, Kans., Easter week end, at Garden City, Mo.

Easter week-end Bible conference at Spring Mount, Pa., with John E. Lapp, John W. Burkholder, and Omar Showalter, as speakers, Friday evening to Sunday evening.

Visiting Speakers

March 8: Myron Ebersole, Newton, Kans., at Greensburg, Ind.; Roy Koch, St. Jacobs, Ont., at Berea, Alma, Ont.; Harvey Mast, at Martins Creek, Berlin, Ohio; H. N. Troyer, Oyster Point, Va., at Berlin, Ohio.

March 15: John Steiner, Elbing, Kans., at Protection, Kans.; John Beachy and wife, Goshen, Ind., at Leetonia, Ohio; M. L. Troyer, Elida, Ohio, at Elmira, Ont.; Paul Mininger, Goshen, Ind., at Central, Archbold, Ohio; Aaron Mast, Belleville, Pa., at Tedrow, Ohio; Harvey Handrich and quartet, Fairview, Mich., at Naubinway, Mich.; Myron Ebersole, Newton, Kans., at Crystal Springs, Kans.; Arnold Cressman, Ontario, at Salunga, Pa.; I. E. Burkhardt, Goshen, Ind., at Plain, Lansdale, Pa.; Raymond Kramer, Meadville, Pa., at South Union, West Liberty, Ohio; William Miller, Crumstown, Ind., at Clinton Frame, Goshen, Ind.; J. Robert Kreider, Wadsworth, Ohio, at Oak Grove, Smithville, Ohio; Ira E. Miller, Harrisonburg, Va., at Steelton, Pa.

March 22: O. N. Johns, Louisville, Ohio, at South Union, West Liberty, Ohio; A. H. Kauffman, Goshen, Ind., at Belmont, Elkhart, Ind.; Grant Stoltzfus, Denbigh, Va., at Orrville, Ohio; Paul Erb, Scottdale, Pa., at Martins, Orrville, Ohio.

Evangelistic Meetings

Howard Hammer, Apple Creek, Ohio, at Souderton, Pa., March 16-22; Flatridge, Ohio, March 26-April 5; Blooming Glen, Pa., April 12-21. Brunk Evangelistic party at West Liberty, Ohio, beginning about October 1. Paul Roth, Masontown, Pa., at Kingview, Scottdale, Pa., April 5-12. Don Augsburg, Orrville, Ohio, at Mt. Gilead, Ohio, April 5-12. Leonard Haarer, St. Jacobs, Ont., at Black Oak Ridge, Hancock, Md., April 5-19. Max G. Yoder, McMinnville, Ore., at Chappell, Neb., beginning April 5. B. Charles Hostetter, Harrisonburg, Va., at Yoder, Kans., beginning April 5. Roy Koch, St. Jacobs, Ont., at Pinto, Md., April 6-16. Milton G. Brackbill, Paoli, Pa., at Fairpoint, Ohio, May 11-16.

CHURCH HISTORY (Continued)

bers. After this period, however, the membership has increased to more than 600.

The Johnstown district was at its lowest decline about 1885. After the ordination of Jonas Blough as bishop the membership began a rapid increase to over 800 at the present time.

The Masontown Church began with a low number but at one time there were nearly 200 members. As a result of folks moving in and out of the district there has been a decline to less than 100.

The Scottsdale area churches were at a peak of 200 members in 1840. After 1850 there was a decline because of the German language, no Sunday school, and no evening meetings, until the membership was down to about 20 persons. Since the turn of the century, however, the membership has again increased to over 200. Other congregations have experienced similar conditions. One congregation located in Centre County has become entirely extinct.

* * *

The conference has now experienced a period of 75 years of work. To John N. Durr of Masontown, and Henry Blauch of Casselman Valley, belongs the credit for organizing the conference in 1876. The personnel then consisted of four bishops, seven ministers, and seven deacons, with several hundred laymen in six congregations.

In 1877 Henry Holder of Centre County asked that his small congregation be admitted into conference. Morrison's Cove congregation was admitted in 1877 with one bishop, two ministers, and probably one deacon. In 1887 the Rockton congregation was admitted with one bishop, one minister, and one deacon.

John N. Durr was appointed as the first moderator and probably continued for a good many years. In 1879 Henry H. Blauch was appointed to keep record of the meetings and act as secretary. The first recorded resolution of conference was in 1879—"That fashionable beards and mustaches are forbidden and cannot be tolerated in the brotherhood." (Young men returned from the Civil War with mustaches and some beards and continued wearing them. After they married they united with the church; therefore the resolution.)

The conference now has over 2,300 members, 21 congregations, 13 bishops, 29 ministers, and 18 deacons.

Davidsville, Pa.

FAMILY CIRCLE (Continued)

himself in utter abandonment and self-renunciation for her, even as Christ for the church. What a high and lofty calling we have entered into! Nothing but self-denying love that reaches its highest joy in the delight which it can create in

the heart of the other will deepen and weather the sunshine of prosperity and the storms of adversity that the years are bound to bring us.

There is also the ever-present danger in the once-attractive, eager-to-please joyous wife of youth becoming self-centered, unattractive, and unresponsive in person and in spirit. In others it is easy to see that the cares of this life and even the deceitfulness of riches and the desire for things choke out the finer side of life. Pride of house and home, a "keeping up" with others, a forgetfulness of the "one thing needful" often creates a real problem for the husband, financially and otherwise. Happy the home where the wife, seeing the things of this world in the homes or stores of this evil age, can honestly say, "I did not see anything that I really wanted."

We, as Mennonite people, have kept creditably free from the divorce courts. Our testimony to the world is good on that score. But we are not free from the failings and sins that give rise to divorce. Nor are we free from broken homes. Nor are we free from homes that have failed in their testimony of loving, self-sacrificing devotion to each other as husband and wife. The spirit of the world about us eats into our spiritual ideals like a cancer. The true spirit of Christ can lift up a standard against it.

David writes of the destruction that wasteth at noonday. Could it be that he is referring to that middle-age group of men and women in their forties and fifties that bog down like bulldozers in the mud? Long past the joys and interests of youth and yet not close enough to the sunset to be mellowed, they harden into chronic faultfinding with each other and kick and sputter about everything and everybody. Many a man, decent enough to those outside of the home, will tirade against a faithful companion if he has to wait for her two minutes. This is the time, too, when spiritual interests and worth-while reading and conversation are gradually dropped down. Life becomes mere animal existence, partially relieved by grunts and groans and squawks, denoting dissatisfaction with weather, taxes, money, the other person, and trivia ad infinitum. To gracefully discuss a subject in family conversation is almost an entirely lost art. Where is the blessedness that once we knew? Has love grown hard and cold and stale? Never! We ought to face the truth. We have lost the best in life! Love has died! When the heart is convicted of its sin and is turned back to God in true repentance, then He who loves to give restores the wasted years and that which has been captured by the enemy is given back again. The vessel that has been marred is made again. Loving homes and loving relationships are always the natural fruit of realized spiritual fellowship and position in God's family, and not the constrained results of sanctions, permission, regulation, and prohibition.

And now abideth faith, hope, and love, but the greatest of all is LOVE.

Paoli, Pa.

BIRTHS

"Lo, children are on heritage of the Lord" (Ps. 127:30).

Beechy, Leonard Ray, fifth child, born Feb. 13, 1953, to Mark and Reetha (Mast) Beechy, Wooster, Ohio.

Bishop, Merrill Roger, fourth child, born Nov. 20, 1952, to Marcus and Irene Bishop, Pueblo, Colo.

Harnish, Robert Lamar, second son, born Feb. 26, 1953, to Paul and Anna Elizabeth (Landis) Harnish, Washington Boro, Pa.

Kandel, Marlene Kay, born March 8, 1953, to Clayton and Doris (Miller) Kandel, Millersburg, Ohio.

Miller, Darlene Kay, fourth child, born March 10, 1953, to William Paul and Verda (Eichelberger) Miller, Hopedale, Ill.

Miller, Steven Ray, second child, born March 2, 1953, to Max and Mary (Hunsberger) Miller, Guiltpost, Miss.

Moyer, Cheryl Yvonne, second child, born Feb. 13, 1953, to Harry S. and Dorothy (Detweiler) Moyer, Pipeville, Pa.

Rohrer, Randall Ray, first child, born Feb. 14, 1953, to Harold E. and Erma (Sensenig) Rohrer, Lancaster, Pa.

Roth, Mary Diane, third child, born Feb. 23, 1953, to Merton D. and Virginia (Rensberger) Roth, Wellman, Iowa.

Schantz, Lois Ann, first child, born Jan. 8, 1953, to Henry G. and Stella (Yoder) Schantz, Hereford, Pa.

Stoltzfus, Shirley Kay, fifth child, born Feb. 26, 1953, to Dwight L. and Phyllis (Hartzler) Stoltzfus, Mantua, Ohio.

Swope, Belinda Ann, seventh child, born March 18, 1949, by adoption to Sem and Ruby (Kiser) Swope, Harrisonburg, Va.

Tyson, Mary Susan, ninth child, born Feb. 16, 1953, to Aaron and Esther (Sangrey) Tyson, Lawa, Pa.

Weaver, Joyce Elaine, first child, born March 2, 1953, to Leon and Lorraine (Martin) Weaver, Lebanon, Pa.

Weaver, Dale Paul, third child, born Feb. 23, 1953, to Paul and Florence (Haltman) Weaver, Royersford, Pa.

Yoder, Philip Carroll, third child, born Jan. 9, 1953, to Paul E. and Helen (Slaubaugh) Yoder, Wellman, Iowa.

Zimmerman, Orval Ray, third child, born March 7, 1953, to Vernon and Maurine (Troyer) Zimmerman, Harper, Kans.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Kinzie-Shantz.—Elton Steiner Kinzie, Haggy congregation, Preston, Ont., and Alma Irene Shantz, Detweiler congregation, Roseville, Ont., by M. S. Bowman at the Detweiler Church Jan. 1, 1953.

Manley—Henley.—Robert Manley and Portia Henley, both of the 35th Street congregation, Los Angeles, Calif., by H. E. Shoup at the home of the bride Dec. 28, 1952.

Martin—Stauffer.—Robert Martin, Martindale congregation, and Alveta Stauffer, Ephrata, Pa., congregation, by Mahlon Zimmerman at the home of the bride March 1, 1953.

Martin—Hoover.—Theodore Hursb Martin and Anna Mae Hoover, of the Indianapolis congregation, Ephrata, Pa., by Mahlon Zimmerman, assisted by Henry P. Fox, at the church Feb. 1, 1953.

Myers—Landis.—Alvin David Myers, Grove-land, Pa., congregation, and Irene Landis, Franconia, Pa., congregation, by Wilson Overholt at his home Feb. 14, 1953.

fine healed the sick, educated the ignorant, and tried as best they could to pass on a glimpse of a flame of love that was consuming them?" Dr. Malik also included a note of praise for American institutions of learning in the Near East.

Worldover Press reports that Mennonite farmers in the Paraguay Chaco area have begun the publication of a farm paper carrying late research information and entitled "Experimental Farm Show Window."

The appointment of Clare Boothe Luce to be ambassador to Italy arouses fears among some evangelical church groups that protests against alleged persecution of Protestant evangelists in Italy will no longer receive the attention in the American embassy which they once did.

A resolution urging Methodist colleges in North Carolina to take immediate action to admit Negroes was adopted by two hundred student leaders from twenty-four colleges attending the annual meeting of the North Carolina Methodist Student Conference.

Ancient manuscripts continue to be found in considerable numbers in Judean desert caves on the shores of the Dead Sea. Desert Bedouins are constantly turning up in Bethlehem's bustling Manger Square with inscribed bits of ancient withered leather or parchment, a large number of which are genuine. Unfortunately, these ancient manuscripts are getting into the hands of wealthy collectors and curio seekers at black market prices. Sometimes the finders cut the manuscripts into small pieces in order to realize a larger profit. Most of the merchandise on the black market comprises fragments of Torah scrolls from the destroyed synagogues of Old Jerusalem. These were generally written in Archaic Hebrew. The Dead Sea caves appear to be the sites chosen by the ascetic Essenes sect for hiding their hallowed scrolls from enemies or for ritual interment of scrolls which had become illegible.

President Eisenhower opens all cabinet meetings with prayer, according to Religious News Service. When the heads of the government departments have assembled in the cabinet room of the White House the president rises and asks them to bow their heads in a moment of silent prayer. Only after the prayer does the business of state begin. White House aides said that President Eisenhower himself suggested the practice at his first cabinet meeting and it has now become regular procedure.

The Ohio Turnpike Commission has decided that no alcoholic beverages will be sold at any restaurant or service stations along the turnpike.—Gospel Messenger.

To some of us it seems only a few years since John and Betty Stam were murdered by Chinese communist bandits and their two-month-old daughter Helen Priscilla was spared when a friendly native forfeited his

YOUR PUBLISHING HOUSE

(Sixth in 1952 Report series)

Our Production (printing) Division is in some respects our largest area of work. At Scottsdale it uses about half of the floor space, most of the machinery and equipment, above 40 per cent of the workers, and accounts for nearly half (\$502,764) of our total sales. Those sections of this report covering publication of books, periodicals, and Christian educational materials already show something of the scope of work done by our printing plant. Even with our higher production we still need to have a large part of our pupils' S.B.S. books printed elsewhere.

Since the establishment of our Production Office seven years ago with Ralph Hernley in charge, this division has become one of the best organized areas of our operations. It has helped to make possible higher quality and increased production. The following gives a partial picture of the printing the past four years, impressions meaning sheets through the presses:

	Jobs	Impressions
1949	887	21,894M
1950	860	21,284M
1951	937	22,394M
1952	1,002	24,185M

Continual emphasis is placed upon training better craftsmen and supervisors. An in-

centive system has been developed which rates workers in keeping with progress made. There have been several linotype classes. There have been supervisors' training classes.

Systems have been installed for scheduling machine loads and recording the progress of jobs through the plant. Still other applications of industrial engineering are being considered in keeping with suggestions made in the recent management survey.

Progress has been made in reducing our manufacturing inventories as well as some of our other inventories. Still greater strides need to be made in this respect.

A few years ago we increased our machinery and equipment investment from approximately \$40,000 to nearly \$130,000. Since then we have again done as in previous years, spent for this item the approximate equivalent of the 10 per cent annual depreciation. However, to care for the increasing demands for more printing and to provide for proper progress in modernizing our equipment, we should allow for an additional \$10,000 to \$15,000 in our annual budget for equipment.

Plans for further development and possible expansion of our printing facilities can be determined more correctly as a more accurate record of costs is installed during this year.

A. J. Metzler,
Publishing Agent.

life to save hers. Helen is now eighteen years old and is a student at Wilson College, Chambersburg, Pa., preparing to be a medical missionary to China, if and when that is possible.

Dr. Andres M. Mateo, one of Spain's most outstanding Catholic leaders, has recently renounced the Roman Catholic Church, leaving behind him all the prestige and security of his position. Dr. Mateo is a native of Spain and received most of his priestly training in the school of the Jesuit Order. He has twice received a written benediction of the Pope and was offered a bishopric shortly before he left the priesthood. He is the author of many books and articles. In an article describing his conversion experience, published in the Converted Catholic Magazine, Dr. Mateo likens his spiritual experience to that of Zacchaeus who climbed a sycamore tree in order to see the Lord Jesus as He passed by.

Billy Graham is holding evangelistic meetings at Chattanooga, Tenn., March 15-April 10. Two hundred churches are co-operating. A tabernacle seating 10,000 persons has been erected.

The Zondervan Publishing House has announced an evangelical version of the Old Testament now in process of being translated, to be available in 1955. The editor is Gerrit Verkuyl, who translated the Berkley

Version of the New Testament published by Zondervan's in 1945. The publisher lists a score of Hebrew scholars who are working with Mr. Verkuyl on the translation.

The National Association of Evangelicals will hold its Eleventh Annual Convention in Cincinnati, April 14-17. The theme of the program is "God Omnipotent Reigneth." The National Association of Evangelicals was organized in 1942 and now numbers in its membership 36 denominations and hundreds of independent churches from 34 other denominations. It renders services in the field of home and foreign missions, Christian day schools, radio, Sunday schools, higher education, social action, stewardship, world relief, and evangelism. Its service constituency is estimated at more than 10,000,000 evangelical Christians throughout the nation.

Mrs. D. Leigh Colvin, president of the National Women's Christian Temperance Union, has urged President Eisenhower to follow repudiation of the Yalta and Potsdam Agreements by drying up American diplomacy. She charged that drinking has often affected diplomatic conferences. She said the State Department has a fund of \$750,000 per year which is spent mostly for drink under the heading of entertainment of foreign legations.

There is a world total of 11,672,000 Jews

in 97 nations. The greatest concentration is in the United States where a Jewish population of between five and six million live. A count of world Jewry was furnished by an official census announced last fall by the World Jewish Congress.—D. Carl Yoder.

The largest newspaper in Japan has designated the Sixth World Congress on Evangelism to be held in Tokyo, August 9-16 as "one of the ten most important events in Japan in 1953." The Congress, sponsored by Youth for Christ International, is expected to draw up to 1,000 delegates from all parts of the world. Hundreds of Americans are planning to attend. In addition to the seven days of the Congress, 50 city-wide evangelistic crusades are planned prior to or following the Congress. Thirty missionary groups in Japan are co-sponsoring the event.

Methodists of many countries will meet in Philadelphia, June 25-28, to celebrate the 250th anniversary of the birth of John Wesley. The Philadelphia celebration will be part of a year of evangelism to be carried on throughout the world in honor of John Wesley.

A resolution urging the California Legislature to provide the death penalty for persons guilty of peddling heroin was adopted by the Southwest Regional National Association of Evangelicals at its annual convention. Drug addiction is a terrible thing and those who promote it for the sake of profit are committing a great crime. But it sounds strange to hear a religious organization asking the state for a death penalty. Imagine Christ appearing before Pilate and saying, "I request the death penalty for this man."

The arrest of a number of Evangelical pastors in East Germany has increased fears that a Church-State crisis is imminent in the Soviet Zone.

The International News Service reports that all Protestant missionary societies in Egypt have either closed down or are considering their withdrawal in view of increasing difficulties. The difficulties of Protestant missionary societies in Egypt are both political and financial. In addition to the rising feeling against foreigners, the close connection of nationalism and Islam, and the demand by the Egyptian government that classical Arabic be taught in the schools with the aid of the Koran, there are financial difficulties. The government has fixed the salaries of teachers at a level which the schools of the missionary societies cannot afford to pay. To accept a government subsidy would involve government control.

The New York Times reported on February 28 that the total number of refugees fleeing to West Berlin in February was about 41,000; the largest number to seek refuge in any previous month was 25,000, the figure for January. There are almost 100 refugee camps in West Berlin, all filled to overflowing. About 1,000 are being flown to West Germany each day. The average number of



Dorothy McCammon with one of her little Chinese friends in Hochwan, West China.

We Tried to Stay

Dorothy Snapp McCammon

HERE IT IS—the intensely moving story of our missionary to China. Some of you heard Dorothy McCammon tell about their last heartbreaking year. Now she gives the story from its beginning in 1947. Fascinating details of daily living, the actual evangelizing work, the coming of the communists, her husband Don's arrest, the long, long wait, baby Julia's arrival—it is indeed a gripping story. Through it all flows a deep love for China and her people.

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MENNONITE PUBLISHING HOUSE
SCOTTDALE, PENNSYLVANIA

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persons fleeing East Germany each month from the end of the war until last April was 20,000. This includes the streams that poured into West Germany during the early years of the Soviet Occupation. Until the new exodus began last summer, the stream had slowed down to a mere trickle. Most of those now coming across are peasants, small businessmen, and young people. Evidently the East German government has been putting pressure on landholders. Almost one million acres of farm land have been abandoned by those fleeing to the West.

President Eisenhower has advised religious leaders in Washington that he strongly disapproves of the consumption of liquor at the White House. An order has been issued banning drinking by members of the White House Executive Staff during business hours or at any time in the offices. Although cocktails were served to foreign envoys at a re-

cent diplomatic reception, the president viewed the matter critically and his position has been fortified by letters of protest that have come to the White House.

The Parliament of the Union of South Africa has recently enacted legislation which will give the white government there, at least for a time, a tyrannical control over a much larger number of colored citizens. This legislation enables the government to declare a state of emergency in which all civil liberties will be suspended by decree. It also provides for heavy penalties of imprisonment, fines, and the whipping post for the violation of any law, particularly the laws providing for racial segregation. The fury which such laws arouse in the hearts of the colored people of South Africa will be directed not only against the white race but against Christianity, for it is in the name of Christianity that racial oppression is being carried out.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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Joint Heir

By Jacob Sudermann

God the Father was walking through the city Foursquare. His presence filled it from the top to the bottom and encompassed its length and breadth, so that every line and angle glistened in the glory of His majesty. It was His handiwork; He saw that it was good. He smiled His deep satisfaction. His face shone like a thousand suns, so that the city gleamed in a golden splendor, and there was a scintillating as of a sea of diamonds.

When they saw this smile, the joy of the heavenly hosts rang out in reverberating crescendos and ebbed again in dulcet tones of infinite beauty, that for all their softness penetrated the firmament and caused it to vibrate in ecstatic symphony. Behold, the constellations sang.

It is a serious thing to know much, but to know everything is crushing. The Siamese twin of Knowledge is Responsibility. The one can live only by the living of the other. Omniscience then, an attribute of total measure, will have as twin Complete Liability. This is an awesome truth for man to contemplate; he is too limited to understand it. Even a little knowledge sends him running to share with someone else the sure responsibility. This characteristic is a trait of personality, and God is no exception. His problem was most difficult. He walked from the city Foursquare, out through a gate of pearl and into the quiet gardens that surrounded the city. He liked to do His thinking here and share it with His Son. They walked together. They were always together, hand in hand, thought in thought—in incandescent beauty and majesty, inseparable. You really never thought of two. To express this unity, the ministering angels would refer to God-Son as the One who was in the "bosom" of His Father. Since the day of Creation, all the angels took delight in a creature of such disarming innocence that they were reminded of the Son of God; they had referred to Him from that day on as The Lamb. It was with this Son that the Father loved to share the responsibility that He shouldered by virtue of His omniscience.

The exultant music that climaxed the inspection of the city Foursquare now gave way to serene silence, for the heav-

enly hosts were quick to sense the change in divine mood. There was a rapidly subsiding rustle as cherubim and seraphim composed their wings to take up their stations as honor guard in attendance on Divinity; then utter silence, loud with wordless adoration:

"My Son," began the Father.

"I know," answered the Son.

"Will you?" asked the Father.

"You know I will," answered the Son.

"You have the keys," said the Father.

He gestured toward the City. "And also the Book." In the eyes of the Father and the Son glowed a bold determination and an infinite love that was rooted in unutterable compassion. This love emanated from them, flooding the divine gardens and bathing the city Foursquare in a warmth that was truly celestial. The angelic hosts began to sing softly. It was a song never heard in heaven before, and the words of it were: "Behold the Lamb of God that takes away the sin of the world."

Time passed. But what is time where length and breadth and height are infinite, where there is no measure of limitation at all? The city Foursquare continued to glisten in the glory-light of its Creator, still empty, still guarded by the twelve angels, one at each of the gates of pearl. But a new air of expectancy was abroad, an electric feeling as when some good, long-deferred news is about to break. Our eyes seek something tangible to support this intuition. Behold the gate, the gate inscribed Judah. How prominent each letter has become, and the eyes of Heaven, all eyes, like one great common eye focused with intense concentration on some distant panorama.

* * *

There was tramping of many feet, restless feet, booted feet, impudent feet. If you studied the feet and how they were used you could tell something of the character of the owner. They crowded the small hill. The dust billowed; the sun was hot. A great babble of words filled the air. It was the noise of dissension, not a pleasant noise. Then from above the crowd the words, "I thirst." Just two words—"I thirst." They were said calmly, as if by one who had

finished an arduous task, said with finality, the quiet assurance of accomplishment. The quality of that voice reminded of one heard before, but the words had been different. That other time they were, "You know I will." Yes, the voice was that of God-Son, but the body that hung there on the crude cross was the torn body of a man.

There were eyes on that hill that saw with new sight. They noticed divine light streaming through the torn body, refining out the hidden spores of corruption, and how that purified body came to be the image of God, and how the light of that body was God Himself. A loud voice racked by pain, in which there was recognition, cried, "Remember me, remember me, Lord." These words fell like a stone tossed into the endless sea of time, creating ever newborn circlets that reiterated these words endlessly for all future generations yet unborn—"Remember me, remember me."

Then the transfigured body of the central figure on that hill disengaged itself from its hull of dross. His right hand grasped the nailed, outstretched hand of the believing man on the other cross, and behold, his body shone like that of the first. To those who could "hear," the word "brother" was clearly audible; to those who could "see," the

My Easter Offering

By Mary Alice Holden

My sins built a cross for my Saviour

And fastened Him there long ago,
But trickling over the nailprints,

His blood hid the stain with its flow.

Then seeing Him die, brokenhearted

I lingered to die with Him, too,
And went to His tomb with an offering—

My own life. What else could I do?

But angels there met me triumphant

And joy was upon their quick breath
To tell me my Saviour victorious

Had won over sin and o'er death.

Then meeting Him there in the garden,

I gave Him the life He had bought,
And He bade me go tell to His brethren
The grace that redemption had brought.

Cimarron, Kans.

great pearl gate of the city Foursquare, inscribed "Judah," swung open, in welcome, to the sweet strains of the Hymn of Reconciliation.

Goshen, Ind.

Easter

By Barney Ovensen

At Easter time it's lilies

For someone that you love.

At flower shops when Easter comes

Just get in line, don't shove.

At Easter time it's bonnets,

A fashion show for spring,

All sorts of strange creations

So loud they all but sing.

At Easter time it's bunnies

And Easter eggs and such,

And acid indigestion

For some who eat too much.

At Easter time the Christians

With melody and song

Teach Jesus' resurrection

Say, that's where I belong!

For Easter has a meaning

That's just as true today

As on that Sunday morning

When the stone was rolled away.

They found His graveclothes lying

Where Jesus' corpse had been.

An angel pointed to the place

As the women entered in.

If Jesus had not risen,

How dark the tomb would be!

The story of Christ crucified

Would be a tragedy.

But Jesus' resurrection

Is proof that He is true.

And I believe in Jesus,

As everyone should do.

If I should die—God promised

The dead in Christ shall rise.

One resurrection morning

I'll meet Him in the skies.

O death, where is your victory?

O death, where is your sting?

When living on the other side

Is Jesus Christ, my King!

Staten Island, N.Y.

Home should be something more than a filling station.—William Ward Ayer.

For Every Need

By Almeta Hilty Good

The old, old story, ever new,

With every newest need,

Every sinner finds still true:

A love that he may plead!

If God forgives my debt of sin

Because my Saviour died,

His death is then my only hope

I can be justified.

His life, much more, who rose for me,

Saves my life, too, for if

Christ had not risen from the dead,

How vain would be belief!

Hammett, Idaho.

"Do you do any literary work?" asked a neighbor of a mother.

"Yes," she replied, "I'm writing two books."

"Surely not two books! What are the titles?"

"John and Mary," she quietly replied. "My business is to write upon the minds and hearts of my children the lessons that they shall never forget."—Canton Church Bulletin.

Our Readers Say—

Though we receive the GOSPEL HERALD about six weeks after publication we always read it from cover to cover. The news is not stale by any means and many of the articles will make healthy eating whenever they are read. We were specially challenged recently by the series of articles from the pen of Alta Schrock concerning "The Refugee Problem and the Church Today." How can any of us know of such conditions as she describes without being permanently shaken to the foundations and compelled by the love of Christ to a radical discipleship that might at least begin to approximate the commitment of the first-century church? Though Japan today does not have a refugee problem that could compare at all with the serious situation in Germany, Korea, and other trouble spots of the world, there are other signs of grave illness. In the *Japan Christian Quarterly*, Autumn, 1952, Dr. Sam H. Franklin quotes Japanese authorities who predict that by this spring when the universities will send out their graduates to increase the competition for a chance to earn daily bread the unemployed figure will increase to nearly ten millions, and this in spite of the temporary prosperity brought on by the Korean war. He goes on to say, "In the rural districts living standards are reported to have advanced to the prewar level, which of course is not saying a great deal when one thinks back to the distress of the thirties in the villages. Even now deplorable conditions must obtain in some places, judging from the increase in the

traffic of children . . . a writer in Bungei Shunju, dealing with the rural problem, states that over ten years' time, an average of 130,000 to 140,000 girls per year have been forced out of the villages to look for employment in the cities."

We were also interested in a paragraph in the items and comments column of the Jan. 13, 1953, GOSPEL HERALD which noted the appeal made by the National Christian Council of Japan to American churches for help in solving the problem of estimated 50,000 children fathered by United States soldiers in Japan. There has been a good bit of publicity in Japan concerning these "Occupation" children which were estimated at first to be around 200,000. The *Japan Quarterly* in its Winter, 1953, issue published in February has a detailed study of this problem prepared by Lloyd Graham, missionary of the United Church of Canada, serving in Tokyo, and Seiji Giga, executive secretary of the Japan office of Christian Children's Fund, Inc. They report that the latest official figure of "Occupation" children published by the Japanese Ministry of Welfare is 5,013. "This figure does not include those children born in non-Japanese hospitals or those who have emigrated." Regarding this latter point, over 11,000 U.S. servicemen registered their marriages to Japanese women at the U.S. Consulate between July, 1927, and the present. As for the number of children of mixed parentage born since 1945 who are actually living in Japan without the benefit of a legal father, there are 482 such children of the care of Japanese child welfare institutions, and about 3,000 being cared for by their mothers, or by relatives, or by legal or illegal foster parents . . . the Education Ministry ruled on Nov. 27, 1952, that these children would be accepted as ordinary school students when they become eligible for school attendance. In other words, the problem is much smaller than it had first been imagined, but the fact of moral laxness of many military personnel around army camps is still a glaring sin and a festering sore that can only contribute to the deterioration of Japanese-American relations as well as hinder the work of Christian missionaries. I should also say that the feeling of the Japanese toward the United States has taken a sharp turn. It is only to be expected that with Japan regaining her independence, in name at least, she would feel more free to criticize. I just had a conversation yesterday with an influential man in Kushiro who has had a very deep interest in America. He has recently completed the translation of a novel written by a United States citizen which describes some of the underworld activities in our great cities. I was a bit shocked at the type of book which he had translated into Japanese and which will soon be put on the market. In reply to my question he said in substance, "Ever since the war we have only heard about the good side of American life and international understanding cannot be built on only half the truth. We must show the people the other side too." Personally, I think Japan has seen too much of "the other side" as witness the pinball machine craze that has reached into every city and town in Japan, the popularity of Wild West acts, and Japan is in a fair way to start her own course again, and the Christian Church has a tremendous unfinished task.—Ralph E. Buckwalter, Kushiro, Japan.

We do enjoy reading the GOSPEL HERALD, and can hardly destroy the older papers. . . . "Daughters of Philip," published last year, could be reprinted sometime. May the Lord still put good thoughts in His followers' minds and the talent to express them, to help others along the straight and narrow way.—Mrs. Willis Wideman, Steffenville, Ont.

GOSPEL HERALD

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EDITORIAL

The Tomb Is Empty

In Red Square of Moscow this Easter Day lie the bodies of Lenin and Stalin, the men who have forged the pattern of twentieth-century communism. Communists do not believe in an immaterial God. But being human, they must needs find some object for their veneration and worship. And so for years the tomb of Lenin has been the shrine of communism, where multitudes have come to gaze upon the embalmed features of their dead leader. And now Stalin, his successor, has been laid beside him, to share in the worship of those who, having rejected God, must make gods out of cold clay. It is announced that a new building will be constructed to serve as the spiritual center of communism. Here as long as time lasts will lie the bodies of Lenin and Stalin, possibly of Malenkov and others who shall follow him. It will be a tomb very much occupied. Perhaps its size will indicate how much faith its builders have in the permanence of their system. But at least they know that one after another their leaders will lie in stately death. They are of the earth earthy and all the worship they receive cannot make them anything but corpses.

Christianity has no such shrine. Jesus our Lord did die, giving Himself over to death in order to accomplish our redemption. But death was not able to hold Him. The third day after, divine power raised that body which had been laid away in linen wrappings within Joseph's tomb, and an angel announced to those who came, "He is not here; he is risen." Jesus conquered death and is alive forevermore. His empty tomb is the most astounding and significant fact of history.

Where that empty tomb is we do not know. When one is in Jerusalem he knows, of course, that he is not far from the place. But the exact spot is debated. Vested interests of historic Catholicism insist it is a very artificial-looking grotto within the crumbling Church of the Holy Sepulchre. There burning candles and incense burners light the place where Jesus' body is supposed to have had its short, short repose.

Many Protestants, including competent archaeologists, believe that a more likely spot is the Garden Tomb which has been excavated just beside Gordon's Calvary, a hill a little way north of the Damascus Gate, a hill which has a remarkable skull formation on its southern cliff. At this location there is none of the falderal of ritualistic worship. There are no churches built over these spots. A Protestant organization is preserving the place in its quiet simplicity.

Whether this was the place of Jesus' burial we do not know for sure. If this is not the tomb, however, it was one like it. It is carved into a limestone cliff. Inside there is room for two bodies. There is a trough outside the door in which a round stone could have been rolled to close the tomb.

But the most important thing is that, whether Jesus was buried in the stuffy cavern of the Holy Sepulchre, or in the lovely Garden by Gordon's Calvary, or in some other place lost from human knowledge, He is not in that tomb now. The grave is gloriously empty. Christianity has no central shrine because it has a living Leader. Bethlehem and Nazareth and Cana and the Sea of Galilee and Jacob's Well and the Pool of Bethesda and the Temple Area and Gethsemane and the Mount of Olives are very interesting places to the Christian because of their association with the life and ministry of Jesus our Saviour. But one has an overpowering feeling that the place of the crucifixion and the resurrection are not too important. The Acts wrought there are no longer particularities of geography, but are now generalities of redemption. All the earth is the theater of the Divine Drama in which God accomplished salvation for every man through the death and the raising again of His Son.

Christianity has no counterpart, thank God, for the mausoleum in Red Square. The faithful who worship Christ do not file by to gaze upon a countenance of deathly gray. In the Garden Tomb the spirit shouts, "He is not here." On the Mount of Olives the supposed footprint of Jesus is of no interest. He is not here. He is risen, as He said. He has ascended to the right hand of the

Father, whence He shall come again to receive us. We shall worship Him, not at a mausoleum, but in the eternal heavenly kingdom. We have a Gospel not of death, but of life.

Loving His Appearing

The New Testament indicates that the normal attitude of the believer toward the Second Coming of Christ is one of desire. Paul speaks of loving His appearing, and of the comfort which comes through the certainty of that event. Revelation closes with a prayer, "Even so come, Lord Jesus."

Some of us may long for the appearing because we want to be delivered from this present evil world. Others may have a curiosity to see how events will unroll when Christ returns to earth. Some may be eager to see the vindication of their views on the prophetic program.

But certainly the dominant motive in our desire for Christ's coming should be our love for Him. He is the Lover of our souls, the Heavenly Bridegroom, and we long to be with Him. He is the one altogether lovely, and we want to see Him as He is. All the sanctified desires of our lives converge in Him and His kingdom. We have seen so many rejecting and neglecting Him in these days that we long to see every knee bow before Him and hear every tongue acknowledge Him. We want to see Him in the triumphant eternal Reign, not so much for what it may mean for us, but what it will mean for Him. We love Him now, though we have not seen Him. What rapture it will be to live with Him in His everlasting glory!

There is a note of joyfulness in the recurring emphases the New Testament places upon the word "new." It tells not only of the new revelation in Christ, and of the new covenant God has made with man, but it emphasizes also the fact that there is "a new commandment," "a new birth," "a new and living way," "a new name," "a new heaven," "a new earth," "a new song," and also "a new creature" to receive these blessings. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Surely, the better we know and understand the teaching of the Gospel the New Testament proclaims, the more we realize that it is indeed "Good News."—Selected.

Christian Love

By L. L. WIGHTMAN

That we may know the height of Christian love in comparison to other things highly esteemed, Paul has drawn the contrast in I Cor. 13. This is as applicable for us today as for the Christians in Paul's day.

Christian love is greater than speech, though that speech be of the highest order. "Though I speak with the tongues of men and of angels," We realize the powerful influence of speech when we see some orators hold their listeners spellbound. In Paul's day the Greek sophists were recognized for their art of oratory and argumentation. Apolos was noted for his eloquence. Some people today judge preachers by their powers of oratory.

Paul realized this power of speech might elevate it to a position unwarranted, and so he indicated this fallacy. If a man had this power of speech, but lacked Christian love, his utterances were just so much noise. The great principle of Christian love must dominate the power of speech.

The gift of prophecy, meaning foretelling, or fortelling, follows next. Prophets through the ages made wonderful declarations; great preachers have given their messages of God's will. Though a man have this great gift of prophecy, and have not Christian love, he is nothing.

Though a man understand all mysteries! We live in a mysterious world amid mysterious things. Men spend time and money to solve these mysteries—mysteries about God, man, and the universe. If any man understood all mysteries, what a power he would be. Even so, Paul subordinated him to the man having Christian love.

Associated with this understanding are the expressions, "all knowledge" and "all faith." We might have faith that removes mountains, or give our bodies to be burned, but this is nothing apart from Christian love.

Why is Christian love greater than these things? Because the other things vanish, but Christian love never faileth. Prophecies shall end, tongues shall cease, knowledge will vanish. Prophecies will fulfill their mission and be swallowed up in the greater whole. All gifts mentioned are in part, and when we see the culmination of God's great plan, these parts will have filled their mission. "When that which is perfect is come, then that which is in part shall be done away."

Today we see through a glass darkly; someday we will know even as we are known. But Christian love abideth unchanged. These other gifts have their place but must not be overemphasized at the expense of love. Rather they must be harmonized in their relation to this love, being used in the spirit of Chris-

tian love and according to that principle.

Some preachers have had the privilege of extensive education and occupy high positions, having the gift of oratory or great executive ability. Some Christian workers are blessed with special talents which distinguish them. These things should be regarded in the light of Christian love.

What does this love do for the individual? It suffereth long, and is known for its patience. It permits one to bear with others, to suffer unjust treatment, to be deprived of rights that the cause of Jesus Christ might not suffer by selfish action. It envieth not, being generous. Rather than being boastful of talents, love brings a state of humility in which we recognize our gifts as coming from God.

Such love is courteous, unselfish, and temperate. It thinketh no evil, having no guile in it; rejoiceth in the truth, being sincere.

If our lives overflow with Christian love, folks will take notice of us as they did the apostles of old, saying, "Truly they have been with Jesus."

Our witnessing power will be increased and Jesus will be glorified. As living epistles to be read of men, surely we wish them to see Jesus in us. They can do this if we are filled with Christian love.

Three great attributes of the Christian life are enumerated by Paul—faith, hope, and love—but the greatest of these is love.

Avoca, N.Y.

Our Front Line Missionaries

By HAROLD BAUMAN

A new frontier has been added to our mission work. It is one that is going to test the church in a way that it has not been tested for many years. . . .

The young men of our churches are being drafted in large numbers. They are not being sent to supervised camps where they work on projects with little public contact, but to cities where they meet the public every day. They are not drafted into a church-controlled unit where programs of spiritual guidance and help must be attended, but to an "honor" system. The church wants to go along wherever possible to aid, but the men are free to accept or reject.

In this situation, the young man can work his work week, which will be usually 40 to 48 hours, and then be free. What he does with his evenings and week ends is his to choose. He will be tempted to feel that he is alone in the city and what he does no one will ever know. This will be his chance to cut loose.

What these young men do will bare the spiritual foundations of our homes and churches to the roots. Our teaching and spiritual guidance programs will re-

It Happened—

TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, March 22, 1928)

... series of meetings ... J. C. Clemens ... labored faithfully ... fifteen dear ones accepted Jesus [Mt. Joy, Pa.].

Peter D. Schertz ... died Feb. 25 ... at his home near Metamora, Ill.

(From GOSPEL HERALD, March 29, 1928)

Ground was broken on Feb. 6 for ... the new mission station to be opened at Dondi, in our mission area in India.

Bro. Ernest E. Miller and family and Sister Irene Lehman ... are expected to arrive at San Francisco on April 1.

ceive a real test. What the answer will be no one can say at this time. Surely we will learn some lessons dearly.

Let us pray that our young men will see the full reason for their being in I-W service. It is not just because of the draft, nor just because they are conscientious objectors to war. They have said they want to follow the Prince of Peace in not fighting. May they see that it also means following the Prince of Peace in holy living, in a life that adds up!

Let us pray that our young men will see the need of unit life that gives strength in standing together. May they continue to want spiritual fellowship with near-by congregations of their faith. Let us pray that those charged with giving spiritual assistance to them will find a mutual confidence and desire to work together.

Let us pray that as pastors make visits (during off-work hours), there may spring up spiritual friendships richer than before. Letters and papers from friends will keep that tie with the home community. Keeping the home tie and still not being in the home community too often will be a problem for many young men. You can help in these ways.

Let us pray that as churches we may be just as ready to witness that our faith is not just objecting to war, but that it is a deep passion to serve the needs of men to bring them to experience redeeming love. Let us be redemptive in our living. May there be forthcoming the means to support our voluntary service units, relief workers, and the gifts-in-kind that they may hand to those in need. May our own lives "add-up" with living that reveals Spirit-directed lives.

Our frontier is only expanded, but in a very testing way. Let us pray that our young men may be missionaries of the first order for redemptive love in Christ Jesus.—Editorial in *The Ohio Evangel*.

The Power of His Resurrection

My Mary Gehman

Satan had seemingly triumphed; Jesus Christ had died on the cross and lay buried in the tomb. But early on the first day of the week the Lord arose from the dead. His bodily resurrection is verified in the Scriptures. Among the first proofs we notice are the empty tomb and His various appearances to His disciples following His resurrection. The testimonies of His followers and Christ's own words to Saul on the Damascus road and to John on the isle of Patmos are additional proofs. Competent students of history have declared that we have more authentic evidences of Christ's resurrection than are available for the historical events in the lives of Napoleon or Washington.

The resurrection is experienced in the heart and life of the born-again Christian. We often sing, "You ask me how I know He lives? He lives within my heart." The resurrection is essential to a testimony like that.

During His earthly ministry Jesus revealed His power over death. Those bearing the widow's son to his burial place "stood still" when they met Jesus close to the city of Nain. Jesus spoke the word, and the son lived again.

Great sorrow prevailed in the home of Jairus when the only child, a daughter of twelve, lay still in death. In the presence of the astonished parents Jesus raised the girl to life.

In the well-known home in Bethany two sisters waited in vain for the Master as Lazarus lay dying. Four days after his death Jesus arrived. Was He too late to help? No, He who declared Himself "the resurrection and the life" was victorious here too. Lazarus came forth in response to Christ's call.

On the cross Christ died; we are not surprised that He arose again. Death could not hold Him captive. A sealed tomb was no barrier to the Giver of Life. In John 10:17, 18 He declared that He had power to lay down His life and take it again. In triumphing over death He removed its terror for the child of God.

... Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.— I Cor. 15:54-57.

Peter in his sermon on Pentecost referred to David's prophecy of the resurrection. The Holy One did not see corruption, but He arose and later ascended to heaven in glory.

"The resurrection," Ruth Paxson writes, "is the Father's 'Amen' to the Son's exclamation 'It is finished.'" It was the pledge that the atonement for sin was complete. "He appeared to put away sin by the sacrifice of himself"

(Heb. 9:26). "He was delivered up because of our offences and was raised to life for our acquittal" (Rom. 4:25, Weymouth).

Satan has been in conflict with God ever since his rebellion. He appeared to have won a victory at Calvary, but his seeming victory was defeat. His power in relation to the Christian was broken; he is a defeated foe. The resurrection "vindicates the supreme power of God over nature, man, and Satan. It vindicates the divinity of Christ's personality" (E. Zook).

In *Life on the Highest Plane*, Ruth Paxson writes of Christ's victory in the following words:

The victory of the resurrection gathered up into its embrace all the other victories in His life and death and gave to them meaning and power. The victories of incarnation and crucifixion were merged into THE VICTORY; perfect, powerful, permanent victory over the triumvirate of hell, sin, death, and Satan.

When Sadhu Sundar Singh, the great Hindu leader, was seeking peace he had a vision of Jesus which changed his life. In telling the story he concluded it thus: "I have discovered that Jesus Christ is alive."

A study of the personalities of the apostles both before and after the resurrection convinces one that they too were assured that "Jesus Christ is alive." Before the resurrection they were squabbling about occupying places of esteem and honor. Peter shrank in cowardly denial of his Lord when a maid spoke with scorn. After the resurrection they were the fearless, dynamic leaders of a persecuted but growing group of disciples. This new power brought joy in the presence of pain. Paul and Silas, with feet fast in stocks and backs bleeding, sang praises to God in the Philippian dungeon at midnight. They "counted it all joy" when called upon to suffer for their risen Lord.

Martin Niemöller, on March 28, 1938, spoke of this joy just before his long and tortured imprisonment by the Nazis.

... Throughout the centuries the risen Christ has gone before His community, and today too He goes before us. His victory will be our victory also. And just as our fathers in the faith believed in Him with that assurance which the risen Christ gave to His disciples, so we too are sure and will continue to proclaim, as a believing and professing community, what makes us glad deep down in our hearts, in the ups and downs amid which we live, in the great world which carries us along with it. I therefore want to meet you with a great joy in this: "The Lord is risen"; He is really and truly risen.

The disciples did not stop to question whether the world needed their message or not; they proclaimed it with zeal. As Albert Schweitzer has aptly stated, "They

knew they were standing at the deathbed of a dying civilization."

Their message was unique. The Lord Jesus, their Leader, had died, but He was alive again. This was the burning passion of all their preaching. This too is the basis for our message to the world today. "The task of the church of every age is to reproduce the power of the apostolic church" (C. K. Lehman). The disciples of many religions worship their founders, but they are dead. The word of Christ in Rev. 1:18 are, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen."

Let us briefly look at the preaching of Peter and Paul in the Book of Acts and notice the prominence they give to the resurrection. On the day of Pentecost Peter declared that the man whom the Jews crucified had been raised up by God "because it was not possible for him to be held by [death]" (Acts 2:24, R.S.V.). The healing of the lame man at the temple gate afforded another opportunity to witness to the resurrection.

This preaching grieved the captain of the temple and the Sadducees. When the rulers and scribes questioned the apostles about the miracle, they again heard the message of the resurrection. Peter affirmed "that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole" (Acts 4:10). Before the council, as recorded in the fifth chapter of Acts, they gave the same witness. The message was given to all men, Jew and Gentile. In Cornelius' house Peter said, "Him God raised up the third day, and shewed him openly" (Acts 10:40).

In his missionary journeys throughout Asia Minor and on the continent of Europe, Paul continually preached the resurrection of Jesus Christ. Toward the close of his life he preached this central Gospel truth before Felix, Festus, and King Agrippa.

This message was variously received; some accepted it; others mocked at the thought of a resurrection; not a few wanted to hear it again; a number caused riots and imprisoned the apostles. In spite of all that was against them they continually went forward with their message. Did they do something which we cannot do? Did they possess a power which we have lost?

It is the resurrection of Jesus Christ which makes possible a life of daily victory for the child of God. The two outstanding aspects of the resurrection in the New Testament, according to Samuel Zwemer, are these: It is "the basic fact of the Christian faith, [and] the basic dynamic for Christian life."

Paul's desire as recorded in Phil. 3:10 is, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." The meaning of the Greek word translated "power" is "allied to our dynamic; it is not

atomic energy but spiritual effectiveness, spiritual release of God's power." This power is continually released in the life of the child of God.

The believer is identified with Christ in His death and resurrection. He is dead to sin, and he is free from its enslaving power.

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him. —Rom. 6:6-8.

The Christian possesses a new life. "Therefore, if any one is in Christ, he is a new creation" (11 Cor. 5:17, R.S.V.). This life is closely associated with the resurrection of Christ.

In a discussion of the doctrine of the resurrection, S. F. Coffman has written this:

The resurrection life of Christ is that which all Christians possess. They are all risen into newness of life because they possess the life which Christ now lives.

The victorious Christian is yielded to God "as those that are alive from the dead, and . . . [their] members as instruments of righteousness unto God" (Rom. 6:13). He is ever alert to the voice of God. The Christian is now living with Christ, for he is in Christ. "This is not an occasional experience of spiritual elevation; it is a present position of exaltation."

Hearts set on things above, not things beneath.

Find what they crave around them day by day;

Souls risen with Christ, quick with His Spirit, breathe

The air of heaven, 'erist while on earth they stay.

—W. Newell.

Living in resurrection power produces fruit "unto holiness" in the life of the Christian. Through Christ's victory we can have a holiness in Him which will permit us to stand justified in the very presence of God. The fruit of the Spirit listed in Gal. 5:22, 23 is found in such a life. Other blessings received are "peace with God through our Lord Jesus Christ" (Rom. 5:1) and freedom from condemnation because we "are in Christ Jesus" (Rom. 8:1).

God's plan for the Christian life is that it should be one of constant triumph. "But thanks be to God, who in Christ always leads us in triumph" (11 Cor. 2:14, R.S.V.).

The Christian has access to God's unlimited power to enable him to live victoriously. In Eph. 1:19, 20 Paul prays that the Ephesian Christians may know "what is the immeasurable greatness of his power in us who believe, according to the working of his great might which he accomplished in Christ when he raised him from the dead and made him sit at his right hand in the heavenly places . . ." The power necessary to bring Christ from the dead is the meas-

ure of the power available to the Christian today.

Notice that power as manifested on the first Easter day. A great stone was rolled before the door of the sepulcher; it was sealed with the Roman seal and guarded by soldiers. Christ lay dead within the tomb. No power on earth was sufficient to bring Him forth in life, but "death could not keep his prey; He tore the bars away" and arose in triumph. The earth trembled, and the soldiers became as dead men when the angel descended from heaven to roll away the stone from the sepulcher and prove to all that Christ could not be held captive by death. Such power is at the Christian's disposal today. A. J. Metzler has said, "Atomic power is as dust off God's feet in contrast to the power that is working in every Christian." We cannot live a holy life apart from that power.

Through His resurrection Jesus revealed the character of His followers. He is the Head of the church. His followers are to be as pure, holy, and heavenly as He is and ultimately be perfectly conformed to His image.

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. —Rom. 8:29, 30.

And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another.—11 Cor. 3:18, R.S.V.

The risen-with-Christ life is a happy life. There may be persecution here, but the underlying joy and peace increase until they reach their culmination when we meet our Lord in heaven.

Christ's work in behalf of the believer continues today. The Scriptures point to Him as the One "who also maketh intercession for us" (Rom. 8:34), "He ever liveth to make intercession" (Heb. 7:25). "Christ is . . . entered . . . into heaven itself, now to appear in the presence of God for us" (Heb. 9:24).

Nor does the work of Christ in reference to the believer end with the close of natural life. Through the resurrection the believer's immortality is verified. In 1 Cor. 15:19 Paul expressed pity for the one who has hope in Christ in this life only.

In the Manger of Bethlehem the Son of God came to be of us; on the Cross He gave Himself for us; through the Resurrection He gave Himself to us.—Zwemer.

No child of His shares in the full glory of the incarnation or crucifixion, but all the redeemed ones will share in the glory of His resurrection.

But now is Christ risen from the dead, and become the firstfruits of them that sleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. —1 Cor. 15:20-23.

On his deathbed, in 1572, John Knox asked his wife to read 1 Cor. 15. "Is not that a comfortable chapter?" he said. How well that expresses the attitude of the child of God!

The burning passion of the early Christians was the words of Christ, "Because I live, ye shall live also." It was their major argument. We too often reverse the idea and think of immortality chiefly when sorrowing at the death of a loved one or at Easter. Perhaps too often then we fail to grasp the full significance of our immortality.

Dr. Hallock wrote the following story in *The Herald and Presbyter*.

A certain family lost three children by diphtheria in less than a week. Only one child, a three-year-old, remained. On Easter the parents and child were in church as usual, the mother teaching in the Sunday school and the father leading the school in worship. They seemed a miracle. "How can they?" folks asked. After the service a fifteen-year-old boy was walking home with his father. Rather hesitatingly he said, "Dad, I guess Mr. and Mrs. L— really believe it, don't they?"

"Believe what?" the father asked. "The whole big thing, all of it, Easter, you know."

"Of course," answered the father, "all Christians believe it."

"Not that way," returned the boy.

Dr. Hallock continues:

Let us believe it; believe it strongly; believe it triumphantly—"the whole big thing of it, Easter." It will make a great difference in our lives if we truly believe it.

The resurrection of the body is clearly taught in the Scriptures. Job declared, "In my flesh shall I see God" (Job 19:26). In 1 Thess. 4:16 Paul gives this definite statement, "the dead in Christ shall rise first." And again in 1 Cor. 15:42, 44:

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; . . . it is sown a natural body; it is raised a spiritual body. . . .

Various religions have tried to bridge the gap between the body and soul. The resurrection solves that; it shows the sacredness of both. The risen Lord is today in a glorified body. In time we too shall be like Him in His glorified state. "He will change our lowly body to be like his glorious body" (Phil. 3:21, R.S.V.).

We may not know the answers to all the questions which arise concerning our resurrection. As Samuel Zwemer aptly stated, "It is wiser to meditate on the glory of the resurrection than to speculate on the manner in which God will accomplish His promise." "When he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

All that there is in Christ belongs to the Christian now. But all that He has promised is not now revealed. . . . There is a period of waiting for the fulfillment of the unseen hope.—Coffman.

A Prayer for This Week

From Death to Life

By Tillie Nauraine

O Thou Suffering Christ,
I heard today above Thy cross
Peals of triumph breaking forth;
For Thou, O God and Man, wast smitten to
the grave,
But Thou, by the grave, canst not be bound;
Today Thy kingdom spreads
To every heart where men will let Thee live;
And new hearts Thou wilt find,
Where men deny Thy sovereignty;
For the cross, the grave, cannot smite Thee—
Thou art smitten only by my sin.

O Thou Wounded Christ,
I saw today beneath Thy cross
The races of men waiting—to weep, to worship,
and to pray
While oil of healing, oil of love
Thou didst pour on smitten, breaking hearts;
For he who smites Thee will be broken
And in this breaking Thou wilt heal
And bring to wholeness the fragmentary life
With newness surging from all parts.
For the cross, the grave cannot bind Thee—
Thou art bound alone by life and love.
Rio Piedras, P.R.

At Christ's return the living saints will be changed. Again we turn to I Cor. 15 to hear Paul's testimony in verses 51-53:

... we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

The doctrine of the resurrection receives equal emphasis with that of the crucifixion in the Scriptures. One is incomplete without the other. "Without the cross there is no resurrection, but without the resurrection the cross is a bleak monument of death and despair" (Zwemer).

This doctrine ought to occupy a far more important place than it usually does in our teaching and in our religious life. The Roman Catholic Church has almost expelled it by the mass; the Protestant Church often makes more of Christ's death than His resurrection. To this can be traced the lack of dynamic Christian living on the part of so many Christians. More teaching on the resurrection will lead the Christian beyond the thought of dying to sin to the thought of living in the power of His resurrection. There needs to be an understanding relation of the raising up of the new man to the death and burial of the old man.

The resurrection of Christ determines the character of the Christian:

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.—Col. 3:1-4.

Peter, in his sermon on the day of Pentecost, referred to Jesus of Nazareth as "a man approved of God." God was satisfied by the holy life Christ lived and the death He died on Calvary. Christ fulfilled His purpose in life, and as final vindication of the Father's satisfaction He raised Christ from the dead and exalted Him at His own right hand.

Today the risen Christ is in heaven in His glorified incarnate body waiting for the time "when he shall come to be glorified in his saints, and to be admired in all them that believe . . . in that day" (II Thess. 1:10).

Harrisonburg, Va.

"And Christ Rode On Alone"

By COFFMAN SHENK

(From S.S. lesson for Feb. 22)

So does one poet bear witness to Christ. He makes comparison with other world figures who travel—but only briefly—across the pages of history, while Christ goes agelessly on alone in His greatness. And in like vein must the reverent student marvel as the real stature of Christ emerges from the welter of events on this Tuesday of the last week of His life on earth. Matthew tells the story in chapter 22. In these thirty-two verses, from 15 to 46, is recorded the final, all-out effort of Christ's enemies to trap Him into some statement that would entangle Him with the Romans or discredit Him with the people so that they might the more easily do away with Him.

One after another the opposition groups came with their lethal questions and one after another are turned back in defeat. No mere human could have come unscathed through all these cleverly concealed attempts against Him engineered by the shrewdest minds in Jerusalem. But note the ease with which He parried their efforts and then proceeded to use these occasions, which must have been peaks of dramatic interest, to burn into the hearts of His hearers some of the profoundest of truths.

In a simple sentence or two He recognizes and clarifies the obligations due both to earthly rulers and to God. He proclaims love as the greatest need in all relationships human and divine. Practiced today its results would be almost infinite. Ended would be all contention, jealousy, and greed. Needless would be all locks, prisons, police, and ruinous military burdens. The spiritually bankrupt Sadducees were pointed

Prayer Requests—

(Requests for this column must be signed.)

Pray that our United States government may not by war-like measures extend the war in the Far East.

Pray that the way may open for the Anis Haddad family to emigrate from Jerusalem to America.

Pray for the Llewellyn Groff family who started north with supplies to the Lake of the Woods; that the several thousand people living north of Minnesota, where there are no roads, may hear the Gospel; that the Lord may direct and guide them.

Pray that the Atomic Energy Commission of the U.S. government may encourage the use of atomic energy for constructive rather than destructive purposes.

Pray for the leaders and directors of summer camps that they might find consecrated persons as they choose their counselors and staff.

to the omnipotence of God in the heavenly order of things and given simple proof of the existence of life after death.

Finally with one question of His own (from their own Scriptures) which they could not or dared not answer, He established His Messiahship and the finitely incomprehensible fact that He was both human and divine. On this climactic day of testing, the powers of evil did their utmost and were vanquished. Be he historian, student, or even hostile critic, none in the centuries since has ever established a flaw in the utterances evoked by His enemies on this day. On the contrary, His words without exception bear that perfection which the more indelibly stamp Him as the divine Son of God.

His wisdom to know, His power to do, His compassion for human need—all are without limit. He is equal to any occasion, sufficient in every circumstance, and conqueror over every evil force.

Such an One is our Lord.
Biglerville, Pa.

You need neither enter into a dispute when persons speak wrong, nor yet betray the truth: there is a middle way. You may simply say, "I believe otherwise; but I think, and let that; I am not fond of contending on this or any other head, lest I receive more hurt than I can do good." Remember your calling; be

A simple follower of the Lamb,
And harmless as a little child.
—John Wesley.

OUR SCHOOLS

GOSHEN COLLEGE

Plans for Easter touring groups were announced by the Office of Public Services. Three groups will be on tour: the Foreign Student team, the Motet Singers, and the A Cappella Chorus.

The foreign students will travel according to the following itinerary: March 27, Chicago Home Mission, Chicago, Ill.; March 28, Liberty, South English, Iowa; March 29, West Union, Wellman, Iowa; Iowa City, Iowa; Bethel, Wayland, Iowa; March 30, Iowa Menonite School; Lower Deer Creek, Kalona, Iowa; March 31, Manson, Iowa; April 1, East Union, Kalona, Iowa; April 2, Science Ridge, Sterling, Ill.; April 3, Hopedale, Ill.; April 4, Pleasant Hill, East Peoria, Ill.; April 5, Roanoke Church; Metamora Church; April 6, Burr Oak, Rensselaer, Ind. The personnel of this group are Abram Hostetter, Gap, Pa., leader; Nai-kwang Chang, Taipei, Formosa; Kamal Hanna, Jerusalem, Jordan; and Hans Hillerbrand, Fürth/Bayern, Germany.

The Motet Singers will go from Michigan to Ontario, New York, Pennsylvania, and Ohio, starting with Ashley, St. Johns, Mich., March 27. Succeeding places will be Preston, Ont., March 28; St. Jacobs, Waterloo, and Kitchener, on March 29; Vineland, March 30; Markham, March 31; New Bremen, N.Y., April 1; Clarence, N.Y., April 2; Beaver Dam, Corry, Pa., April 3; Sunnyside, Conneaut Lake, April 4; Aurora; Smithville; Martins Creek, Millersburg, Ohio, April 5.

Mary Oyer is the director of the 22 Motet Singers. They will be accompanied by Samuel A. Yoder, of the Department of English.

The 58 members of the A Cappella Chorus and their director, Dwight Weldy, will be accompanied by Lois Gunden, of the Goshen College faculty, and will travel eastward also. Their tour is as follows: March 27, Kokomo, Ind.; March 28, Oak Grove Church, West Liberty, Ohio; March 29, morning, South Union Church, West Liberty; evening, Central Church, Elida; March 30, Kidron; March 31, Beech Church, Louisville, Ohio; April 1, Midway Church, Columbiana; April 2, Blooming Glen, Pa.; April 3, Mummansburg; April 4, McCaskey High School, Lancaster; Easter morning, April 5, Maple Grove Church, Belleville; evening, Stahl Church, Johnstown; April 6, Central Church, Archbold, Ohio.

On Thursday evening, March 12, Carl Sandburg, American philosopher and poet, spoke and sang to a responsive audience of about 1,800 in the Union Auditorium. From 75 years of experience and observation he encouraged meditation in solitude and the discriminate use of all thought-producing mediums. With the understanding that only an author has of his own productions he read selections of his prose and poetry. He then sang a variety of folk songs, giving a sampling

of the thoughts and feeling of ordinary people from such places as Wales, the Mohawk Valley, Alaska, Illinois, and from the heart of the Negro. These varying moods and feelings were expressed in a voice and manner that gave, not only the contribution of the songs, but also something of the reason why Carl Sandburg is one of America's most important and beloved writers—his sincere approach to the human heart.

The final number of the Lecture-Music series will be given on March 26 in the Union Auditorium by Marian Anderson.

On Friday evening, March 13, the annual Women's Oratorical contest was held in the Assembly Hall. The wide range of subject material revealed the earnest purpose of the young women. The judges gave first place to Rosanna Yoder Hostetter, whose "Light on Babel" dealt with the importance of Americans educating themselves out of the monolingualistic attitude so characteristic today. Especially was its importance pointed out for those who expect to be engaged in missionary work. The audience gave first place to Rita Clemens, who spoke on "Fair Trade?" a plea for creative activity—self-expression, rather than speculative attitudes.

Over the week end of March 13-15, the Motet Singers, under the direction of Mary Oyer, sang at Kouts, Ind.; Metamora, Hoopedale, and Fisher, Ill.

Donald Yoder, Middlebury, Ind., was the leader of a group of foreign students who were also in Illinois, March 14 and 15. In this team were Hans Meyer, of Germany; Kamal Hanna, of Jerusalem; and Fu-Sheng Chen, of Korea. They spoke at Arthur and at the East Bend Church, Fisher.

A recent volume on "The American Church of the Protestant Heritage," edited by Vergilius Fenn, published by the Philosophical Library, New York, includes a chapter of fifteen pages written by John C. Wenger. The chapter is entitled "The Menonites." Here Bro. Wenger writes about their European background, their immigration to America, their fifteen major bodies, their basic agreements, their leaders, writers, and writings. This is followed by a page of notes and bibliography.

Paul Stoll.

In what light soever we regard the Bible, whether with reference to revelation, to history, or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue.

—John Quincy Adams.

Should I Be Afraid?

By ORRIE D. YODER

If the angel Gabriel from heaven announced to Mary, the mother of Jesus, before He was born that "the Lord God shall give unto him the throne of his father David" (Luke 1), should I be afraid to believe that such a prophecy shall someday be fulfilled?

If the prophet declared that Israel shall someday repent (Mic. 7) and God will cast all their sins into the depths of the sea, and will remember their iniquities against them no more, should I be afraid to believe God and hope for such a time?

If the prophet (Isa. 2) declares that Jehovah shall exalt His kingdom someday, and that then the nations shall learn war no more, should I be afraid to believe God and pray that He would hasten to bring that happy day?

If the Apostle Paul (Rom. 8) predicts that day when nature shall be delivered from the curse of sin and this creation shall groan in bondage no more, should I be afraid to believe that such a happy day shall surely come?

If John the Revelator was told to write of the time when the kingdoms of this world would become the kingdoms of our Christ, "and he shall reign" (Rev. 11, 19, 20), shall I who would honor our Christ, wish that it should not be so, or should I be afraid to pray as He has taught us to pray—"Thy kingdom come?"

Perhaps some of you dear friends would say that the Scriptures do not declare His coming again as King, and that the resurrection and kingdom are spiritual, not literal. Thus the spiritual dead who are not raised in this "thousand year" period of grace will finally be raised after this "thousand years."

I am afraid to believe such a theory, for John was told that the dead who lived not now would live after the thousand years.

I am afraid to give our spiritually dead hope of life sometime after this "thousand years," for I would judge any sect who gives hope of salvation after this day of grace, and Jesus has said that as I judge others, He will judge me (Matt. 7).

Del Paso Heights, Calif.

Leave off disputing. Call off your thoughts as far as possible from all controverted points. You have one only point to attend to—Immanuel, God with us; to secure that single point—Christ in us, the hope of glory! What is all besides in comparison of that? O let it engage your whole soul. Yet a little while and all the rest will pass away like a shadow! —John Wesley.

TEACHING THE WORD

The Sunday School Teacher's Main Task

By GEORGE H. CLEMENT

When you see the word "optician" you think of a man who would fit you with eyeglasses. When you see the word "dentist" on an office door you know that man is trained to fix your teeth. The word "lawyer" on a sign suggests a person who has studied law, and who can help you in legal matters. When you meet a person who says he is a Sunday-school teacher, what does that suggest? To some it may suggest a teacher of religious education. Others may think of a person who, by "hook or by crook," holds the attention of a small group of people, young or old, in a building called a Sunday school. But it is really surprising how few nominal Christians there are who really know what the main task of the Sunday-school teacher is!

Perhaps you are a teacher of a Sunday-school class. Just what is your aim, Sunday after Sunday, as you appear before that class? For before we gain our object or before we "hit the target," we must be aiming for something. Aimless teaching results in fruitless effort, and also in a depleted Sunday school. Scholars soon know if the teacher has any definite aim and object in teaching, and if he hasn't, they soon lose interest. And who can blame them?

Many teachers feel they have reached the ultimate objective if they send their scholars home with a few "cans" of new Bible knowledge on the shelves of their minds. One has met many young folk, for example, who can tell you that David slew Goliath, but who are not the least bit impressed with the fact that the Greater David overcame Satan for them, and that through Him they may overcome the world, the flesh, and the devil. Scholars marvel at the restoring of life to the widow's son in Nain, but if the Sunday-school pupils do not see that their dead souls may be quickened into life by the power of the same Saviour, what does that mere knowledge effect?

May we now declare this fact: the main task of the Sunday-school teacher is to seek to win his scholars to Christ. And, seeing that he does not know when Christ may return, nor when death may visit his class and remove forever some scholar, this must be his objective every Sunday. He is to skillfully aim to sow the good seed of the Word into the soil of the imperishable soul of his scholars in such a prayerful way that the seed might take root and bear fruit to eternal life.

Now the Sunday-school teacher,

though he realizes that in respect to the unsaved in his class his main task is to aim for their conversion, may not see results every Sunday. He may go weeks with no visible results. He must not, therefore, conclude in discouragement that he is not fulfilling his task. If he prayerfully, faithfully, and consistently sows the seed of the Word in his class each Sunday, he can confidently leave the results with Christ. He may rest assured that God's Word will not return unto Him void. It is God who alone gives the increase. But from time to time he will no doubt find, as he seeks to reap souls for Christ, that this one and then that will yield their hearts to Christ. He must not grow weary in well-doing, for in due season *he will reap*, if he faint not.

What about the Christians in the class? While his lessons aim to win the lost, are the saved to be neglected? No, indeed. For, as the hymn writer says:

"I love to tell the story;

For those who know it best
Seem hungering and thirsting
To hear it like the rest."

That is true. The old Gospel story has in it life for the lost, and nourishment and refreshment for those who hunger and thirst after righteousness. Let us, then, follow the example of the greatest of all teachers, Jesus Christ Himself, whose only aim and objective was to "seek and to save the lost."

Big Stone Gap, Va.

Teaching Materials

By NOAH G. GOOD

There is no substitute for good teaching.

Certainly a teacher with many years of teaching experience would be slow to claim that he has all of the answers, or even to admit that he considers himself a good teacher. Good teachers are modest; they teach with conviction and sincerity, and have a deep interest in their pupils' needs.

Recently, at a meeting in the interest of improving our Sunday-school teaching methods, a teacher voiced the feeling that she was being provided with so much material that she often found it hard to find time to teach the lesson and use all of the materials. There are things to cut out, things to paste, pictures to color, sand tables, and flannel boards to illustrate the scenes in the lesson story.

Several important things came out of what she said in her little talk. It seemed apparent that the teacher felt it was necessary for her to use many of the things that were intended for the chil-

dren to use. She may need to decide that she will not need to use all of those things each time. She may need a helper in her class to make the use of the materials most effective.

There is no substitute for good teaching. Copious use of good materials may be in order if properly used, but in many cases, if the use of materials is not too well understood by the teacher, there may be emphasis on neatness rather than the getting of a lesson to the pupil. If the teacher does the work intended for a learning experience for the pupil, its value will be lost. In that case it would be much better if the teacher could be relieved of the busywork and could be free to spend the time in teaching the important points of the lesson.

We made important steps forward when we provided such fine teaching tools for our teachers to use. Or did we? Only if they are used definitely to teach the lesson; busywork has no other justification.

There is no substitute for good teaching.

Lancaster, Pa.

My Pathway of Life

By Irene E. Witmer

*The way is rough, the path seems hard,
I know not why 'tis so:*

*It seems enough that I must tread
Life's pathway here below;*

*Except if be I don't forget
That Jesus went that way,*

*And if I want to follow Him
I'll walk that path today.*

Sometimes I try to make it smooth—

*This road that I must tread—
By kicking off a stone or two*

That's in my way ahead.

*But I have found that doesn't work
The way I thought it would;*

*I only bruise myself the more;
I should have understood!*

My way would not be half as hard

If I would take more time

*To ask my Lord to help me cross
These obstacles of mine.*

*Sometimes it is my friends that cross
My selfish, petty way;*

*And oft I fail to recognize
I might be in their way.*

Dear Lord, once more I ask of Thee,

*Do help me to be kind,
And not to frown at obstacles*

*Which in my path I find;
But use them all as steppingstones*

*As on in life I go,
Until I reach the gate of heav'n*

*And leave this path below.
Ephrata, Pa.*

FAMILY CIRCLE

Keeping My Child's Confidence

By ANNA MAY GABER

"O Lord, keep Mother and me intimate," a little son prayed soon after losing a brother. It is natural for a small child to want to confide in his parents. If mine does not, it is very likely my fault. Perhaps I have said, "Oh, go away. You bother me," or "I don't have time," when he called me to come and see his big block house or some other accomplishment. Those are the little things that start driving him to others to share his joys and confidences. Perhaps "the others" he chooses are not for his good. If I show him I am interested and sympathetically try to be understanding he will be drawn to me and choose me as his closest confidant.

"Why do the children always go to my wife to discuss their problems and seek advice?" a troubled father asked. He wanted to help his young folks in some important decisions of life, but he was ignored.

"You had no time when they were small," the answer came. "The little problems then were just as real to them as their decisions are now. Then was the time you should have gotten them into the habit of coming to you."

Sometimes it may be a frowning severity which drives my child from me. Little son comes home with a shady story. I am aghast and blame or scold him for listening to and repeating it. But he did not know it was a filthy story. Will he feel free to come to me the next time he wants to share a story or experience? If not, how can I safeguard him?

Again, my punishment may be too harsh or severe, so that my child will not be brave enough to tell me of an accident or of yielding to temptation.

I do not want to drive my child away from my confidence, but I want to draw him toward myself that I may keep him for the Lord and help him to form the right habits and to build a noble Christian character.

I want to let my child know that I love him more than any human outside of the home, and that whatever I do, I am aiming for his good. Never must he get the idea that I want him for the work that I can get out of him.

I want to show him, when I spank or punish him, that I do so out of my love for him. I tell him I love him so much I want him to do right. I am very sorry to punish and it hurts me just as much as it does him, but God tells me to teach and train him to go in the right way; therefore, I must obey my love and my God. I have shown my love for a child after spanking by embracing him and weeping with him.

I want to be approachable, to have a loving sense of humor, to be able to see the funny side, to enjoy an exchange of wit sometimes, and to laugh at the right things. (Someone has said that we can read a person's character by the things he laughs at.)

I want to look at things from my child's point of view and not be so absorbed in my own views that I cannot remember how things seemed when I was young.

I want to use "sympathy instead of sarcasm." Instead of unkind remarks about his failings, I would gently remind him in his weak moments—with a smile sometimes.

I want to be firm with him in demanding obedience, but gentle too.

I want to correct him, when possible, not in the presence of others, for I do not want to humiliate him unnecessarily. Of course if he takes advantage of this, I can call him aside and "tend to him."

The family altar leads to an altered life.—The Friendly Messenger.

In some rare cases it might be necessary to correct and punish in public, but perhaps those cases exist when confidence has been partially lost.

I want to respect his confidences. Sometimes a child whispers in my ear. The other children ask, "What did he say?" I answer, "That is his secret. I am not privileged to tell." I must often think of the boy who heard his mother discussing some of his problems with a neighbor. His sensitive soul was crushed. I want to guard my child's secrets as jealously as I do my own or any one else's.

I want to take time to be really acquainted with my child and his lines of thought, to listen to his accounts of the day's happenings about his little struggles, problems, and temptations. I would share some of mine with him, and together pray to God about his and mine.

I never want to punish him in anger, but as God by His Holy Spirit directs. I want to be uniform in my punishments as nearly as possible, not punishing much more severely because the misdemeanor is known to others and I am humiliated, or punishing for a certain thing one time and then taking no notice of the same offense at another time.

I want to use a kind tone of voice when correcting my child. In the midst of a pleasant conversation at a dinner table our visitor noticed that his two small children sitting opposite were restless. He changed his pleasant expression

and tone of voice to a gruff, "Now, now behave." I am afraid a child often loses confidence in his parents' genuine Christian experience because they fret at accidents or continually complain of his failures, or have cross ways of giving commands, or just an irritable, impatient manner.

I want to be faithful to God always and in everything. My child is a keen character reader and a big imitator. I want to be empty of self and give the Lord Jesus the whole room in my heart.

I want to ask my child's forgiveness when I transgress against him. It will help him to see that I am trying to be fair with him.

I want to show him I have confidence in him. It will help him to be faithful when he knows I trust him. "I would be true, for there are those who trust me."

I want to find his faults and failures and the reasons for them so that I might help him to overcome them.

I want to show my displeasure at his misconduct in a Christian manner.

I want to be patient as the Lord directs. More children have left the parental roof because of the impatience of parents than we realize.

I want to treat him with respect. If I do not, how can I expect him to respect me? I do not want to scar my child's sensitive nature by giving blunt commands in a dominating way as was the custom with some, years ago. Nor do I want him to dominate me as many modern children do their parents.

I want to have family councils where parents and children discuss the affairs of the home. I want to ask his opinions as I give mine, and in discussing we can arrive at decisions in the will of God. When the children are tactfully guided in their thinking (what power in a suggestion!) and helped to decide it will be easier for them to comply with the regulations made. They will get training in planning and deciding. Then, too, their consciences will be put to use, and thereby strengthened. Instead of doing things just to obey parents, they will do them to have a conscience clear before God.

I want to work with my child. Doing things together and losing ourselves in one common task helps to bind hearts together.

I want to play with my child and have some interests with him. Or at least encourage him in his hobbies and listen when he explains his new invention or shout with delight when he sees a new bird, or joyfully help him look up information on a subject in which he is interested.

I want to help him plan his future by listening to his plans, by suggesting, and by sharing my knowledge and experience so that he can profit by them.

Homes are for sharing experiences. Father can take time to be with his son, to play with him, to work with him, and

(Continued on page 306)

TO BE NEAR TO GOD

THEME: PETER AND CHRIST

Sunday, April 5

Go your way, tell his disciples and Peter. Read Luke 24:34; Mark 16:7.

The crucifixion scene is over, the crosses on the hillside are empty, and Peter's Lord is in the dark tomb. Can you imagine what that message, "And Peter," meant to one who needed forgiveness? It meant not only forgiveness to Peter; but joy and peace and hope and power, as it has to countless numbers of us since. Are you rejoicing daily in the power of a crucified and risen Lord?

"Lift your heads, ye fearful people,

Let not sorrow dim your eyes;

He who hung on dark Golgotha

Conquers death and no more dies . . .

Risen, loving, reigning Saviour,

In Thy name we'll onward go."

Monday, April 6

We have found the Messiah. Read John 1:41, 42.

A girl in a mission school in India sang all day long as she went about her tasks. When asked why she was so happy, she said, "I have found the Christ; I have been redeemed from sin. I am set at liberty. It is like slipping suddenly from midnight darkness into the brightest noontide! I cannot but be happy!" To Peter finding Christ meant not only a new life, but a new name. To find Him is to become a new creation; to delight in the Lord alone, to trust Him and nothing on earth beside.

"Since mine eyes have looked on Jesus,

I've lost sight of all beside,

So enchained my spirit's vision,

Gazing on the crucified."

Tuesday, April 7

Lord, to whom shall we go? thou hast the words of eternal life. Read John 6:67-69.

We live in a world of confusion, overrun with materialism, despair, and bewilderment. Homes are broken, security gone, hope drowned in the sound of guns. To whom can we go? Christ is the answer. He says, "I am the bread of life," "I am the way, the truth, and the life," "I am the light of the world," "I am the door," "I am the good shepherd." "I am the resurrection and the life," he that cometh unto me shall be abundantly satisfied.

"Thou, O Christ, art all I want;
More than all in Thee I find."

Wednesday, April 8

Be of good cheer: It is I; be not afraid. Peter answered, Lord, if it be thou, bid me come unto thee. Read Matt. 14:27, 28.

It was the presence of the Lord that brought peace to the disciples and courage and strength to Peter. There is a certain insect that has the power to surround itself with a film of air. Then it drops into the midst of muddy stagnant pools and remains unhurt. The believer may be thus surrounded by the presence of God and in the midst of the world's turmoil be filled with peace,

because God is with him. "With Christ in the boat I smile at the storm." In quietness and confidence in God I have my anchor.

"There is a place of quiet rest,

Near to the heart of God,

A place where sin cannot molest,

Near to the heart of God."

Thursday, April 9

Launch out into the deep. Simon answering said, Master, we have toiled all the night . . . nevertheless the less at thy word I will let down the net. Luke 5:4, 5.

Peter was confused, for daytime was not the time to fish; nevertheless he obeyed and met with unexpected success. "Brimful obedience brings fruitful blessings." Is it not true our blessings are limited by our refusal to give God full obedience? How much better to cease to reason and just simply obey and the God who cared for Peter's needs will provide for ours today. He who launches out into the deep with God not only experiences fruitful living but inward joy and peace. "I will render unto God the sacrifices of an obedient heart."

Friday, April 10

Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Matt. 18:21.

Peter thought he was very generous! Jesus taught that for the child of God there can be no limit to forgiveness.

A Christian was being unmercifully beaten by a heathen tyrant. As he paused for breath the tyrant cried, "What has your Christ done for you?" "Even this," was the calm reply, "That I can forgive you, though you treat me so cruelly." Christ forgave His enemies and He gave His followers that same power and inspiration. We forgive because we have been greatly forgiven. That is the secret of an unfeeling spirit of Christian forgiveness.

Saturday, April 11

Lord, and what shall this man do? what is that to thee? follow thou me. Read John 21:21, 22.

"If God has called you to be really like Jesus He will draw you into a life of humility and obedience that you will not be able to follow other people or measure yourself by other Christians. The Lord may let others be honored and keep you hidden in obscurity. He may let others do a work for Him and get the credit, but He will make you work without knowing how much you are doing." He will say, "What is that to thee? follow me. Our one aim, our one joy must be just He, Himself.

—Fannie Wenger.

I have held many things in my hands, and I have lost them all; but whatever I have placed in God's hands, that I still possess.—Martin Luther.

You cannot find a Christian on the face of the earth who will not tell you that what he gave up for Christ was nothing to what he got.—R. Torrey.

PAUL'S CONVERSION

Sunday School Lesson for April 12

(Acts 7:58—8:3; 9:1-30; 22:1-21; Gal. 1:1; Phil. 3:4-6)

We are to study an event that changed the history of a man, the history of the Christian Church, and the history of mankind. We have the facts of the event from the man's own lips and pen.

The outline of Paul's life is simple and very clear—dead in sin, conversion, and alive in Jesus Christ.

"Dead in sin." Paul felt he was the chief of sinners. Perhaps there is no worst sinner, but without doubt Paul was a strong unbeliever in Christ and his actions proved it. If he hated Christ, he would hate His believers. These Paul persecuted "beyond measure," "unto death." His unbelief took such hold of him that he became "exceeding mad," "breathing . . . threatenings and slaughter" against the saints. His hatred and madness caused him to waste the church of Christ, to make havoc of the church, and to wound the followers. He was injurious to them, punishing them in every synagogue, compelling them to blaspheme and to be shut up in prison. The evil treatment from this notorious unbeliever spread fear everywhere, even as far as Damascus.

However, all this was done as the victorious champion of orthodox Judaism. This well-trained, exceedingly zealous Hebrew, "citizen of no mean city," was blameless as touching the righteousness in the Jewish law. Yet what a great sinner!

"Alive in Christ Jesus." After his conversion we find Paul proving that this crucified One is the very Christ. Now he is a believer in the righteousness that is of Christ. All his righteousness became as filthy rags. He is risen with Christ. In Christ he is complete. Christ became all in all to him. The new man in Christ Jesus became the most successful promoter and disciple of the kingdom.

What changed this unbeliever into a believer? A miracle was done in Paul's heart when he saw Jesus, heard Him speak, and submitted to Him. Out of His celestial light Christ called Paul. Then Paul was not any more dead. Christ knew Paul personally and was hurt by the mad persecution against His believers. When convicted of his sinfulness Paul's heart reached out for a transformation and he was not disobedient to the heavenly vision God gave him. Consider the great change, the great transformation, the great turning about this evil man underwent. It was certainly all grace on God's part and submission on Paul's part. "A sinner saved by grace."

Who could doubt the power of God to save anyone since He saved this "chief of sinners"? —Alta Mac Eber.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

I believe God satisfies our entire being.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Eight new members were received at St. Jacobs, Ont., on March 15, six by baptism and two by confession.

The Iowa Mennonite Historical Society held its quarterly meeting at Iowa Mennonite School on March 9. D. J. Fisher and J. Y. Swartzendruber spoke on the culture and spiritual background of our European ancestry.

Bro. A. J. Metzler gave the commencement address at Ontario Mennonite Bible School, Kitchener, Ont., on March 26. There were 36 graduates. He also spoke twice to the alumni on March 25, and at the chapel service on March 26.

Change of Address: Bro. G. Parke Book, from Soudersburg, Pa., to R. 1, Paradise, Pa. Bro. Willis Hallman, a student in the seminary at Goshen College, is conducting mid-week studies on the Sermon on the Mount with the Yellow Creek congregation near Goshen.

Bro. R. R. Smucker showed a missionary film at the Wakarusa, Ind., High School on March 24.

Bro. Aden Yoder, Millersburg, Ohio, was ordained to the ministry at the Farmerstown, Ohio, Church on March 22. He will serve as minister at the Gray Ridge Mission, sponsored by the Walnut Creek congregation.

Officiating in the ordination were D. D. Miller, M. L. Troyer, and Paul R. Miller.

Bro. C. J. Byler, bishop of the Byler Amish Church in Mifflin County, Pa., dropped dead on Sunday morning, March 15, while preparing to attend church services.

Bro. Paul M. Lederach showed pictures of the Publishing House at Peoria, Ill., on March 17.

Communion dates for the Amos Horst and Mahlon Zimmerman district: March 22, Hess; April 5, Ephrata; April 26, Lititz; May 3, Hammercreek; May 10, Blainsport; May 17, Indiantown, Royers; May 24, Landis Valley.

A black hat with initials H. L. G. was taken from the cloakroom at Ephrata, Pa., on March 12, and one was left with the initials J. G. B. Will the finder please contact Henry L. Gehman, R. 11, Mohnton, Pa.

Bro. J. B. Shenk, Goshen, Ind., was the speaker in the MYF conference at Hesston College, March 21, 22.

Speakers for the conference on lay activities at Albany, Oreg., on March 20, 21, included Nelson E. Kauffman, Allen Erb, Clayton Swartzendruber, and E. S. Garber.

Bro. Titus Lehman gave an illustrated talk on the Holy Land at the Milton Brackbill home, Paoli, Pa., on March 25.

The Mennonite Hour, beginning April 5, will be released at 6:00 p.m. each Sunday evening from WMBI, the Moody Bible Institute radio station. The program is to be released shortly also over two Carrier Current stations from Bethel and Anchorage, Alaska. The programs there are being sponsored by a Moravian missionary and a Baptist minister in these respective cities.

Funeral services for Donald J. Hooley, MCC accountant who died March 16 in Frankfurt, Germany, were held at the Zion Church, Hubbard, Oreg., on March 25. P. C. Hiebert, Hillsboro, Kans., former MCC chairman, attended and spoke as a representative of the MCC.

Bro. Glenn B. Martin, hospital chaplain at La Junta, Colo., is the first one from our church to be registered as an accredited chaplain by the American Protestant Hospital Association.

The congregation at Daytonville, suburb of Wellman, Iowa, is now an organized congregation of the Iowa-Nebraska conference, with Bro. Ezra Shank as pastor.

Joanne Baer, daughter of Bro. Mervin Baer, R. D. Carlisle, Pa., will be confined for an indefinite time with rheumatic fever, and will greatly appreciate mail sent to her.

The Iowa Mennonite Camp Association, which has been incorporated with a Board of Trustees, of which Ira Amstutz, Orville, Ohio, is president, has selected a camp site along Highway 30 near Orville. It is hoped that buildings can be erected to take care of several events on this site this summer.

A men's chorus from Morgantown, Pa., sang at the Stahl Church, Johnstown, Pa., on March 29.

Brethren Leroy Gingerich and J. R. Shank, Versailles, Mo., visited a new convert at the Missouri State Prison on March 11.

A Soul Winners' Clinic, under the direction of Bro. John Steiner, Elbing, Kans., Christian Workers' Training secretary of the South Central Christian Education Cabinet, was conducted at Greensburg, Kans., March 16, 17, and at Protection, Kans., March 18, 19. Speakers for the clinic were Ed Miller, Gulfport, Miss., Irvin Nussbaum, Hutchinson, Kans., and Allen White, Peabody, Kans.

Revival meetings, with a special Soul Win-

(Continued on page 308)

Calendar

General Council of General Conference, Chicago, Ill., April 9-18.
 Christian Literature and Sunday School Libraries program, Landville, Pa., Mennonite Church, April 12.
 Annual meeting of the Illinois Mennonite Mission Board, Morton, Ill., Church, April 17, 18, 1953.
 Semi-annual meeting, Commission for Christian Education, Milford, Nehr., April 24, 25.
 Ohio Mission Board meeting at the Bruck Tent, Canton, Ohio, April 26-27.
 Study Conference on Evangelism and Missions, Goshen College, Goshen, Ind., April 30-May 2.
 Annual meeting, Fergus Sewing Circle, Fergus, Ind., April 30-May 2.
 Annual meeting, Kautzman Church, Davidville, Pa., May 2.
 Annual meeting Illinois sewing circles, Morton, Ill., May 2.
 Annual meeting Franconia Mission Board, Line Lexington, Pa., May 4, 5.
 Annual meeting Calicoast regional conference, Fremont, Texas, May 8-10.
 District Sewing Circle Meeting of Ontario, Stelmam Amish Mennonite Church, Borden, Ont., all day May 12.
 Annual Meeting Ohio Mennonite and Eastern A.M. Joint Conference at Pike, Eldon, Ohio, May 26-28.
 Indiana-Michigan District Mission Board at Clinton Community School, Goshen, Ind., June 2.
 Indiana-Michigan Church Conference at Clinton Community School, Goshen, Ind., with Clinton Brick Church as host, June 3, 4.
 Annual meeting Mennonite Conference of Ontario, First Mennonite Church, Kitchener, June 4-5.
 North Central Conference and associated meetings, Red Top, Bloomfield, Mont., June 8-9.
 Annual meeting Mennonite Youth Fellowship, EMC, Harrisburg, Va., June 12, 13, 1953.
 Annual meeting Mennonite Board of Missions and Charities, EMC, Harrisburg, Va., June 13-18.
 Cultural Problems Conference, Hesston, Kans., June 18-19.
 Laureville Mennonite Camp, Mt. Pleasant, Pa., American S. S. Union, June 22-28.
 Boys Camp (ages 8-13), June 23-July 3.
 Girls Camp (ages 9-13), July 4-10.
 Junior High Camp (boys and girls 13-15), July 11-17.
 Junior High Camp (boys and girls 15-15), July 18-24.
 First Family Week, July 24-31.
 Writers' Conference, July 27-31.
 Missionary Bible Conference, July 31-Aug. 3.
 Church Music Conference, Aug. 3-7.
 First Young People's Institute, Aug. 8-14.
 Second Young People's Institute, Aug. 15-21.
 Second Family Week, Aug. 22-28.
 Rocky Mountain Mennonite Camp, Divide, Colo., Aug. 29-Sept. 4.
 Pre-camp Training Camp, June 18-July 4.
 Week-end Bible Conference and Dedication, July 4.
 Junior Boys' Camp (ages 9-12), July 8-11.
 Junior Girls' Camp (ages 9-12), July 13-18.
 Junior High Week (boys and girls 13-15), July 20-25.
 Junior High Week (boys and girls 15-18), July 27-Aug. 1.
 Family Week, Aug. 3-8.
 Family Week, Aug. 17-22.
 Youth Retreat (18 yrs. of age and over), Aug. 24-28.
 Week-end Bible Conference, Sept. 5-7.
 Virginia Conference, Frontenac, Va., July 27-30.
 Annual meeting Southwestern Pennsylvania Conference, Harrisburg, Ohio, Aug. 11-13.
 Annual Indiana-Michigan Christian Workers' Conference, Fairview congregation, Fairview, Mich., Aug. 18-20, 1953.
 Annual meeting Illinois Mennonite Conference, Science Ridge, Sterling, Ill., Aug. 18-20.
 Annual meeting South Central Conference, Hutchinson, Kans., Aug. 18-21.
 Mennonite General Conference, Kitchener, Ont., Aug. 26-30, 1953.
 Annual meeting Mennonite Board of Education, Napone, Ind., Oct. 18, 19, 1953.

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Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2796.

Mission News

Two young people were baptized and three other persons received by letter into the fellowship of the Mennonite Church at Saginaw, Mich., on March 8 according to reports from the pastor, Bro. LeRoy Bechler. Pray for others who are under instruction.

Missionaries who recently arrived home on furlough include the William Hallman family from Argentina who arrived in New York on March 17, and the Arnold Dietzel family from India who arrived in San Francisco on March 18. For the present the Hallmans can be addressed c/o T. K. Hershey, Elverson, Pa., and the Dietzels c/o H. L. Weaver, Moundridge, Kans.

Four sons of the John Friesens in M.P., India, were among the missionary children going to boarding school at Landour this year. Bro. and Sister Wilbur Hostetter accompanied the children from the plains to the hills. Pray for these children and young people while they are separated from their parents.

Bro. John Friesen, Dondi, India, reports "tremendously worth-while meetings" conducted in the Adamabad area recently. Although there were no immediate conversions, the missionary party had "a number of very intimate and deeply sincere 'Nicodemus' sessions with some of the clerks and students."

Bro. Nelson Litwiler, missionary on furlough from Argentina, is spending the last several weeks in March in Cuba with representatives of the Franconia Mission Board investigating the possibilities of establishing a mission program on that island.

Bro. and Sister Wilbur Nachtigall, missionaries on furlough from Puerto Rico, served at the Dillon Mennonite Church, Farmington, Ill., on Sunday morning, March 29.

The missionaries in language study in Tokyo, Japan, enjoyed a fellowship meeting at the Lee Kanagay home on the evening of March 5. The brethren Dale Weaver and Ernest Raber, MCC workers en route to Korea, were also present.

Bro. David Groh, voluntary service worker to the Mennonite Missions in Toronto, brought the morning message at Warden Park, Toronto, Sunday morning, March 15.

The members of the Danforth Mennonite Church, Toronto, enjoyed the fellowship of their bishop in each of their homes during the week of March 16 as a result of their earlier suggestion that he visit each home once every year.

Bro. Irwin Schantz, Loman, Minn., reports that their flying mission to the Indians in western Ontario reaches Indians 400 miles from the nearest village or road. Several young men have volunteered to help with this work. They will go out two, by two,

living in tents in order to bring the Gospel to these people beyond the reach of modern civilization, and will be contacted regularly by plane to bring them supplies and take care of emergencies.

Lay evangelism conferences sponsored by the Indiana-Michigan Christian Workers' Conference are being held at the Calvary Mennonite Church, Pinckney, Mich., March 28, 29, and at White Cloud, Mich., all day on Good Friday, April 4.

Bro. Rufus Jutzi, Elmira, Ont., preached at the Mennonite Home Mission, Chicago, Ill., on Sunday morning, March 8.

At a recent meeting of the American Mennonite Association in India, the organization composed of all our missionaries in the M.P., India, with headquarters at Dharmtar, Bro. S. Paul Miller was appointed representative to the Landour Language School Board.

A dedication service was held on March 22 for the Foyer Fraternal, the new Mennonite Gospel Center in Brussels, Belgium. Bro. and Sister Jules Lambotte were installed as workers. Those participating in the service included the Brethren Pierre Widmer, Grand-Charmont, par Montbéliard, France; Orley Swartzentruber, Paris, France; and David Shank, Brussels, Belgium.

The local board for Rockome, the home for retired church workers near Arcola, Ill., met on March 17. Tentative plans were laid for constructing two cottages to be made available to missionaries or other church workers desiring to use them.

The renovation of the building at Froh Bros. Homestead, near Sturgis, Mich., is progressing satisfactorily. It now appears that the Homestead will be ready to receive guests by mid-summer or early fall. The local board met on the grounds on March 19.

Sister Genevieve Buckwalter and daughter Dawn arrived in Goshen, Ind., on Friday, March 20, having been brought home by air from Japan by her family to see her mother, Sister Stella Lehman, who was seriously ill in the Goshen Hospital. Sister Lehman passed away on March 24. The funeral was held at the Goshen College auditorium on March 26.

Bro. and Sister James Lark, Chicago, Ill., concluded their present series of engagements in Ohio churches on March 29. Their schedule for the last eight days included the following appointments: March 22, morning, South Union, West Liberty; evening, Oak Grove and Bethel, West Liberty; March 24, Plain City; March 25, Lima; March 26, Pike, Elida; March 27, Central and Salem, Elida; March 29, morning, West Clinton, Pettitsville; evening, Central, Archbold. Plans are now being made to begin construction of the new Bethel Church in Chicago as soon as funds

Your Treasurer Reports

During the past number of years there has been an increasing interest within our church to carry on mission work among the Jews. This stimulated action taken at our last year's Mission Board Meeting to proceed with opening mission work in Israel. In line with this action, the General Board, in co-operation with the Eastern and Virginia District Boards, is now planning to send a missionary to Israel in the near future. The initial cost of opening this field will not be large, although it will require sending several workers as well as equipment and arranging for housing on the field. We sincerely believe that this is one area of mission work in which there is much interest and we trust that the financial support for this program will be readily forthcoming. Contributions for this purpose should be designated for the Israel Mission Fund and should be forwarded through your District Conference Treasurer. May we also urge your prayer support for the missionaries who enter this new mission effort of the church.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

are available. Your prayers and financial support are earnestly solicited.

Sister Una Cressman, missionary on furlough from the Argentine Chaco, spent Sunday, March 29, with the Indian Cove congregation near Hammett, Idaho.

Plan now to attend the annual meeting of the Mennonite Board of Missions and Charities at Eastern Mennonite College, Harrisonburg, Va. Public sessions will begin on Sunday morning, June 14. The annual meeting of the Mennonite Youth Fellowship will be held on Friday and Saturday, June 12, 13.

The Southwestern Pennsylvania Mission Board is considering possibilities for a new church building at Springville, Pa. Funds are now being raised for a building at Canan Station, Altoona, Pa.

Recently the Peoria Mennonite Church bulletin in announcing the midweek service said: "Come for the pause that refreshes, that midweek lift."

We may hesitate to use advertising language to describe a spiritual experience because it smacks of something commercial. However, these phrases seem so apt that they should make us all stop to think. Do we fail to enjoy the midweek pause that refreshes because we have lost a taste for it or because it has no taste? Or do we think that we can get along without the spiritual lift of the midweek service?—via Elkhart Publicity Office.



Summer Bible school class at the Mexican Mennonite Mission in Chicago, 1952.

Spend Your Summer in Samaria

BY MARK LEHMAN

A bus load of children—families sitting on their porches—a grandmother lying in bed—a Mennonite community with a lot of zeal but not too much direction—an orphan boy longing for a pat on his shoulder or an answer to a question—a father given The Way—a child that goes home and shares with parents—a girl longing to make friends with a gang of campers—a tent full of people—a mission worker needing inspiration or vacation—an unhappy couple roaming the streets: these are your Samaria.

Why should this affect me? you ask. What do I have to offer?

A mother just sent her three children to school, two girls and one boy. Arthur is beginning to understand how he can make his own way around in the world. He had boasted this morning that he won't take anything off those eighth graders any more. Father told him that he must always stick up for his rights. That is the only way he will ever get ahead. Arthur, being plenty muscular for his age, squares up to the task. He will get his rights. No one will stop him.

Since it is Monday morning, Mother starts sorting the wash. "There are Arthur's two pairs of overalls," she muses. "He certainly

makes his clothes dirty. I wonder what will happen to him. He doesn't listen to me and stay at home as he once did. I suppose Father will make a man of him though. I hope he will. But what's the use? So many children turn out bad nowadays. But I do wish we could do something."

The doorbell rings, interrupting Mother's musings: "A group of Christian young folks doing solicitation for Bible school and leaving invitations for the coming revivals. What will they say? Do they have any solutions for my problems?"

Another eager boy, taken to a place where he will live with a strange group of people called Christians, wonders about these people. He didn't have what one would call a home. Father made it thunder around home sometimes with his drink. Mother did about all that could be expected, but her concern was only that he have a place to sleep and some food, and at times he got only a nickel to get himself something to eat. The street was his only playground. There he spent most of his time. To look at him one would think that he was afraid. No one ever paid any attention to him. Maybe that is why. Should his need affect me? Do I have any thing to offer him? Can I serve him?

Isaiah was living in a time when there was decay in Judah. Evil was called good and good evil. Likewise sweet bitter and bitter sweet. When Isaiah saw the Lord in contrast to the surrounding corruption, he said, "Here am I; send me." Samuel recognizing God speaking to him said, "Speak, Lord; for thy servant heareth." Paul, when he experienced the love of God, exclaimed, "The love of Christ constraineth [me]." The apostles, when they received the promise of the Father, went everywhere preaching the Gospel. All of these, when they met God face to face, hastened to serve others. Even Christ said that He came not to be ministered unto but to minister. Dare we do less? The answer to the question, "Should I be affected



Learning farm chores at the West Liberty, Ohio, Orphans' Home.



Their camp closed by a polio epidemic, Camp Ebenezer workers take a census for the County Welfare Organization, summer, 1952.



A voluntary service quartet from E.M.C. assists in the Hannibal, Mo., "Christ for Today" evangelistic campaign and radio broadcast, summer, 1952.



Bible school is over and we are going home. Chicago Bethel, 1952. VS workers conduct a home visitation program in Meadville, Pa., summer, 1952.

by the need of Samaria today?" is "Yes." What service can I render?

To some needy children at Camp Ebenezer, in Ohio, Mennonite Youth Village, in Michigan, and the Mennonite children's homes in Kansas City and West Liberty, Ohio—guided play instead of being pushed to the street, encouragement in place of a cursing, a compassion instead of hate.

To the aged in Eureka, Ill., and Rittman, Ohio—lending a helping hand for their daily care, or being a sponge for their flowing stories, or a friend for their lonely hours.

To the youth of the church through MYF Youth Teams—direction in fellowship, extension, and faith and practice that will bring about meaningful activity.

To the lost in city and rural missions whether it be in Chicago, Ill.; Meadville, Pa.; Wichita, Kans.; Los Angeles, Calif.; Akers, La.; Otelia, Pa.; Naubinway, Mich.; Culp, Ark.; Limon-Thurman, Colo.; or Minot, N. Dak., and Menahga, Minn.—a Christ who is the answer to every need.

To the eager colored children in Chicago, Ill.; Cleveland, Ohio; Saginaw, Mich.; and Youngstown, Ohio—a Bible school that will satisfy.

To the indifferent of Hannibal, Mo.—"a friend that sticketh closer than a brother."

This summer a variety of voluntary service opportunities await you, from leadership jobs to pulling nails out of boards, or from nursing to scrubbing floors. There will be opportunity to use your best self to the fullest capacity.

To date there are 130 service opportunities in the MRC summer service program for Christian youth who have the inner compulsion to say, "Here am I; send me."

Those who have been in voluntary service before say this about their experience:

"This type of service is a joy and opportunity instead of a drudge."

"It has opened my eyes beyond self and home."

"You feel more responsible to the home church."

"You see how important it is to live straight

because you are the only Bible some folks read."

"It may help you to decide your lifework."

"You experience the leavening effects of service."

"Your eyes are opened to see needs right at home."

"You realize that faith without works is dead."

For specific information about summer service units write to the Relief and Service Office, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Ministering the Word in the Northland

BY IRWIN SCHANTZ

This is the fourth week of winter Bible school. The first week, from Dec. 27 to Jan. 3, Bible school was conducted for the school-age children of the various stations with 49 enrolled. It was a thrill to hear these young Christians pray and give their testimony, many for the first time audibly. The second school which closes Friday, a three-week course with 43 enrolled, is also a real blessing to all. Bro. John Hochstetler, Creston, Mont., Bro. John Ropp, Nashwauk, Minn., Bro. LeRoy Yoder, Kitichi, Minn., and Bro. Vernon Hochstetler, Graceton, Minn., are the instructors. When this Bible school is over, our cooks will have served over 4,500 meals. We are certainly glad for the many things that were sent in to help. We have slept as high as 46 in our home with many more sleeping in the men's dormitory above the garage.

We are using the plane to conduct services with a group of people in the middle of the Lake of the Woods. There is no road to where these people live. We announce a service and then circle the community with our plane, which is a sign that we have arrived for services. If the weather is too unfavorable, we have the service the follow-

ing evening. Most of the community attend these services which are held in a school-house.

We also started to conduct services regularly on the Canadian side in an Indian reservation. Most of these people have never attended a church service before. If you could glimpse into the hall while services were being conducted, you would see some lying flat on their back on the floor, some sitting on the floor or on backless benches. Many are chewing tobacco, trying to hit the tin cans used for spittoons, which are scattered on the floor. They do not hesitate to light cigarettes and smoke. The Indian mothers scold and rebuke the children loudly. This is their way of conducting themselves and they would no doubt rebel against any correction, but we are sure that as the Word is being preached, it will bring conviction against these things and they will change their habits. We have seen these same conditions before and today you would hardly believe that such things existed in the beginning of the work. Surely the Lord can change hearts and lives of people and His Word will not return void. These people listen with unusual interest. We were privileged to have a young Indian boy read and pray for them in their own language. This young man has been a Christian for almost a year at one of our stations.

We will have to build small cabins on or near some of these reservations for workers to stay overnight. With spring approaching, it will be essential to get floats for the plane so that we will be able to land on the water. With the work growing, we realize it will require a larger plane to carry supplies to these places. Pray for us as we try to reach these many neglected areas, that the Lord will bless our united efforts and supply the means to continue. May the Lord be honored and receive much praise as the Word reaches these souls. Pray, Pray, Pray.

Loman, Minn.



A volunteer in the 1952 summer program works with migrant children near Clinton, N.Y. In addition to conducting Bible classes and worship services, volunteers guide recreation activities and supervise crafts for the children.

My Summer—In Christian Service

If you are interested in helping people who suffer, if you would like to work with boys and girls—teaching them the Bible and bring to them the Christian message, if you have been looking forward to a period of Christian service, and if you would like to enjoy the fellowship of Christian young people from other Mennonite communities—it may be worth your effort to check on the possibility of spending your summer in voluntary service.

These "if's" sound plenty appealing, you say, and you may well wonder if this invitation to a summer in voluntary service is as good as it sounds. But the experiences of those who have been helped and of those young people who have done the helping prove that a summer in voluntary service is worth while.

One person who spent last summer in voluntary service commented that "it is unfortunate that many times one has to enter

a service program before he is sensitive to that need. It has been that way with me. I believe my experience here will help me realize my obligation to God and to my fellow men."

Service projects among children are planned at Camp Bennett, Brookville, Md.; Camp Paivika, Crestline, Calif.; and Lake Bluff Orphanage, Lake Bluff, Ill. This work will consist of counseling, storytelling, directing recreation, and doing tasks associated with the care of children.

Here are comments of VS'ers who spent the summer at Camp Bennett: "Knowledge of the background of but one of the children here convinces one that Camp Bennett is indeed filling a very definite human need. . . . I feel that working together as a unit of consecrated Christians, we can fill a need that cannot be supplied by any secular agency. . . . It is our challenge not to let our influence, but that of Christ shining through

us, change their lives so as to make them happier and better people."

Another needy area of service is with migrant laborers. Volunteers work with families who follow the harvests. It is not difficult to realize what type of life these parents and their children follow. Parents work all day and children are left to themselves.

Volunteers guide recreation activities for the children and supervise crafts. They conduct Bible classes and worship services. One volunteer indicated that the call for Christian workers in the migrant labor camps can never be overestimated.

"There are very few who know Christ in these labor camps. There is a challenge to every Christian worker as he ministers to the needs, both social and spiritual, of every migrant he meets from day to day."

The summer unit at Camp Landon, Gulfport, Miss., supplements the year-round unit. This work is among poor white and underprivileged colored families. Volunteers teach Bible school, conduct shop, crafts, and sewing classes, and do home visitation. One of the results growing out of such a project as Camp Landon is that of learning to live with other Mennonite young people. Said one volunteer:

"One of the outstanding contributions of voluntary service in helping me to practice Christian principles of peace is the opportunity granted to live together with other campers. We are challenged to dwell in love. It is so easy to criticize or speak of others' faults, but if we let God wholly dwell in us, we will dwell in love."

In the Christian student-in-industry project volunteers experience firsthand routine factory work. In the light of Christian conviction they evaluate social and spiritual conditions among workers, labor management relations, and what the church can contribute in the whole area. Volunteers find jobs at regular pay.

Mental hospital work may consist of such simple tasks as cutting fingernails or mopping floors "until blisters appear." Such work to one volunteer at Cleveland State Hospital was the means of learning "the true meaning of service 'in the name of Christ.' Serving in



Mental hospital work may consist of such simple tasks as dressing patients or cutting their fingernails. Mental hospitals need workers who love the patients. Patients are able to sense those who have a genuine love for them.



These are migrant laborers near Clinton, N.Y. Volunteers work with such people and their children. It is not difficult to realize how necessary the ministry to migrants is. The parents work all day and leave their children to shift for themselves.

Cleveland where there was a great need, both physically and spiritually, turned our work into service for Christ."

Summer units are planned at Brook Lane Farm, Hagerstown, Md., and Kings View Homes, Reedley, Calif.—two mental hospitals operated by the Mennonite Central Committee. Other units are planned at Mississippi State Hospital, Whitfield; Cleveland, Ohio, State Hospital; and London, Ontario, Hospital.

The state hospital units are wage-earning ones while full maintenance is provided at the MCC hospitals. Some of the children's projects provide travel scholarships.

A minimum of 100 openings exist in the 1953 summer Voluntary Service program of the Mennonite Central Committee. There is an urgent need for men volunteers to serve as unit leaders.

More information and applications can be obtained from the Voluntary Service Section, Mennonite Central Committee, Akron, Pa. Applications should reach Akron by April 15.

An equally challenging program is being planned for Mennonite youth in Canada. Information concerning these projects can be obtained by writing to: Mennonite Central Committee, 10 Union Street, Waterloo, Ontario.

Other Mennonite groups carry on their own summer service programs. Information on these programs can be obtained by writing conference headquarters.—Released by MCC News Service, Akron, Pa.

The Need for Bible Schools in Europe

Hannele was sitting close to her Bible school teacher listening quietly. Her teacher was telling about Jesus: how He helped the sick, the lame, and the blind. Jesus loved everyone, she said. "Even the devil?" asked Klaus. "I'd like to sit on Jesus' lap," said Hannele with adoration.

On the last day of Bible school Ursula asked, "Tante Irmgard, are we going to have another Bible school during Christmas vacation? No? Surely we can come to Bible school when we have Easter holidays . . . We have to wait until next summer to come again? Ohhhhhhh . . ."

Her disappointment was reflected in Klaus and Peter and a lot of the others. Some of the children still ring the doorbell in Frankfurt, standing with a small bouquet of flowers, asking when Tante Irmgard will come to have Bible school again.

Certainly the children are the most enthusiastic followers of the idea. These two weeks are different from their religious "Unterricht" in school and even from their "Kindergottesdienst" in church. The Bible becomes interesting and meaningful for their very own lives through seeing, hearing, and doing.

There is much "religion" taught to the children. But often the practical meaning, the real gem of Jesus' teaching, has been lost through familiarity. The lesson for Hannele and Klaus is no longer there. It has become

Pray Without Ceasing

By Lorie Conley Gooding

"O Lord," I cried in the morning,
"The night has been dark and long,
And my heart is grown weary with watching."

And straightway He gave me a song.

"O Lord," I cried at nighttime,
"My life is so full of care."
Do Thou send me strength for my labors."

And straightway He answered my prayer.

"O Lord," I cried in the evening,
"I am weary and sore distressed,
And my spirit is fearful and troubled."
And straightway He gave me rest.

"O Lord," I whispered at midnight,
"Remove this burden from me."
And straightway there came the answer,
"My grace is sufficient for thee."

Holmesville, Ohio.

That the services of the church may be most profitable, we should carefully prepare at home to make the best use of the public opportunity. We should meditate and pray before going and while we are on our way. We should frequently, during the week, think of the church and the Sabbath and, by reading, thoughtfulness, and fervent prayer, make the day and the service the more helpful. —Bishop John H. Vincent, from "How to Go to Church with Profit."

just "another Bible story." Therefore, the emphasis on the practical learned through two weeks of teaching can be of real service.

Some of the local teachers and leaders who have worked with the materials translated from the Herald Summer Bible School Series feel the school idea can make a real contribution to the religious needs of their own children. A Christian lady in Belgium said the other day, "This is just what we need for our children. We have nothing—just nothing for them!"

Perhaps one experience points out the need as well as any. One refugee congregation in Germany meets only once a month because of the great distance families must go by bicycle or train. In spite of this there were some of the older people who felt enough was being done for the youth and children. However, the whole congregation was shocked into a sudden realization that it was not enough when one of their fifteen-year-old members committed suicide. He left a note that he could find no help for the deep problems he was facing. Children from this congregation were gathered into the first all-German Bible camp using the translated materials.

We feel the Bible school idea is a good one, at home or here. Scottdale has "broken the sod" in the preparation of materials and our Mennonite brethren here can benefit from this pioneering through translation of these books. That is our task—to help with revision, translation, and beyond that, the understanding and use of the materials.—Norma Jost, MCC worker, in European Relief Notes.

Missions Editorial

What Think Ye of Christ

Jesus closed the mouths of His critics with the question, "What think ye of Christ? whose son is he?" When they replied, "David's," He asked them, "If David then call him Lord, how is he his son?"

They could not answer Jesus' question because they were at that moment refusing to accept Christ as Lord. In fact, they were trying to destroy Him. They, no doubt, were willing to accept Him as a great man, but as Lord, no.

Is not this same issue central in mankind's problems today? Men hold conferences and write books about peace and war, social problems, economic problems, religious problems, and scientific problems. Men organize on international and national levels into political, religious, social, educational, scientific, and labor groups to solve their problems.

However, in spite of the advances made in all areas of human activity, in spite of the saving knowledge available to mankind today, the world totters fearfully on the brink of self-destruction.

While so-called Christian nations hesitate to acknowledge Christ as Lord, other peoples are busy seeking answers to their problems through atheistic Communism, Shintoism, Mohammedanism, or other false cults. How can they be expected to acknowledge Christ as Lord when Christians do not accept Him as such?

Do you really believe that Christ is the answer to the world's problems? Have you accepted Him as Lord of your life? Do you accept the Apostle Paul's evaluation of Christ: "Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Col. 1:15-18)?

The Jewish leaders rejected Christ as Lord and were lost. The disciples accepted Christ as Lord and founded the Christian Church, the kingdom of God in the hearts of men. Every individual since that time who has accepted Christ as Lord has found inner peace and the answer to his problems.

The real issue in today's world is not communism, or war, or race hatred. The real issue is, "What think ye of Christ?" The individual or nation who answers that question correctly will not be destroyed.—L. C. Hartzler.

Relief and Service News

MRC Weekly Notes

Voluntary Service

Bro. Eldon Nafziger, Hopedale, Ill., completed a year of voluntary service at the La Junta Mennonite Hospital on March 14, 1953.

The Mennonite Relief Committee met March 18 at the Mission Board offices at 1711 Prairie St., Elkhart, Ind. They approved the El Pueblo del Nino Children's Home project in connection with our La Plata Mennonite Project if administrative details can be worked out satisfactorily. El Pueblo del Nino (Boys' Town), located in Dorado, Puerto Rico, is straight west of San Juan and straight north of the La Plata Project. It is a large institution which has requested our help for the administration of its home. The Relief Committee also approved the Iowa City University Hospitals voluntary service unit on a pattern similar to the Kansas City Hospital service unit and a Builders' Unit for the Virginia Mennonite Home for the Aged at Harrisonburg, Va. Twenty young people were approved for voluntary service and Pax services.

The next Voluntary Service Orientation School will be held April 8-17 at the Elkhart headquarters with approximately ten volunteers attending.

Personnel needs continue in the Voluntary Service program. Presently needed are carpenters, mechanics, brick and cement block layers, maintenance men, attendants for the aged, elementary teachers, nurse aides in general hospitals, orderlies in general hospitals, and counselors in children's homes. There is a wide variety of work available, and people who are interested in applying should send their requests for information or application blanks to the Office for Service and Relief, Mennonite Board of Missions and Charities, Elkhart, Ind.

The group life in our voluntary service program frequently provides a most satisfying element in the total program. In addition, the factor of having given one's self for Christ for a period of time also makes for a very worth-while experience.

Anyone ranging in age from eighteen to eighty may apply for voluntary service. The important qualification is that he be willing to commit himself in full service for the period of time which he has available for such service.

Bro. and Sister Willis Kanagy of Manitou Springs, Colo., a building contractor and his wife, are agreed that they will give a short period of service in the Mathis, Texas, service unit to help begin construction of the homes there. The unit reports through Bro. Paul Conrad that they are working to install the cement block machine and to get it going.

They report that they will be ready to begin construction of homes about April 1.

Released March 21, 1953
Office for Service and Relief
Elkhart, Indiana

MCC Weekly Notes

Worker Reports on Flood Clean-up in Holland

Hugo Friesen, a native of Sardis, British Columbia, returned to the United States on March 12 after two years of service in Europe. He served as leader of the Mennonite Voluntary Service caravan now doing flood clean-up work in Holland.

The caravan helps people clean out their houses after the water has left. It usually helps people who are not capable of helping themselves. Several PAX men are working with the caravan.

In his report Hugo described the sight that greeted the volunteers as they went out for their first day of work:

"We were met by the terrible sight of water standing right in the village of Wolphaartsdijk and the sight of houses half torn down by the force of the water as it came in great waves through gaps in dikes not far away. Rubbish, furniture, food, water, mud, dead cattle, and forsaken houses were all we could see. We've decided that the caravan should adopt the village of Wolphaartsdijk."

Then he presented a picture of flood-damaged houses:

"The houses are a terrible mess. Imagine salt water rushing into your home, onto the fine rugs, your furniture, into your clean kitchen. Then imagine what it looks like after the water leaves—mud-soaked rugs and upholstery, a depressing smell, furniture fallen over and coming apart, dishes, clothes, and books littering the floor.

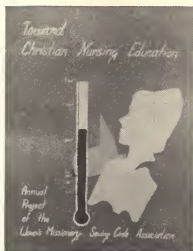
"And everything is wet and remains so for weeks. That gives you a small picture of what the people have to face out here. The people hardly had time to save things of value, for the water came early in the morning when most people were still in bed. Some woke up and stepped out of their beds into water knee deep and had only enough time to climb into the attic."

The caravan is equipped with a hose, brushes, pails, rags, and disinfectant. Linoleum and rugs are taken out of the rooms, furniture is cleaned and set on its feet, mud is swept out, and floors are cleaned.

Hugo said the people are "ever so thankful" for the help of the caravan. This work is a good means whereby it can be shown that Christian beliefs are not only theory, but also a means of helping needy fellow human beings, he indicated.

Released, March 20, 1953
MCC News Service
Akron, Pennsylvania

Women's Activities



Let's take another look at our nursing thermometer. With \$2,300 in by March 1, we have done better than last year, but this still leaves a balance of \$1,300 for us to raise before March 31. Perhaps there are some intermediate sewing circles that would be happy to give to this cause; then, too, there could be some individuals throughout the church who are interested in Christian nursing who would be glad to give to this worthy cause. May we do our best to reach our goal and our pledge of \$3,600. Send your gifts to your local sewing circle treasurer, or to Miss Amanda Frey, Archbold, Ohio.

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On March 20, an all-day meeting was held at the Lower Deer Creek Church, Kalona, Iowa, for the Iowa-Nebraska sewing circles with Bro. and Sister Myron Ebersole as guest speakers. The theme of the meeting was, "The poor ye have with you always," the chief emphasis being on Jericho, Jordan, writes Sister Edd Garber, district president. It is suggested that the Nebraska sisters watch for an announcement for their spring meeting.

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Mrs. Fannie Yoder, secretary-treasurer for the Lost Creek Sewing Circle, Farmers Center, Ohio, gives a fine report of work done by their newly organized circle. Though they organized only in September, 1952, they have made a fine lot of garments, especially layettes and bandages, and have had successful home projects which consisted of yarn, sewing supplies, aprons, hankies, hot-pan holders, dresser scarves, and baby dresses. Mrs. Rosa Yoder, Edgerton, Ohio, is the president of this new circle.

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Members of the Bethel, Mexican, and Home Mission circles, Chicago, prepared a special program of music and testimonials for their guests, the members of the General Missionary Sewing Circle Organization, for the evening of March 6. The seven members of the committee participated in the program by telling the group about their work. Following this program at the Home Mission, there was a very pleasant fellowship hour.

The committee deeply appreciates the many kindnesses shown during its stay in Chicago,

March 6, 7. Special thanks are due Sister Alma Yordy for making all arrangements for the entertainment and comforts of the committee during this time.—Mrs. C. L. Shank.

From Our Churches

EDWARDS, MISSOURI (Evening Shade Sunday School)

Dear Christian Friends: Since we last wrote, many changes have been made. Many discouragements and many joys have come our way. After a busy day of witnessing for our Lord, we feel like saying, with David, "The Lord is good to all; and his tender mercies are over all his works."

Our Sunday-school attendance recently was 33, of which 16 were transported. These children come from homes where their parents care little if they go to Sunday school or not. One little four-year-old girl told her Sunday-school teacher that Jesus died to help her. Another and that her mamma said, "God doesn't send the rain." Pray with us that as we teach these boys and girls the seed might spring up and grow in their lives, and that they might carry home truths to their parents which will result in their conversion.

Some afternoons we go to the Rest Home in Warsaw to take the message of salvation to those older people by singing Gospel songs. It is a joy to see the eagerness and joy in their faces as we sing. On our way home we stop to sing and pray with a woman who has had a long period of suffering. She is now well, and she clings eagerly to every word of the songs, Scripture, and prayers which we bring to her.

For the past while we have been having preaching services at our church three Sundays each month. Two of these appointments are filled by Bro. J. P. Bruhaker, and one by a lady from Cass County, Indiana. We have not been so well attended recently because of sickness or bad weather, but we are hoping that with the coming of spring our attendance will be better.

There has been a change in the personnel here. Bro. and Sister V. D. Miller have been spending the winter in Iowa, and Bro. and Sister Alfred Yordy, Jr., from Cass County, Indiana, have taken their place. Bro. Yoder has been teaching at the Cable Ridge School, about ten miles from Edwards, where they live, and Sister Yordy tutors a child who is ill in this community. We are again teaching in the consolidated school, in which district our Sunday school is located.

We are happy to say that the school building where we worship has been purchased this winter by the sponsors of the school, the Sycamore Grove congregation. They have made us some small tables and chairs for the primary classes and have brought us a pulpit, which has added a great deal in making our building look more like a church. We are hoping to be able to do some redecorating soon.

During the latter part of October Bro. W. R. Metzger spent some days in Edwards in a series of meetings. Our attendance was not as large as we would have liked because of meetings in a neighboring church at the same time, but we were much encouraged because of the Gospel messages which he brought.

Bro. and Sister Yoder are facing the prospects of I-W service, which means that there will be need for more workers here. Please pray with us that God's will might be done in His work at Evening Shade. Lydia Driver.

LANCASTER, PENNSYLVANIA (North End Congregation)

"O give thanks unto the Lord, for he is good." We find it interesting to read of the activities and blessings of other congregations and we are happy to share our own blessings with others.

March 1 we were privileged to have Bro. and Sister J. Mark Stauffer and their daughter from Eastern Mennonite College with us for the day. Bro. Stauffer brought a song service and an interesting missionary message was brought by Sister Mary Byer, returned missionary from Ethiopia. Sister Byer also had a number of articles and books she brought from the foreign field. She used one of the young girls to illustrate the native dress. Our little church building was filled to capacity for this service.

We trust that the Lord will call many more to take His Word to those who do not know Him. Appropriate missionary hymns were sung. Bro. Stauffer helped to make the service inspiring.

On the evening of March 22 we plan to have Bro. and Sister Clyde Shenk, missionaries on furlough from Tanganyika, to sing and pray the Lord's blessing upon these missionaries as they return from the foreign field to receive rest for their bodies and reinspire the home church.

On Friday evening of each week we are still enjoying the inspiring studies from the book entitled "An Outline of Bible History," by B. S. Dean, and taught to us by Bro. Lloyd Knies. We indeed miss the regular attendance of one of our families, Bro. Glenn Ranck, since they have moved from Lancaster County to Bucks County, Pa. We pray the Lord's blessing upon them as they continue to follow His leading.

Your readers are extended a warm and hearty invitation to come to North End and worship the Saviour with us. The fellowship of Christians is indeed an inspiring experience.

Mrs. Odena Detweiler.

READING, PENNSYLVANIA (Fairview Congregation)

Dear Herald Readers: We want to thank God for the many blessings He has showered upon us in the past year. We want to let our lives be a greater witness to Christ as we see the great need in the world about us. "And thus we will witness to the world that we are in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). This shows us the purpose for which we are here and we want to do the will of the Father. Pray for us that our witness may not be in vain and that Christ might radiate from our lives.

We continue our conjoint Sunday evening services and also the midweek witnessing alternately with the Evening Star church. We are studying the Book of John with Bro. Paul Augustus as leader. We have received many high praises for these studies. We praise God for the privilege of studying with fellow Christians. Y.P.B.M. is once a month at Fairview. Recently Bro. Samuel Horst discussed the topic, "Christ Our Advocate."

Bro. H. C. Kistner, with us recently and spoke to the children about the need of starting right to end up right. He also brought the evening message and gave a special challenge to youth to go forth in the Lord's work with Him.

On March 29 our meetings began with Bro. James Martin as the evangelist. Pray with us that souls might be brought into the kingdom and that Christians will be strengthened.

On April 5 we will hold our spring quarterly meeting with brethren Amos Weaver and Shem Peachey as guest speakers.

We see the need of a regular church building and have started to fund that purpose. Any contribution will be appreciated. We have a special offering each month for this fund. We know that in Christ's own good time we will have this new building.

Pray with us for several adults who have been coming to our Sunday morning worship regularly. The mother of the one family, parents of two little girls, has been working ground. Let us pray that she might allow Christ to become the owner of her life and that their home might be a witness for Christ.

Anna Horst.

WAYLAND, IOWA

(Sugar Creek Congregation)

Ministers Vernon Gerig, Willard Lechly, and Simon Gingerich attended the Iowa-Nebraska Ministers' Conference held near Lincoln, Nebraska, the week of Feb. 16. Others attending from here were Bro. and Sister Irvin Reschley, Glen Richard, and Ira Wenger.

A program has been arranged for Spring Missionary Day with Milburn Gerig as moderator. Our guest speakers will be Bro. and Sister Eugene Blosser. A joint meeting of Bethel and Sugar Creek congregations will enjoy afternoon and evening meetings.

Our hymn sings on Sunday evening before our regular Y.P.B.M. are inspirational as well as beneficial to our congregational singing. Members of the music committee from both churches take turns in leading the singing. A junior chorus has also been organized and is held at the same time the adult hymn sing is held. The choir is led by Sister Mary Horst. The juniors enjoy singing in three parts and it will also help our adult singing in a few years.

Mrs. R. Wenger.

WINTON, CALIFORNIA

(Winton Congregation)

Dear Readers: Greetings in the Master's name. "The Lord hath done great things for us; whereof we are glad." Bro. and Sister Clyde Shenk, missionaries, came into our midst the latter part of January. Our revival meetings were from Feb. 4 to 15. The Spirit of the Lord was with us and 38 souls accepted Christ as their personal Saviour and the church as a whole was made to realize anew the great love of our Lord. A number reconnected their lives to do His will.

Bro. Leonard Garber, our pastor, is giving an instruction class every Saturday afternoon with good interest. Remember this class in your prayers. Several persons are from non-Mennonite homes and they need much encouragement.

We are studying from the book, "Separated Unto God," in our Wednesday evening prayer service, and find it very interesting and helpful. March 8 Bro. George Beare was our guest speaker for both morning and evening services. His messages were a challenge and inspiration to us.

Recently there was a meeting of the Executive Committee of the South Pacific Mission Board when Bro. Beare and Bro. Jacob Shetler from Upland, and Bro. Floyd Licht from Los Angeles were here. May the Lord direct and bless their work.

We crave an interest in your prayers that we may be faithful in witnessing for our Lord in this part of His vineyard.

Mrs. Luke Weaver.

YODER, KANSAS

(Yoder Congregation)

Dear Readers of the GOSPEL HERALD: Greetings in the precious name of our Lord and Saviour Jesus Christ.

On Feb. 15 Bro. Chester Osborne preached for us when he and his family worshipped here. The expansion and rebuilding of our church is now completed and plans for the dedication are for Easter Sunday afternoon. We also have revival meetings planned with B. Charles Hostetter in charge. Pray with us that we may all live to the glory of our Lord.

Last week we had a nice rain but now we are having a real Kansas dust storm.

Our young folks have a Reading Circle. The next meeting is at the home of Bro. and Sister Rufus Schrock.

Many of our number had the flu. We are glad for the improvement of both Mrs. David Boutscher and Mrs. N. E. Miller.

Our midweek meetings are well attended. Bro. H. A. Diener is teaching from the Book of Acts, Grace Bontrager teaches music to the children, and Bro. Allen King has charge of the young people's class.

On Feb. 13 Bro. Roy D. Roth of Hesston spoke on "Christian High School—Toward What Horizons," at the Central Kansas Bible Academy. Many Headings.

ZURICH, ONTARIO

(Zurich Congregation)

Dear Herald Readers: "O Lord, thou art my God; I will praise Thee; I will praise Thy name, for thou hast done wonderful things; thy counsels of old are faithfulness and truth" (Isa. 25:1).

We are grateful to the Lord for rich blessings we receive from His bountiful store from day to day.

Our minister, Bro. Albert Martin, and one of our members are attending the Bible Institute at Kitchener. There are also a number of young people from here attending the winter Bible school at Kitchener.

We were privileged to hear an interesting program from a group of students from the Ontario Mennonite Bible school.

On Feb. 15 a student from Germany who is at the Institute spoke to us of the conditions in Germany and of the work of the MCC.

Our bishop, Roy Koch, St. Jacobs, Ont., was here in the interest of ordaining a deacon for our congregation. He gave us two very timely ministrations on duties of the members toward the minister and toward the church. The vote for a deacon was taken and seven brethren were chosen for the lot. On March 1 Bro. Alvin Gingerich was ordained to the office of deacon. May we all share the burdens with him and his wife and may we pray for God's richest blessings upon them. Clarence Gascho.

FIELD NOTES (Continued)

ners' Conference, were held at Cheraw, Colo., Feb. 22-March 8. Speakers were Linford Hackman, Carstairs, Alta., and Edward Kenagy, Hubbard, Oreg.

Bro. Gerald C. Studer spoke at the Goshen College Chapel services on March 17, 18.

A quartet from Hesston College assisted Bro. I. Mark Ross in revival meetings at International Falls, Minn. A program was scheduled for March 26 at Casselton, N. Dak., and following the meetings, for April 6 at Minot, N. Dak., and April 7 at Bloomfield, Mont.

Bro. Raymond L. Kramer, Meadville, Pa., was the speaker for the Wayne-Medina MYF banquet at Smithville, Ohio, on March 28.

Bro. Harvey Birky, Birmingham, Ala., spoke concerning children's work in the south at the Children's Home, West Liberty, Ohio, on March 27.

Bro. W. E. Oswald, Dean of Hesston College, has been appointed to the North Central Association Reviewing Committee for secondary schools.

The Hesston College A Cappella chorus is appearing 13 times on an eleven-day schedule which takes them to five states: Kansas, Iowa, Illinois, Indiana, and Missouri.

Two new Amish settlements have been made at Kenton, Ohio, and Montezuma, Ga.

Bro. Tobias Slaubaugh, minister in the Berea congregation, Montgomery, Ind., was installed as pastor of the new mission church in Washington, Ind., in an impressive service at the Berea Church on March 22. The charge was given by Bro. E. P. Shrock. Revival meetings began at the Washington Church on March 26, with Bro. Harry Y. Shetler, Davidsville, Pa., as evangelist.

Bro. Roman Gingerich, of the Goshen College faculty, is attending school this semester at Indiana University.

Bro. J. N. Byler, MCC director of foreign relief, showed pictures of Formosa and Korea in the Union Auditorium at Goshen College on March 19.

Bro. Paul M. Yoder, Harper, Kans., conducted hymn studies at Yoder and Hutchinson, Kans., on alternate evenings, March 17-28.

Dr. Herbert Schmidt, Newton Kans., was the guest speaker of the men's fellowship dinner of Harper, Kans., on March 28.

Excellent interest and inspiring messages marked the Conference on Christian Community Living and the Conrad Grebel lectures on Christian Stewardship, held in Wayne County, Ohio, March 19-22.

Bro. Grant Stoltzfus, Denbigh, Va., is a newly elected director of the Mennonite Community Association.

Announcements

John S. Hess, Lititz, Pa., at Dohners, Annaville, Pa., on April 19.

A group from the Georgetown congregation in Washington, D. C., will conduct regular services at the Central Union Mission on March 31.

Wilbert Nafziger, Harper, Kans., in Passion Week services at Hannibal, Mo.

Annual workers' meeting at Cass Lake,

Minn., April 3, with I. Mark Ross and Hesston College quartet, and local workers on the program.

Jacob Weirich, Belleville, Pa., in Christian Life Conference, at Clarence Center, N. Y., Easter Week end.

Nonconformity and Christian Life Conference at Bally, Pa., with Andrew Jantzi and Abner Stoltzfus as instructors, April 11, 12.

Bible instruction meeting at North End, Lancaster, Pa., with Andrew Hartzler, Newport News, Va., as instructor, April 5.

Bible Conference at Leo, Ind., April 2-5, with S. J. Miller and Orvin Hooley as instructors.

Quarterly meeting, Fairview Church, Reading, Pa., with Shem Peachey and Amos Weaver speaking on the Holy Spirit, April 5.

An Economic Study Conference at Souderston, Pa., April 6, 7, sponsored by the Peace and Industrial Relations Committee of Franconia Conference. Visiting speakers, G. F. Hersberger, Goshen, Ind.; John A. Hostetler, Scottsdale, Pa.; and Grant Stoltzfus, Denbigh, Va.

Music Conference with Walter Yoder, Millard Detweiler, and Hiram Hershey as instructors, Blooming Glen, Pa., May 2, 3.

Illinois sewing circle with Minnie Graber and Marie Yoder as visiting speakers, Morton, Ill., May 2.

Robert Keener on "Serving the Risen King" at Hess YPM, Lititz, Pa., on April 5.

James Steiner, North Lima, Ohio, at Beech, Louisville, Ohio, April 3, 4.

Easter Bible Conference at Versailles, Mo., with Oney Hathaway, Birch Tree, Mo., and Frank Horst, Culp, Ark., as instructors, March 31-April 5.

Goshen College A Cappella chorus at McCaskey High School auditorium, Lancaster, Pa., under auspices of Monterey Church, 8:00 p.m., April 4.

Bible instruction meeting, Paradise, Pa., with Lloy Kniss and Isaac Baer as speakers, April 11, 12.

Dedication service, Haycock Church, Quakertown, Pa., with C. J. Ramer, Duchess, Alta., and B. B. King, Scottsdale, Pa., as speakers, April 2-5.

M. S. Stoltzfus in studies in Revelation, monthly Jewish evangelism meeting, Vine Street, Lancaster, Pa., April 6.

E. I. Weaver, Princeton, N.J., at Midway, Columbia, Ohio, on Easter Sunday.

Iowa Mennonite School chorus at Hopeville, Ill., April 12.

Visiting Speakers

March 8: Paul Roth, Masonstown, Pa., at Otella, Mt. Union, Pa.; Ellrose Zook, Millard Lind, and C. F. Yake, Scottsdale, Pa., at North Goshen, Ind.; Paul Lederach, Scottsdale, Pa., at East Goshen, Ind.; Russell Krabill, Goshen, Ind., at Riverview Conservative, Middlebush, Ind.

March 15: Oney Hathaway, Birch Tree, Mo., at Pea Ridge, Philadelphia, Mo.; Paul Hershey, Gulpf, Miss., at Palmyra, Mo.; Edward Miller, Gulpf, Miss., at Greensburg, Kans.; Ivan Kauffmann, Hopeville, Ill., at Highway Village, East Peoria, Ill.; John Beachy, Goshen, Ind., at Leetonia, Ohio;

J. D. Graber, Elkhart, Ind., at West Sterling and Morton, Ill.; A. G. Horner, Kokomo, Ind., at Daviess County, Ind.; Ralph Malin, West Chester, Pa., at Berwyn, Pa., Baptist Church; Milo Kauffman, Hesston, Kans., at Harper, Kans.; Claud Hostetler, Portland, Oreg., at Meadow Brook, Oreg.; Don Augsburger, Orrville, Ohio, at Berlin, Ohio; S. J. Hostetler, Goshen, and Glen Yoder, Shipshewana, Ind., at Locust Grove, Elkhart; Ralph Stahly, Wakarusa, Ind., at Imlay City, Mich.; B. B. King, Scottsdale, Pa., at North Lima, Ohio; James Steiner, North Lima, Ohio, at New Wilmington, Pa.; Henry Lutz, Mt. Joy, Pa., and Clair Eby, Gordonville, Pa., at East Chestnut St., Lancaster.

March 22: Frank Byler, Argentina, at Martins Creek and Berlin, Ohio; Roy Koch, St. Jacobs, Ont., at Clarence Center, N.Y.; J. G. Hartzler, Windom, Kans., at Hutchinson, Kans.; O. N. Johns, Louisville, Ohio, at Wadsworth, Ohio, and South Union, West Liberty, Ohio; Ruth and Rhoda Ressler, Scottsdale, Pa., at Wooster, Ohio; Grant Stoltzfus, Denbigh, Va., at Orrville, Ohio; D. D. Miller, Berlin, Ohio, at Pleasant Hill, Sterling, Ohio; William Detweiler, Orrville, Ohio, at Beaver Dam, Pa.; Paul Erb, Scottsdale, Pa., at Martins, Orrville, Ohio; Claud Hostetler, Portland, Oreg., at Albany, Oreg.; I. E. Burkhardt, Goshen, Ind., at Oak Grove, Smithville, Ohio; A. J. Metzler, Scottsdale, Pa., at First Mennonite, Johnstown, Pa.; Howard Charles, Goshen, Ind., at Prairie Street, Elkhart, Ind.; Ernest Moyer, Quakertown, Pa., at Perkiomenville, Pa.; Abner Stoltzfus, Gap, Pa., at Wesley Chapel, Newark, Del.

March 29: Ralph Stahly, Wakarusa, Ind., at Belmont, Elkhart, Ind.; John S. Martin, New Holland, Pa., at Frazer, Pa.; Ralph Malin, West Chester, Pa., at Paradise, Pa.; M. A. Yoder, Hesston, Kans., at Wood River, Nebr.; I. R. Lind, Hesston, Kans., at Shickley, Nebr.; L. C. Hartzler, Elkhart, Ind., at Peoria, Ill.; LeRoy Kennel, Goshen, Ind., at Freeport, Ill.; Jess Kauffman, Colorado Springs, Colo., at Denver, Colo.

Evangelistic Meetings

Edward Miller, Gulpf, Miss., at Shallow Water, Kans., March 20-29. E. E. Showalter, La Junta, Colo., at Akers, La., March 25-April 5. E. C. Culp, Bally, Pa., at Casselman, Grantsville, Md., April 26-May 6. B. B. King, Scottsdale, Pa., at Fairview, Md., June 21-28. Andrew Jantzi, Marilla, N.Y., at Bally, Pa., April 4-12. John S. Hess, Lititz, Pa., at Diamond Street, Philadelphia, Pa., April 26-May 3. Clair Eby, Gordonville, Pa., at Churchtown, Narvon, Pa., April 12-26. Charles Shetler, Schellsburg, Pa., at Thomas, Hollsopple, Pa., April 16-26. Paul M. Miller, Goshen, Ind., at Yellow Creek, Goshen, Ind., March 29-April 5. Milton G. Brackbill, Paoli, Pa., at Pigeon, Mich., July 7-18. C. F. Ders-tine, Kitchener, Ont., at Ebenezer, Bluffton, Ohio, c/o Howard E. Landis, March 22-29; also at Selkirk and Dunnville, Ont. (Mennonite, Evangelical, United), April 7-14. B. Charles Hostetler, Harrisonburg, Va., at Trisels, Broadway, Va., March 20-29. Raymond Charles, Lancaster, Pa., at Marion, Pa., beginning April 5.

FAMILY CIRCLE (Continued)

to enter sympathetically into his problems. The father can learn the secret of perennial youth and live again in his son's struggles; and the son, by sharing his deeper confidences with his fatherhood, is strengthened and helped in facing life. The mother and daughter working and planning together to make the home a pleasant place in which to live can be drawn into close fellowship. Mother can listen to daughter tell of her "good times" or trials. The daughter can ask advice and admiring mother will copy her in being agreeable, thoughtful, and unselfish. How beautiful when there is mutual understanding and confidence between parents and children, when they can walk hand in hand as they travel the journey of life.

Oh, may God help us all to keep and guard the confidence of our children as we would a great and rare treasure, for if it slips away it is most difficult to recapture.

Alma, Ont.

EXPRESSIONS OF APPRECIATION

The family of Bro. Albert Erb wishes to thank their many kind friends and neighbors for their prayers, cards, words of kindness, and sympathy in this bereavement.—Mrs. Albert B. Erb, Mr. and Mrs. Albert R. Fry and family, Manheim, Pa.

I wish to thank my many friends who so kindly remembered me during my stay in the hospital and since I am at home, by visits, cards, prayers, and everything that was done for me. I especially want to thank the young people of groups and Sunday-school classes. May the Lord richly bless and keep you until we are all gathered together as we read in John 14:2, 3.—Frank Garman, R. 1, Columbia, Pa.

I want to express my appreciation to all who have remembered me with cards, gifts, and visits since my operation. Trust in God and the help of friends go a long way in the passing of time.—Mrs. Henry Yoder, Mt. Pleasant, Iowa.

I wish to express appreciation and thanks to my many friends for remembering me with prayers, visits, cards, flowers, and many gifts while I had a broken leg. May God richly bless you for your kindness.—Betty Kissinger, New Providence, Pa.

We wish to express our sincere appreciation to the many friends who remembered us with prayers, gifts, letters, cards, and words of sympathy during the sickness and death of our baby, Marlin. May the Lord bless each one of you for your kindness.—Mr. and Mrs. Raymond Snader, R. 3, Ephrata, Pa.

We wish to thank the many kind friends for their thoughtfulness in remembering us with prayers, visits, cards, letters, flowers, scrapbooks, and other gifts, during the illness in our family. Each act of kindness and each word of comfort will not be forgotten. We pray that God will bless each one of you.—Norman and Betty Charles and family, R. 1, Millersville, Pa.

By two wings, a man is lifted up from things earthly, namely, by Simplicity and Purity. Simplicity ought to be in our intention; Purity in our affection. Simplicity tendeth toward God; Purity apperhentheth and tasteth Him.

—Thomas à Kempis.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Birkey, Priscilla Lane, first child, born Jan. 10, 1953, to Ivan and Verna (Good) Birkey, Rantoul, Ill.

Christner, Dorothy Fern, fourth child, born Feb. 10, 1953, to George and Nettie (Swartzentruber) Christner, Millersburg, Ohio.

Deer, Wendy Lu, fifth child, born Feb. 20, 1953, to Kenneth and Betty (Reeber) Deer, Fooseburg, Ill.

Destinee, Kathleen, fifth child, born Feb. 22, 1953, to Mr. and Mrs. Norman Destinee, Franconia, Pa.

Engle, Elvin Roy, second child, born Feb. 1, 1953, to Joseph and Martha (Smoker) Engle, Kinzers, Pa.

Frederick, Robert, fourth child, born Feb. 15, 1953, to Mahlon and Katie (Destinee) Frederick, Souderton, Pa.

Gehman, Jay Wesley, first child, born Jan. 28, 1953, to Lester and Mary Jean (Bergey) Gehman, Harleysville, Pa.

Gnagay, Susan Marie, second daughter, born Feb. 28, 1953, to Ray and Herma (Short) Gnagay, Bay Port, Mich.

Good, Sherill Elaine, second child, born Feb. 28, 1953, to Willard and Evelyn (Litwiler) Good, Rantoul, Ill.

Groff, Martha Mae, sixth child, born March 2, 1953, to Aaron L. and Mabel (Gehman) Groff, Honey Brook, Pa.

Harnish, Joanne, born Feb. 26, 1953, to Jacob H. and Elta (Metzler) Harnish, Manheim, Pa.

Hershberger, Steven Kaye, first child, born Jan. 10, 1953, to Paul A. and Marilyn (Gerber) Hershberger, Sugar Creek, Ohio.

King, Donald Edward, Jr., born March 8, 1953, to Donald and Mary Kay (Plank) King, Bellefonte, Ohio.

Kropf, Mary Ella and Marie Amanda, born Feb. 27, 1953, to Daniel and Edna (Hostetler) Kropf, Rock Falls, Ill.

Marnier, Rosella Mae and Rosanna Rae, born Jan. 12, 1953, to Gerald and Esther (Leichty) Marnier, Kewanee, Iowa.

Martin, John Timothy, second son, born Nov. 30, 1952, to Paul and Ruth (Ehr) Martin, Harleysville, Ont.

Moshier, Jerry Elaine, third child, born Dec. 20, 1952, to Harold and Mildred (Moser) Moshier, Crochran, N.Y.

Reeb, Rollin Gale, fourth child, born Feb. 16, 1953, to Eugene B. and Minerva (Bachman) Reeb, Metamora, Ill.

Tice, Jacob, third child, born March 15, 1953, to Monroe J. and Sarah (Swartzentruber) Tice, Boynton, Pa.

Wideman, Carol Miriam, born Jan. 15, 1953, to William and Elmina Wideman, Stouffville, Ont.

Witmer, Randall Dean, second son, born Feb. 18, 1953, to Eugene B. and Anna Elizabeth (Stoltzfus) Witmer, Soudersburg, Pa.

Yoder, Kathleen Sue, second daughter, born March 14, 1953, to Henry and Esther (Eash) Yoder, Meyersdale, Pa.

Zehr, Grege Elliott, fourth child, born Jan. 26, 1953, to Chester and Marian (Good) Zehr, Fisher, Ill.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Charles—Keller.—Abram H. Charles, Millersville, Pa., congregation, and Ruth A. Keller, Erb congregation, Litzitz, Pa., by Homer Bomberger at the Erb Church March 7, 1953.

Maun—Hoover.—Moses H. Martin and Verna M. Hoover, both of the Hinkletown congregation, Ephrata, Pa., by Mahlon Witmer at his home Feb. 14, 1953.

Shirk—Martin.—Phares H. Shirk and Verna A. Martin, both of the Metzler congregation, Akron, Pa., by Mahlon Witmer at his home March 14, 1953.

ANNIVERSARIES

Appley.—Mr. and Mrs. James Appley having been married at Baltimore, Md., March 11, 1903, observed their fiftieth wedding anniversary. They have no children of their own but were foster parents to a niece (Mrs. Glen Cordell). They received gifts and cards from many of their friends and the day was spent quietly at home in Marion, Pa. Twenty-seven years ago they moved to Chambersburg, Pa., and two years later to Marion, Pa., where they began attending the Mennonite Church. They accepted Christ, were baptized and received into the Mennonite Church, and are now faithful and loyal members. They are both in fairly good health.

Clemmer.—Harvey B. and Martha (Clemens) Clemmer, Harleysville, Pa., celebrated their fiftieth wedding anniversary on Feb. 7, 1953, when they entertained friends and relatives throughout the day. They were married by James Becker. Both have been members of the Salford Mennonite Church for many years. They have 2 living children (Salie Mae—Mrs. Amandus Bergey, and Mervin), 8 grandchildren, and 6 great-grandchildren.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bishop, Kathryn N., daughter of the late Abram and Amelia (Nelson) Roth, was born at Bucks Co., Pa., Nov. 10, 1892. She died at her home in Lansdale, Pa., Jan. 1, 1953, after a lengthy illness of multiple sclerosis; aged 60 y. 1 m. 13 d. Her marriage to Rhine B. Bishop was on March 12, 1919. She was an active member of the Line Lexington Mennonite Church, having been a Sunday-school teacher, summer Bible school teacher, and a sewing circle officer. She was preceded in death by her father, her mother (Sarah), her husband, and her son (Clara B. Clemens). Surviving are her husband, one son (J. Russell, Hatfield, Pa.), 3 grandchildren, one brother (John, Philadelphia, Pa.), and 2 sisters (Mabel—Mrs. Herman L. Bishop, and Emma—Mrs. Curtis Z. Rittenhouse, both of Lansdale, Pa.). Funeral services were in charge of Claude B. Meyers, assisted by Jacob C. Clemens, at the Line Lexington Mennonite Church, Jan. 5, with interment in the adjoining cemetery.

Erb, Albert B., son of the late Albert and Esther (Brubaker) Erb, was born April 12, 1885, in Lancaster Co., Pa.; passed away at Manheim, Pa., Jan. 3, 1953; aged 67 y. 8 m. 21 d. On Sept. 1, 1908, he was united in marriage to Bessie G. Metzler, who preceded him in death on March 22, 1950. He married Anna B. Brubaker on Oct. 10, 1940, who survives. Also surviving are one daughter (Ruth—Mrs. Albert R. Fry, Manheim, Pa.), 2 grandchildren, 2 brothers (Isaac, Litzitz, Pa., and Clayton, Litzitz, Pa.), and one sister (Mrs. Anna Hess, Litzitz, Pa.). He was a faithful member of the Manheim Mennonite Church. Funeral services were held, Jan. 7, at the Manheim Church with a large attendance. In charge of Homer D. Bomberger and Ira B. Huber. Interment was made in the Erisman Cemetery west of Manheim, Pa.

Good, Emma, daughter of the late Samuel and Anna (Longenecker) Good, was born Dec. 10, 1882; died at Reading, Pa., Hospital, Feb. 24, 1953; aged 70 y. 2 m. 14 d. She was a member of the Mennonite Church from her youth. Six brothers (Harry, Wayne, John, Amos, Samuel, and George) and 2 sisters (Ella Hirsensel and Annie—Mrs. Milton Hoover) survive. Funeral services were held at the Bowmanville Mennonite Church by Amos S. Horst and Moses Gehman, with interment in the adjoining cemetery.

Martin, Maria L., daughter of Peter H. and Anna (Werner) Mauder, was born Sept. 29, 1892, near Goodville, Pa.; died at the home of her son Wayne on Feb. 8, 1953; aged 90 y. 4 m. 9 d. On Dec. 24, 1892, she was married to David W. Martin, who preceded her death on Oct. 22, 1911. To this union were born 4 sons and one daughter (Barton S., deceased;

Wayne S., Goodville, Pa.; David S., Pottstown, Pa.; Peter S., East Earl, Pa.; and Leah S.—Mrs. Israel Brendle, Goodville, Pa.). Also surviving are 34 grandchildren, 78 great-grandchildren, one great-great-grandchild, and one half sister (Barbara)—Mrs. Edwin H. Martin, East Earl, Pa.). Her second marriage took place Oct. 7, 1926, to another David W. Martin, who died Feb. 22, 1932. She is survived by 4 stepchildren (Abraham W., New Holland, Pa.; David W., Bareville, Pa.; Menno W., Ephrata, Pa.; and Barbara—Mrs. Adam Oberholzer, East Earl, Pa.). She was a lifelong member of the Mennonite Church, having attended the same regularly until prevented by illness two years ago. Funeral services were held at the Weaverland Church, Feb. 11, in charge of Joseph O. Weaver and Nouth Zimmerman, with interment in the adjoining cemetery.

Naugle, Samuel J., son of Mr. and Mrs. Samuel Naugle, was born in Pennsylvania, Oct. 29, 1886; passed away at Sarasota, Fla., where he was spending the winter, Feb. 13, 1953; aged 66 y., 4 m., 15 d. In 1910 he married Edna Miller, who died in 1940. In February, 1944, he married Mary Good, who survives. Also surviving are 2 foster daughters (Mrs. Theodore Blount Goshen, Ind.; and Mrs. Clarence Lambright, Middlebury, Ind.), 11 grandchildren, 2 brothers (David, Davidville, Pa.; and Joseph, St. George, Fla.), 2 sisters (Mrs. J. H. Martin, Weymouth, Pa.; and Mrs. Hannah Miller, Johnston, Pa.), and 2 half sisters (Mrs. Dewey Ott and Mrs. Elmer Ott, both of Johnston, Pa.). Funeral services were held at the shore Mennonite Church, Sarasota, Fla., Feb. 14, in charge of T. H. Brennenman and A. C. Good. The body was then sent to Goshen, Ind., and services were held at the Clinton, Pa., Mennonite Church, where he was a faithful member. These services on Feb. 17 were in charge of Vernon Bontreger and Ira Johns. Burial was made in the Miller Cemetery.

Rhodes, Chris J., son of Jacob J. and Polly A. (Miller) Rhodes, was born in Johnson Co., Iowa, Feb. 18, 1876; died March 6, 1953; aged 77 y., 16 d. On Dec. 7, 1897, he was united in marriage to Edna Swartzendruber, who died in death in July, 1947. Surviving are 5 sons (Frank, Omar J., and Eldon, of Kalona, Iowa; John R. and Emery, of Washington, Iowa); 3 daughters (Martha, Fred, and Edna, of Hoster, Iowa); and Mrs. Walter Marner, of Kalona, Iowa), 23 grandchildren, 5 great-grandchildren, and one sister (Mattie Kempf, Kalona, Iowa). In death he is preceded by his parents, and one brother and one sister (Mrs. Valentine Swartzendruber, Hydro, Okla.). In his youth he accepted Christ as his Saviour and united with the Mennonite Church. He was a faithful and active member of the East Union congregation, serving on various church boards, as trustee, and was chairman of the building committee when the present church was built. The last church service he attended was on Dec. 7, just four days before he suffered a light stroke. He was a faithful attendant at church services but he retired from active life in 1940 when his health began to fail. Funeral services were held from the East Union Mennonite Church, in charge of D. J. Fisher and A. Lloyd Swartzendruber, with burial in the family lot in the adjoining cemetery.

Weaver, Susan E., daughter of the late Benjamin and Annie (Lefever) Brackbill, was born March 3, 1883, at Lancaster, Pa., and passed away at Lancaster, Pa., Feb. 19, 1953; aged 84 y., 11 m., 10 d. On Jan. 18, 1900, she was united in marriage to Benjamin F. Weaver, who preceded her in death in 1940. She had been in failing health for several years but became worse the last six months. She was a member of the East Chestnut Street Mennonite Church for many years and was a pastor about 58 years. She was unable to attend services for a number of years; so she enjoyed receiving the services on the loud-speaker. Surviving are 2 daughters (Mrs. J. R. Runk, at home; and Edna E.—Mrs. B. Harnish Noll, Rohrerstown, Pa.), 6 grandchildren, and 4 great-grandchildren. She was the last of her immediate family. Funeral services were held at the East Chestnut Street Church, Feb. 22, in charge of Stoner Krady, Mylin Shenk, and Jacob Bruhaker, with burial in the Strasburg Cemetery.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

A Dictionary of Vocal Themes, by Howard Barlow and Sam Morgenstern; Crown Publishers; 547 pp.; \$5.00.

The compilers of the already well-known **Dictionary of Musical Themes**, a reference work based on instrumental music, have produced a companion volume based on music for the voice. This work, the first of its kind to the reviewer's knowledge, is not a dictionary of terms but of melodies. The first several measures of approximately eighteen different vocal works are quoted on each page; the entries are arranged alphabetically by composer, and the title, music, and text (usually in the original tongue) are all given. The book is also provided with a very complete index of titles and first lines. However, in case the reader can recall neither the composer, the title, nor the first line, he can refer to the most original feature of the dictionary, a very clever "notation index," by which he can look up a song even though the only clue he may have is the memory of the first few bars of the melody. Mr. Barlow, noted conductor and music educator, conceived this notation index, and in order to use it the reader merely need be able to pick out the first half-dozen notes in the key of C.

The very wide range of covered material includes melodies from operas, cantatas, oratorios, Lieder, art songs, and many other miscellaneous vocal pieces composed by Occidental musicians between the fourteenth century and the present. This is not to suggest, however, that only the most serious art music has been catalogued. Well-established popular tunes, a few folk songs, and many light, "standard" compositions such as "All in the April Evening" and "A Perfect Day" also have been included. The only type of music that is noticeably omitted is that of church hymns, very few examples of which appear, though the great, classical religious music is very liberally quoted. The compilers were guided in their choice of entries by record catalogues and recital programs. Their effort to include only the most often heard and most likely to be remembered melodies as well as their effort to quote only from original sources necessitated a great amount of painstaking research.

In spite of the catholicity of its material and the compilers' attempt to avoid the technical as much as possible it is improbable that this book will be of much value to any but singers, teachers of music history, and advanced music students. It might provide enjoyment to a limited number of interested laymen with large record collections and an amateur's musical skill. Besides using the book for identifying melodies the student of music history or appreciation might also be interested in the many musical "plagiarisms," both conscious and unconscious, which have occurred between the works of two composers, or in comparing the many and varied settings

of a single text, or in the type of poetry that has lent itself most readily to musical setting. To facilitate special studies such as these the book could find use in the libraries of our Mennonite schools, in which vocal rather than instrumental music receives more stress.

The physical characteristics of the **Dictionary of Vocal Themes** are very attractive, the only possible criticism being a very few unavoidable omissions of musical quotations due to unclear technicalities in the copyright laws.

—Charles Burkhardt.

The Dark Night of the Soul, by Georgia Harkness; Abingdon-Cokesbury; 1945; 192 pp.; \$1.50.

The author was at the time of this writing Professor of Applied Theology at Garrett Biblical Institute and is an ordained minister. She has a wide educational background in both theology and philosophy. She has written numerous books in the field of religion, many of them dealing with Christian living and ethics. According to the author's introduction, the book was directed to "those who have tried earnestly but unsuccessfully to find a Christian answer to the problem of spiritual darkness."

The subject matter of the book deals with the concept of "mental depression," and it makes a strong plea for the acceptance of the idea that there are "depressions" and feelings of despair which people experience in spite of an earnest effort in seeking God's help. She emphasizes that many of these feelings are not fully understood by religious leaders nor by physicians; and she, herself, does not claim to have a full understanding of the problem. She draws from her own past experience with people so afflicted in giving examples, as well as from historical accounts of various individuals, among them Biblical characters such as Jeremiah and Job, and from the histories of great religious leaders such as John Bunyan and George Fox, as well as others. She points out clearly in the book that in many such cases the cause may be both "sin" in the life of the individual, as well as other factors over which the individual has little control. In discussing the other factors, she makes it clear that many of the "depressions" are actually illnesses which are just as real as any other type of illness and need to be appropriately treated. Throughout the book she discusses the various factors which contribute to such an "illness." It seems to me she greatly oversimplifies the relationship. She also seems to dichotomize the relationship of the physical and emotional aspects of the human personality as though each operated as a separate entity influencing the other. It seems more understandable to view the human personality as a functional unit having several components but always functioning as a unit.

This in no way, however, detracts from the main theme of the book, which is a very important one; namely, that disturbed feelings are sometimes illnesses needing to be treated as such, and that the influence of Christianity on them is not unlike the influence which a Christian experience has on a physical illness. In this respect, the book emphasizes rightly, I feel, that Christianity holds out great resources in making these emotional

illnesses bearable. There is evidence throughout the book that the author takes less than an Orthodox point of view regarding theological matters. In spite of this, however, the book can be heartily recommended to mature Christians who have emotional difficulties, especially of a depressive nature, as well as to ministers and Christian leaders in general.—Norman L. Loux, M.D.

Ten Handicapped People Who Became Famous, by Basil Miller; Zondervan; 1951; 73 pp.; \$1.00.

In this book Basil Miller presents briefly the life story of ten persons whose faith in God and undaunted courage helped them to rise above serious physical handicaps and give to the world a worth-while contribution.

Mary Jones could not read, but she searched diligently for a Bible and as a result the British and Foreign Bible Society was founded. Annie Johnson Flint, an arthritic cripple for many years, wrote songs of faith, hope, and courage. The missionary to lepers, Mary Reed, did not grieve because she was stricken with so dread a disease but welcomed it to demonstrate the wondrous grace and power of God. William Wilberforce, hunchback statesman, used his life to abolish slavery and advance the cause of freedom.

Then in addition, there is John Milton, the blind poet, Christmas Evans, the one-eyed preacher, Reuben Robinson, the evangelist who lisped, George Matheson, blind hymn writer and preacher, Martha Snell Nicholson, shut-in poetess, and Paul Hutchens, Christian novelist.

Juvenile boys and girls, young people, and adults will find these brief biographies informative, inspirational, and interesting. They are helpful too as a pattern of life because each character lived courageously and with God pre-eminence.—Mrs. A. D. Wenger, Jr.

Our Public Schools—Christian or Secular, by Renwick Harper Martin; The National Reform Association; 1952; 152 pp.; \$2.00.

The title of the book suggests two possibilities of emphasis in our public schools. The author also indicates that the secular is replacing the Christian. This is what most of you have been thinking. Hence, you and the author have one thing in common at the very outset. This should lead you to read the book. I will, therefore, merely open a few thought provokers which the author discusses in the book.

The author, a graduate of Geneva College, has been an outstanding leader in the field of Christian citizenship for more than a quarter of a century. He was a pastor for a number of years and then was elected president of Geneva College. From this position he resigned to enter the service of the National Reform Association, of which he has been president and editor of its organ, "The Christian Statesman," over a long period of years. He has lectured and written extensively on the Bible and nonsectarian religion in the public schools. He was instrumental in securing the passage of a law for required Bible reading in the schools of Kentucky. He has promoted similar campaigns in Michigan and Arkansas. From the background

YOUR PUBLISHING HOUSE

(Seventh in 1952 Report series)

The Sales Division of the House includes the following: (1) Stores at Scottsdale, Lancaster, New Holland, Souderton, Kitchener, and Goshen, (2) Mail order, (3) Trade (wholesale), (4) Advertising, and (5) Circulation. During the past year Paul W. Shank has been made sales manager. This step will greatly help to strengthen and expand our sales both within and beyond our membership. Much has been done but yet more remains to be done in (a) further organizing the division, (b) securing and training personnel, and (c) applying sound merchandising principles.

Our stores continue to show a healthy growth. Again they have made more than their share of our annual gains. We are especially grateful for the continued increase in sales of our own publications as reflected in the report on book publications making possible the numerous new titles and reprints. A stronger advertising program, led by Ford Berg, has greatly helped in making this possible.

Proper screening of the large stream of books coming from the religious press is a tremendous task. The book review service was set up to help in this. It has given much assistance. But there is still much to be de-

sired for our own and others' satisfaction. As a result of a recent study by a special committee the book review service is being transferred to the book department of the Editorial Division. While the nature of this work seems to be more of an editorial function, its service, however, will be available to sales in the selection of books.

Our first sales conference last spring proved quite beneficial. The more than thirty people in the sales offices and stores were together for several days at Scottsdale. This will possibly be a biennial feature with the store managers meeting each year as heretofore.

Plans are going forward for strengthening our present sales facilities while continuing to study the possibility and desirability of extensively expanding our sales through the regularly established religious bookstore throughout the country.

After a special study, the General Council of General Conference has requested the Commission and the House to be responsible for the visual aid needs and program of the church. Representatives of the two organizations are trying to determine (a) the needs in this field and (b) the best plan for meeting these needs.

A. J. Metzler,
Publishing Agent.

of wide knowledge and practical experience, Dr. Martin has written this book.

The author suggests that schools are essential in our democracy. The founders of our government realized it. They established schools and enacted laws, both with religious emphasis. A declaration of this type is a piece of legislation, enacted by Congress for the government of the Northwest in 1787, which states, "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools, and the means of education shall forever be encouraged." Yet with this type of start the public schools have deteriorated to the extent that they are today under serious criticism. The reason for this decline is pointed out by the author. Namely, a shift from Christian to secular emphasis. Here the author quotes W. S. Fleming: "Public education was secularized about 1870. Religion was pushed out of the schools without sanction of law by an alien minority in the face of a stupid American majority."

What, now, is the answer to such a school system? The author recognizes that the parochial schools are increasing because of this tremendous change in our public schools. He, however, claims the parochial school is not the answer to the problem. Neither is the released-timed Bible study program the solution. Now you have two reasons for reading the book. First you agree with the author that our schools are secular; second

you disagree with him in regard to the parochial school. May I suggest that you need not change your opinion on these two controversies when you read the book. As a teacher in a parochial school you will see more clearly your work as a mold of character. As a teacher in a public school you will likewise be encouraged to continue upholding Christian ideals as taught in the Bible. As a parent you will appreciate the Bible and the teachers in either school more after reading the book.

Personally, I was surprised to find how many people in government circles have great respect for the Bible and its teachings. I will refer to a few of the hundreds of quotes in the book. "The criminal is the product of spiritual starvation. Someone failed miserably to bring him to know God, love Him, and serve Him" (J. Edgar Hoover).

"Bibles in the hands of schoolteachers would be far more effective to reduce crime than policeman's clubs, criminal courts, and prison cells, and infinitely more humane" (Dr. W. S. Fleming).

"It is impossible to govern the world without the Bible" (George Washington).

"It is vital that we keep church and state separate, but a divorce between education and religion will be fatal to the national future" (Glenn F. Frank).

The outstanding thought of the book seems to be the impossibility of a neutral

We Tried to Stay

Dorothy S. McCammon

For baby Julia the end was the beginning. She arrived just in time to witness the final departure from the first Mennonite mission in China.

Ten weeks later and half way around the world she smiled into her daddy's eyes for the first time.

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Julia McCammon, 3 days old, in Hochwan



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stand. Either we are for God or against God. The next thought is that morals and standards must be based on the Bible. There are many other truths presented that need our attention and our Christian support. Read the book and then reaffirm the truths by the Bible itself.—Ira Amstutz.

ITEMS and COMMENTS

The first 30,000 baby chicks to be sent to Egypt by the Heifer Project were lodged in a palace formerly reserved for ex-king Farouk and his family. Electric brooders sent in advance from the United States were set up in the palace. The chickens and 70,000 more which will follow them will be used to improve Egypt's poultry and raise the food standard in that country. American chickens weigh twice as much as Egyptian chickens and produce twice as many eggs of twice the size.

• • •

The Attorney General of Pennsylvania has rendered an opinion that the State Superintendent of Public Instruction "has no power by regulation or otherwise to issue a work permit" to children of 14 or over whose parents want to keep them out of school for religious or other reasons. This rules out the method which had been proposed for solving the problem concerning school attendance for Amish children over 14. Pennsylvania school law requires attendance until the age of 17, unless a work permit is issued. Such permits may be given only if the parents are willing to swear that they are in dire need and must have the support of the children.

KANS
NORTH NEWTON
MENNONITE LIFE

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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The Ill Effects of Prejudice

One of the great problems in the church today is prejudice. Many who are prejudiced bitterly deny it. Literally, a prejudiced person is one who reaches a decision before there is a full and sufficient presentation of evidence; or one who acts without proper regard for the rights of others, due to a lack of sufficient knowledge or a bias which inclined him to act contrary to reason. In a word, prejudice hangs a man and then conducts a trial to see if he deserved that punishment.

Prejudiced persons are often unreasonable and unreasoning. If they stopped to reason and fairly evaluate the evidence, they would adopt another course or attitude.

Untold agony has been brought to hearts, irreparable damage has been done to friendships, uncounted homes have been wrecked, unknown hurt has been meted out to the church, and countless millions of souls have been lost because of prejudice. Yet comparatively few will acknowledge their fault and excel this evil.

Some are prejudiced against others because of their environments, race, associates, etc. In Christ's day the Jews and Samaritans had no dealings with each other and Jews and Gentiles shunned each other, because of racial differences. Among the Jews there was prejudice against some of their own fellow men whom they dubbed "publicans and sinners." The Son of God Himself was abused because He was "the friend of publicans and sinners." Thank God, He did not let His carnal critics keep Him from seeking and saving the lost!

Some of Jesus' contemporaries asked if any good thing could come out of Nazareth, or any great prophet could come from Galilee. It was new, unheard of, revolutionary, and contrary to their expectation. But it was true! Jesus came from Nazareth.

Some are prejudiced against certain teachings that they do not understand, or like; that are new and exacting. Perhaps the unwise presentation of a minor part for the whole truth prejudiced them. Perhaps its being advocated by some one whom they dislike, or who is "eccentric" caused their prejudice. Or it may have been that they heard one testifying to a higher experience of grace than his ethics warranted and thus were prejudiced. (Some people do testify

higher than they live, you know!) But however it be caused, prejudice is an awful malady that may prove fatal.

Some are prejudiced against others because of their methods, dress, diet, or age. What a pity! What a shame! Often one is relegated to the side lines with the unkind remark: "He is too young," or "He is too old!" Perhaps he is young or old, but his service might have been more effective in its total accomplishments because of that very factor.

Some are prejudiced against new methods which involve something different, or difficult, or necessitate some adjustments. Some people prefer dying in a groove to taking the trouble to climb out of it and make progress. Because a thing was good twenty years ago does not mean that nothing better has been produced or originated since then.

In Jesus' day His disciples rebuked one who was doing the same work they were doing, but was not following them. Jesus was rejected by some who were prejudiced over His humble environment and lack of a glorious past record. (Read John 1:46; Mark 6:3, and John 7:52.)

It would be amusing—if it were not so absurd and tragic—to recount the prejudices that have divided churches and created cliques and clans among professors of religion. At one time there was prejudice against owning an automobile, or "motor carriage" as they were called; now most families have at least one car. There was once prejudice against motor-driven hearses—it appeared to "rush the dead off to the cemetery." . . . Once there was much vehement preaching which denounced the eating of pork, as well as the drinking of coffee and tea. We may smile at these as trivial, but they were burning issues in many places forty years ago. Sad to say, the misplaced emphasis drove away many who would have embraced the truth if a negative part had not obscured the positive heart of our message.

We are exhorted to give a reason for the hope that lieth in us. Note that it is a reason, or a convincing argument, not a flimsy and intelligence-insulting excuse. And it is to be given meekly, not arrogantly. We have enough sound reasons for our hope and God-given convictions to shut the mouths of ignorant and foolish men; therefore, let us not put clubs in Satan's hand by hiding be-

hind prejudices and offering sickly excuses that do not convince. Let us know why we believe and act as we do, and then witness in a proper manner under the anointing of the Spirit. . . . There is nothing to fear in deep spirituality. It produces a sweet reasonableness. Some object to deep spirituality, saying that it is "dangerous." Their objection is based on prejudice. They have heard of some one who allegedly "lost his mind over religion." Deep spirituality did not cause the loss of the mind; it was made to bear the blame for something which came from another cause. True piety makes for normalcy instead of abnormalcy.

Prejudice will prove fatal if not corrected. In Naaman's case it produced pride that nearly cost him his life. His preconceived idea as to how the prophet would cure his leprosy made him stubbornly object to carrying out the simple direction of the man of God. Only the straight talk of his colleagues kept the great man from playing the fool because of his prejudice. II Kings 5. Had Naaman not conquered his prejudice, he would have rotted with leprosy, despite his journey to the prophet.

Prejudice exerts a terrific power. When it controls an energetic person, its ill effects are incalculable. For instance, in Herod it led to the slaughter of the infants. In Saul, it led to the persecution of the church and to the slaughter of some of the saints. Acts 26:11. There

Life's Pathway

I would like to go back o'er life's pathway
And retrace every footstep I've trod,
And remove the rough spots where I stumbled,

Erase every vestige and clod.

I would like to go back o'er life's journey
And call back each harsh word I've said,
Recall every wrong deed or action
Causing sorrow, or tears to be shed.

I would add many words left unspoken,
And retract many words idly said,
And heal every heart, bruised or broken,
By replacing kind words in their stead.

Then, when at the end of life's journey
I am asked my past story to tell,
There'd be no rough spots on my pathway,
No trace where I stumbled or fell.

—I. C. Butler.

Contributed by L. H. Blosser.

is no question as to Saul's sincerity. He thought he was defending the truth—until Christ met him on the Damascus road and opened his eyes and transformed him. There is no question of Peter's sincerity in his refusal to associate with the Gentiles; but he was in error, as seen by his vision on the housetop.

May God deliver us from our prejudices before we hinder His cause by them.—Roy S. Nicholson, in *Free Methodist*.

The Hour of Decision

By L. L. WIGHTMAN

The king of Babylon made an image of gold, then issued the decree that all must worship it. Death in a fiery furnace was the penalty for refusal. Three Hebrew captives, faithful to Jehovah, faced the hour of decision. On the one side was the king of a world empire, a royal decree, idolatry, and a fiery furnace. On the opposite side—Jehovah. Would they follow the majority in idol worship, or would they remain faithful to Jehovah?

It is easy to contend for the faith in fair weather, but a more serious matter in a violent storm of opposition with death the penalty for refusal to conform. These young men stood firm in their hour of decision. When they refused to worship the image, their case was cited to the king. They had to make a public declaration of which side they were on, there being no opportunity to compromise.

They chose to follow Jehovah, leaving the result in His hands. He could save them, but if not, they would still be faithful. In a dark hour when even greater darkness might prevail, they said the equivalent to "Not my will, but thine, be done."

Their lives were hidden in Jehovah, beyond the king's power. Their object of worship was greater than an image made by men. Jehovah had the power to save them from the fiery furnace, but if it was His will for them to die there, they still would be faithful. They did their duty, leaving the issue in Jehovah's hands.

These young men knew Jehovah in their homeland before being carried into captivity. In their new surroundings in a foreign land Jehovah remained real to them. They refused to be influenced by the fact that the great majority were on the opposite side. Instead of looking

around at the mass of people, they looked up to Jehovah. They defied the king.

The king in his fury cast them into the fiery furnace, for there was no place for rebels in his kingdom. But when he looked into the furnace, he saw four persons there. Jehovah had intervened and overruled the king. All the fire did to those young men was to consume the cords which bound them.

If some of our young people are undergoing persecution or ridicule because of their faith in Jesus Christ, they could gain inspiration by the example of these Hebrew lads.

Consider the case of Mark H., who left home to attend college. He entered a different environment, faced new temptations. The majority influence of the classroom and campus demanded he desist from the Christian testimony he voiced at home. The majority of his schoolmates worshiped other gods. Should he keep quiet so as to avoid undue notice and ridicule? That was the temptation that faced Mark. If he softened his belief in Jesus, he might be lost in the large crowd. No one would know what he believed.

Mark did not keep still. He had a living trust in Jesus Christ that kept him from following the majority. Regardless of what the consequences might be, he voiced his belief in Jesus Christ. He refused to dodge; he would not compromise. He fought an unhealthy environment; he challenged the powers of unbelief; he remained true to Jesus Christ.

Robert, also, went to college. Instead of being grounded in the faith like Mark, his religion was based on external supports. When these artificial supports were removed, Robert wavered in his allegiance. He did not have that internal reality, that determination he would not worship any idol or god except Jesus Christ. Jesus was not all in all to him.

Robert came to the fork in the road where he must choose whom he would serve. He was placed in a position where he must assert his belief. He compromised, and in doing so became the loser. When the spies came back from the promised land, the majority of them had lost their faith. The people followed the majority, and consequently wandered for years in the desert.

If we are risen with Christ, we seek those things which are above. We set our affections on things above, not on earthly things. The Hebrew youths saw the image, the king, the throngs, the

Our Readers Say—

... concerning the R.S.V. discussion . . . I agree that the belligerent attitude of so many is hardly in keeping with the very spirit of the Bible which they are so strongly trying to "pre-serve." It seems to me that such attitudes and actions concerning the Word of God should be classified as sacrilege. One man in Oklahoma recently went so far as even to say that no one could be saved by reading the R.S.V.

Concerning the preliminary report on the R.S.V., I appreciated it very much and find it very difficult to understand Dr. Buswell's attitude in the light of what he actually said in the *Sunday School Times* article. In this article he says, "It should be clear that criticism of details does not mean wholesale condemnation," but now he refers to this article by saying, "In severely criticizing in general I did pick certain favorable details which I think was proper procedure." In the *Sunday School Times* article he further says that he has personally contributed to the use of the R.S.V. among English-speaking nationals on the mission field because "we have no better modern translation to give them." But now he says, "... The R.S.V. is calculated to undermine and weaken faith in the deity of Christ. . . ." On what basis then can he recommend it for use by missionaries or call it the "best modern translation"?

It seems to me that all of this pseudo-religious zeal, at a time of great revival in our country, is a tool of Satan to divert the attention and energies of Christian people away from the real task before them—the salvation of the lost. These discussions not only give the ungodly cause for blasphemy but they become a substitute for real Christian experience on the part of some church members. It is only a humble heart faith in Christ and daily appropriation of Him in life that saves from sin and it is not a zealous contending for religious ideas or doctrines, however good they may be.—D. Lowell Nitsley, Crystal Springs, Kans.

fiery furnace; above all these they saw God.

Mark saw the college youths, felt the unfavorable environment, encountered the wave of unbelief; above all this he saw Jesus Christ. Rather than look around him, he looked up.

Robert compromised, refusing to go all the way with his former confession. He looked around instead of looking up.

As a result of their magnificent faith, the Hebrew captives brought others to the worship of Jehovah. By his walk of faith in college, Mark strengthened the lives of other Christian students.

If we would win others to Jesus, they must see our faith when Satan casts temptations about us. If we dodge or evade the issue, we lose. Our faith must be fireproof.

Avoca, N.Y.

GOSPEL HERALD

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EDITORIAL

An Evangelism Problem

As we attempt more and more to make a Christian contact with people of all classes, we discover a language problem. Language is an effective means of communication only as it carries approximately the same meaning for both the speaker and the listener. Words are only sounds except as they acquire meaning. And the meaning of a word may be different for two different persons. Or it may have meaning for one and no meaning at all for another. No matter how loudly we shout, our words carry our meanings only if we talk a language other people can understand.

We might think that if we talk English we can speak for Christ to any other English-speaking person. But this is far from true. We must come to recognize that church people have often developed what amounts to a religious jargon. The language of the Bible, which is so familiar to us, is an alien tongue to people who read only comics and pulp. Our sermon vocabulary is full of abstractions that the man of the streets can't handle. We rattle off glibly what is hardly more intelligible than an auctioneer's chatter to one who hears it for the first time.

For the people whom we wish to win for Christ are uninstructed in spiritual matters. For that reason they need to be evangelized. But we must find them at their level. They are illiterate in religious matters. Many of them did not go to Sunday school, or receive any systematic religious instruction. What they did get may have been very inefficient, faulty in matter and technique. They have what we call a secular mind—concerned very much with the earth and with earthly matters. Jesus spoke to people about countryside scenes and current events and everyday experiences. We will have to come down from our pious lingo if we are to catch and hold the attention of those who need our Gospel. There is danger here, but we can learn to use current phraseology without irreverence. God's truth is not bound up with any particular language pattern. We must get rid of the trite verbalisms and clichés that are a barrier to the passage of truth from mind to mind and from heart to heart.

More and more we make contact, as we should, with people of education and culture. We must talk their language too. Nothing is gained by trying to force our shibboleths on people to whom they are repulsive. We must learn to spell out the implications of the scientific mind and the humanistic temper. Paul preached to the intellectuals at Mars' Hill as well as to the slum-dwellers of Corinth. We must not think that a university-educated agnostic is irretrievably lost. God can save the up-and-outs as well as the down-and-outs, if only He can find the messengers who can adapt their approach.

God's Word speaks to the universal need of the human heart. It can be put into a language that speaks to that need. To find that language is one of our urgent evangelistic needs.

Going to the Dogs

People who feel that things are going to the dogs will get some evidence for their feeling in the fact that our country spends twenty-five times as much for dog food as it does for foreign missions. Or in the news of a man who willed \$40,000 to the care of his eighteen dogs. Or in the story of \$1,000,000 given to build a dog hospital.

We have nothing against dogs. No doubt many of them are noble animals, good companions for boys and men. They may serve a useful purpose around the home. They probably deserve decent care, and they should not be treated with cruelty.

But the triviality of much in our civilization is seen in the pettiness of our affections. What we give our hearts to reveals what we are. Our budgets of expenditure are a pretty fair measure of our scale of values. When our expenditures for cosmetics, or soft drinks, or gambling, or sports, or dog biscuits exceeds so greatly what we give to extend the kingdom of God, it is clear that our culture is not Christian. There must be many of us who think more of dogs than we do of God. What a horrible inversion of both spelling and religion it is when our dog becomes God.

We wish we could be real sure that no Mennonite family spends more on dogs than on foreign missions.

In an Attic

A baptismal service in one of our communities over a hundred years ago was held in an attic. The people of that congregation had recently come to America from a European country which persecuted the Anabaptists for several centuries. In those troubled times one could be prosecuted for being baptized by any other than by the authorized clergy of the state church. Therefore, our Anabaptist forefathers had developed something of a clandestine church life—secret baptisms, camouflaged churches, a tight-lipped refusal to witness to their faith outside their own circles. Self-preservation required a secluded faith.

But now these people had come to America. Here religious freedom was written into the law of the land. Here there was no state church to even suggest the pattern of religious life. Here there were no spies to report to inquisitors the names of new converts. Here the low hills and the sweeping plains of their settlement were symbolic of the broad freedoms that were theirs.

But still, baptism in the attic! The motive could hardly have been fear. It was probably rather the heavy hand of custom. For so many years baptisms had been observed behind closed doors that it seemed hardly decent to expose a sacred ordinance to the broad daylight. Would it not be disrespectful of their furtive forebears to make of this a happy, open occasion?

Let us not smile too indulgently at these good people of yesterday. How many things do we do directed by custom rather than by need or present desirability? Many customary ways still have good reasons behind them. Some are harmless, as good as newer ways might be. But some are hindrances and a block to spiritual effectiveness. These are wrong and should be displaced by ways that have meaning now.

Baptism is an open confession of faith before men. It does not belong in an attic. It should be a witness to the world. We do not need to sit in judgment on those who made their religion secret to save their lives. We probably would have done the same. But that

day is past. The persecution is all over. At least, that kind is. This is a day to publish our faith abroad, to preach it from the housetops. Shut the attic door and throw the front door wide open.

Profitable Conversation

How often do we make a conscious effort to let our "speech be always with grace, seasoned with salt" (Col. 4:6)? Too often when friends get together they talk personalities rather than ideas, or speak of the trials of Christian work rather than its joys, or the perplexities of modern life rather than some of the bright prospects God has set before us. No doubt "people are funny"—but that of course means others, not ourselves; and life is full of perplexities and much of the world is in a sad state.

Life on earth does have its dark side, but there is always a bright side, especially for the believer. What we talk about comes from what we are thinking about, "for out of the abundance of the heart the mouth speaketh" (Matt. 12:34). If we talk too much about ourselves or our own work, it shows that we are too self-centered. If we are in the habit of dwelling on the faults of others, it probably means we have taken our eyes off the Lord and fixed them on men, and may indicate a secret feeling that we are much better than those we are talking about and would not think of falling into their errors and sins. How much pleasanter, sweeter, and more profitable conversation could be made if we deliberately turned our eyes away from ourselves and our real or imaginary troubles, and made an effort to get others to talk of their interests, their work, and their families!

We can all learn from each other, if we are humble enough, and a few courteous and thoughtful questions will often bring out much interesting information. In Malachi's day "they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name" (Mal. 3:16). It would be well if, when we meet friends, we made it a practice from time to time to ask them what good things they have found in the Word, what recent blessing the Lord has brought into their lives, how they have seen His hand in protection and provision.

The Lord Jesus made skillful use of questions, asking over two hundred (according to one careful count in the Gospels), and thus drawing out the thoughts of His disciples and then instructing them.

Without becoming involved in subjects that we know are highly controversial among Christians, we could from time to time ask our friends for their thoughts on certain passages of Scrip-

tures which may be somewhat obscure, but may prove to be interesting and instructive. Much depends on whether we are looking in, or up and out, aiming to please God instead of ourselves. If we let God's Spirit have His way, He can make us good listeners and give us something worth while to say at the right time.—Editorial, *Sunday School Times*. Used by permission.

The Lord Goes Before

By Rose Magines

The Lord goes before thee,
So make no delay
To follow His leading;
He knoweth the way.
The way, He has promised,
Shall not easy be;
But grace all sufficient
He giveth to thee.
La Junta, Colo.

Food We Should Avoid

By MARY ALICE HOLDEN

If we would grow in grace, let us be careful to avoid certain foods. In Hosea 12:1 the writer says that Ephraim fed on wind. No wonder he had gas pains and his body was weak. Let us eat the solid meat of the Word, instead of the rantings of false doctrines, freely given out.

Hosea 7:8 says, "Ephraim is a cake not turned," "half-baked," we would say today. Poor Ephraim! He was burnt on one side and raw on the other, going to extremes in everything. As we go about getting our spiritual food, let us meditate on the Word and spend much time in prayer. Both are necessary. Bible study alone may cause us to rely on form; prayer alone makes us fanatical, said some one wiser than I am. We need a balanced diet. May we watch and pray and also do the things commanded in the Bible, which is the bread of life.

Let us "drink of the wrath of the Almighty" (Job 21:20), let us eat the bread of affliction and true repentance (Deut. 16:3), remembering from what we have been redeemed.

In our baking let us beware of the "leaven of the Pharisees, which is hypocrisy," lest our life be poisoned and our good deeds cannot count for God, but use instead the leaven of the kingdom of heaven. Matt. 13:33. "A little leaven leaveneth the whole lump" (1 Cor. 5:6). As children of God, may we be the leaven of our nation. Surely America is a Christian nation because there are a few sincere Christians that make the kingdom of heaven their chief business and give glory to God, not because our land is full of nominal Christians who go to

It Happened —

FIFTY YEARS AGO

(From HERALD OF TRUTH, April 2, 1903)

... nineteen souls were received into church fellowship by water baptism [Kokomo, Ind.].

(From HERALD OF TRUTH, April 9, 1903)

A number of our brethren in Waterloo Co., Ont., are leaving their old homes for the Canadian Northwest this spring, and will settle in Alberta, where a considerable number of our members already reside.

Bro. J. A. Ressler arrived in New York on the 30th of March.

Lieder und Melodien ... is the German Hymn Book ... being used more and more in our German congregations. It contains 447 German hymns set to shaped notes. ...

church once or twice a year.

Neither should we feed on ashes of things gone and past, but let the dead past bury their dead. Isa. 44:20. Behold the Lord has prepared better things for us. By His power He has made the ashes of yesterday yield the fruit of the seasons and the meat of His pasture. Let us be filled with the goodness of today fresh from His hand and nourished with His mercy and loving-kindness of this very morning.

Cimarron, Kans.

Notified

Public auction at my home next Wednesday

Items for Sale

One cross: Nearly new; I cannot carry it and keep up with the world and its crowd.

One talent: New, except slightly shelf-worn. It has been laid away for several years.

One five-piece set of armor: All pieces in good shape, only need polishing.

One bundle of Christian opportunities: One, that of going to church every Sunday and to prayer meeting on Wednesday night; another, the opportunity of soul-winning; I seldom use these opportunities, so have decided to let them go at this sale.

One badly used Christian influence: Buyer may be able to repair it if carefully handled.

The above articles are in the basement of my house located at the corner of Careless Avenue and Neglect Street.

A Lot of Church Members.

—Contributed.

Utilizing the Laity in Evangelism and Administration

By John C. Wenger

The evangelistic success of the apostolic church resulted from at least three factors: (1) the fervent prayer of the early church; (2) the witness-power conferred by the Holy Spirit on the members of the church; (3) the fact that the entire church, not just the apostles and elders, witnessed to the unsaved of Christ and His salvation. A study of the Anabaptists likewise reveals amazing evangelistic success on the part of the sixteenth-century church. Seventy congregations of Swiss Brethren are said to have been established in the canton of Zurich within the first decade, 1525-35. It appears that the same factors operated to make the Anabaptist movement thrive as had been in force fifteen centuries earlier.

We are all grateful for the forward steps taken by our brotherhood since 1850: the transition to English; the establishment of Sunday schools; the introduction of Bible conferences and evangelistic meetings; the creation of rural, city, and foreign missions; church schools, colleges, and seminaries; church periodicals; church hospitals; large-scale relief work; etc.

The regrettable fact remains, however, that the growth of the church now is pitifully small. We cannot win even all our children for Christ, and how few indeed are those with a non-Mennonite background that we are able to lead to Christ and bring into our fellowship. What is the reason for this? It is likely a cluster of factors, which would include: (1) too little prayer for the unsaved; (2) a laity which leaves the matter of community evangelism to the ministry; (3) a ministry which has to neglect pastoral and evangelistic work to earn a living. In so far as there is truth in these assertions, the situation will never change until: (1) the laity get a burden for the unsaved and cry to God for their salvation; (2) the ministry becomes willing to accept the standard of living which congregational support requires in order to give the ministry first place in their life; (3) the ministry and laity form one united team in the work of the church. It is with this third item that the remainder of the present article is concerned.

If we really believe that the church is a brotherhood, and that there is no qualitative difference between ministry and laity, why should we not use lay brethren in positions of responsibility on church boards and committees, as delegates to our district conferences, as Sunday-school officers and teachers, as church institutional administrators, and in other ways? This will help make it

possible for our ministers to give themselves more wholeheartedly to their spiritual ministry in the local congregation and community, and the work of the church will prosper accordingly.

A particular illustration may be in order. Why should the ministry attempt to lead the local congregation without any help and counsel from the laity? What would be wrong with a bishop or pastor meeting monthly with a congregational committee known as a church council or the like? This council would include the ministry, the Sunday-school superintendents, the mission committee, the chairman of the YPBW committee, the chairman of the MYF or similar young people's group, the church chorister, church treasurer, and at least on occasion the trustees. A group such as this can tremendously strengthen the pastor's hands, help further the work of the church, steady the pastor when his judgment appears to be fallible, and help him by sharing in the heavy responsibilities of his office. A church council can choose evangelists, appoint Sunday-school teachers, plan for ministerial support, arrange monthly schedules of offerings, plan for the strengthening of the local program of the church, make budget recommendations to the congregation, etc. Small matters can be settled by the council itself, and major matters can be brought to the congregation for decision.

Church councils do not try to wrest the leadership out of the hands of the ministry if the ministry is humble and faithful and willing to receive counsel. And where is the pastor who cannot profit by the counsel and help of the lay leaders of his congregation? A church council may also fulfill the good function of saving a minister from an undue love of power and the temptation to that lordship toward which human nature is prone. Matt. 20:25-28; I Pet. 5:1-3. I am indeed grateful for the privilege of working with a church council.

God help us to have a more active laity, and a ministry able to give more thought and effort to pastoral work because the laity are practicing Scriptural support. I Cor. 9:1-14; Luke 10:7; II Cor. 11:7, 8; 12:13; I Tim. 5:17, 18; Gal. 6:6; Phil. 4:10-18.

Goshen, Ind.

Delayed answers to prayers are not only trials to faith, but they give us opportunities of honoring God by our steadfast confidence in Him under apparent repulses.—C. H. Spurgeon.

Are You Grounded?

By IDA M. YODER

For some months I have been trying to remember that the nylon seat covers in the car are troublemakers. Consequently I have had some unexpected and uncomfortable shocks when turning on the switch, opening the glove compartment, or reaching to open the door. Sliding on the seat covers causes friction which in turn causes the electricity.

One of our sons explained how the shocks can be avoided. "When you close the door, keep your hand on the metal handle," he told me. "Then you will be grounded when touching other metal."

Knowing the method, I have only myself to blame for the shocks I still get now and then. Today, one stung sharply and unexpectedly, but it was my own fault, for I was not "grounded."

What a vivid object lesson for the Christian! As long as I am grounded in the faith and the Word of God, no pinpricks of doubt, distrust, or dismay will be felt.

Walton, Kans.

A Time of Vital Decision

By WALTER CAMPBELL

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.—Matt. 27:24.

Our lives are affected both physically and spiritually by the decisions that we make or that others make for us.

When we read of the trial of our blessed Lord in the hall of Pilate, we can almost imagine we hear the clamor stirred by the anxious mob as they mingled their selfish cries of envy, hate, cruelty, and sabotage against Him. What was the reason for all this? Why all this overly anxious confusion that day in the hall of the Roman governor? A brief history of the life of Jesus will answer that question.

Back of this scene resounds the message of the angel to the Judean shepherds: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." Christ's appearance on earth was the fulfilling of prophecy of old which said that to a virgin a son would be born who would be the Son of God, whose life would exhibit the true pattern of Christian living; whose teaching would outclass that of any other who had preceded or who would follow; who would die as a supreme sacrifice for the sins of the world, and shed His blood, which alone could take away sin; who would rise again the third day as the prince of life, and ascend back to the Father's right hand to make possible a holy life by sending the Holy Spirit; and finally whose coming back to earth again

would be the only hope for men in a sin-blighted world. Yes, in all this, Peter says, God glorified His Son Jesus whom the Jews delivered up and denied in the presence of Pilate, when he was determined to let Him go.

All this confusion that was heard in Pilate's hall was brought about by a conflict between the mind of Pilate and the mind of the people. Pilate had Jesus on his hands: the Son of God; the Saviour of the world; the speaker of those convincing words of divine truth that so blasted their platform of vain philosophy, although they had tried to silence Him many times. Now Pilate was holding this Jesus up before the religious world of that day to be accepted or rejected. Why not confusion? There were probably many reasons for it. Let us look a little closer.

Pilate, who had authority to do so, was determined to let Him go, finding no cause to condemn Him. He desired to be loyal to his office and to his conscience. He was trying to reconcile an angry mob before him, driven by selfish desires of their deceitful hearts of unbelief, supposing they were justified by a right motive to protect their man-made traditions and way of life, in having Jesus crucified. A decision must be made, and a vital one at that. Who shall it be: Christ or Barabbas?

This was an unusual occasion but not a new one. The process of making decisions had been going on for centuries. Joshua appealed to Israel, "Choose you this day whom ye will serve." It is up to you. Who shall it be?

Although the trial of Jesus happened according to prophecy, we cannot deny that God has entrusted the church with the sacred task of guiding His people in making decisions which affect their spiritual welfare. Christ not only commissioned the church to go, but also gave it authority as it went to establish His Word in the minds and hearts of His people. This often involves the making of decisions.

Are we not living in a time which is pressing upon the saints many vital decisions? As one gets nearer the forks of the road, the right way to take must be decided upon and that decision then is of great urgency. Is it not as important as the end of the journey itself?

I believe the church today is at the forks of the road. Could it be possible that a part of it has already started down the wide road? Which way shall we take, the wide road of apostasy or the narrow road of faithfulness to the Word of God? We cannot sit down at the forks of the road and abide there between two opinions. Our Lord says we must go on. What is our destiny? The decision must be made now! And if we are going to be true to God it must be made, not like the rulers and elders and religious leaders, to suit our own selfish purpose; nor like poor, helpless, unregenerate Pilate, to maintain political or social power; but according to the truth re-

vealed in God's Holy Word, even if it should mean death.

As a young minister in the Mennonite Church I beg to make an appeal to our leaders on behalf of our people. My heart yearns for our people who need shelter from the cold howling winds of apostasy. I know our Lord has said it would come, but must we not struggle to save as many from going with the monster as we possibly can? Many are deceived and being deceived, taking counsel and advice from every source but the one they should. Opposition is mounting within the church and seemingly disunity exists. Can we not meet as our forefathers did and settle some prevailing questions as a body, on the sole basis of "What does the Word say," instead of letting them hang in the air for years or in the hands of a study committee? How can we parley for almost a whole conference session over the allocation of a few dollars of filthy lucre, and remain so silent on issues so vital to the faith as whether life insurance is Biblical, or the use of Bible drama on the screen in worship services, the possible revival of infant baptism, or the use of television in the home?

O brethren, what shall we do? I cry in despair! Our people are in need of help. Our Christ is being denied! Which way shall we take? The broad way or the narrow way? The way that seemeth right unto man or the way of the cross? There are vital decisions to be made for the good of our people. Shall we make

Finality

By Cora M. Nicodemus

*From high upon the lonely cliff,
The eagle spreads his wings
To spiral up in swift, sure flight,
And soar in search of things
That are his life. No fears abound
To fetter wings. His span
Of life is long and yet there comes
The end—a day wings can
But crumple as he plummets down
From long, last dizzy flight.
Inexorable and sure his fate,
Long life—great heights—then night.*

*So man with work bestirs himself,
And in the Maker's plan,
He rises to new heights beyond
The low horizon's span.
But Time exacts his toll in years,
And Death demands his pound
Of flesh that crumbles quietly back
To earth—a low green mound.
But by some hidden, inner spring
His Soul Life finds release,
Goes winging upward to his God
To find Eternal Peace.*

Newton, Kans.

them now or in tears and sorrow as some of our precious brethren in Holland recently did? We must build up our resistance against the powerful attacks of modernism. Can't we get together and reach some decision on these and other vital issues before many perish from our midst?

Pilate had a tremendous responsibility upon him, but it does not compare with that resting upon the church to make decisions for the people of God. Pilate's tragedy came when he gave way and the people prevailed. Will that not be true of the church also?

We cannot wash our hands and declare our innocence as Pilate did. "For though thou wash thee with nitre, and take thee much sope, yet thine iniquity is marked before me, saith the Lord God" (Jer. 2:22). A strict account must be given.

There lie ahead many vital decisions for the church and for our people. May God's grace be sufficient to enable us to decide upon the basis of His inspired Word.

Greenwood, Del.

Our Part in Our Sanctification

By FERN K. OSWALD

We must understand what our sanctification means before we can know what our part is. Bro. Kauffman says, in his book *Doctrines of the Bible*, "The primary use of the word 'sanctification' is that of a setting apart or consecration to some special work, cause, or purpose."

God and man must co-operate with each other. Man can never sanctify himself; and God never sanctifies anyone who is not willing to be sanctified.

In John 10:36 we read how Christ declared that God had sanctified Him. "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" In John 17:19 Christ also declares that He has sanctified Himself. "And for their sakes I sanctify myself, that they also might be sanctified through the truth." And Christ also prayed that His followers might be sanctified. "Sanctify them through thy truth: thy word is truth" (John 17:17).

Faith is the most important and first requirement on our part. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). Faith is believing without seeing and believing in Christ implies faith in God. We had to have faith when we first accepted Christ and experienced conversion. So, in our sanctification, we must continue in faith. Let us pray as the apostles did in Luke 17: "Lord, increase our faith."

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit,

A Prayer for This Week

For those who do us harm,
For those who take from us what is ours,
Give us, O Lord, love that is long-suffering and kind.

For those who succeed where we fail,
For those who are more fortunate than we are,
Grant us, O Lord, a love that does not envy.

If we should succeed where others fail,
Or if in outward appearance or gifts of mind
we should surpass those about us,
Grant us love that is not puffed up with pride.

For those who boast and lord it over us,
For those who are helpless to defend themselves
against us,
Increase in us a love that is never rude.

Whenever power is placed within our hands,
When through a superior advantage in age or
position we are able to command,
Give us a love that is never selfish.

When we see others take what we hold dear,
When we are hurt or embarrassed, whether un-
justly or with cause,
Make us strong in love that is not easily provoked.

When others act in ways offensive to us,
When not understanding, we are tempted to im-
pute wrong motives to their deeds,
Keep us firm in a love that thinks no evil.

When we see men suffer through the indiffer-
ence or selfishness of others,
When we see children robbed of all that makes
life rich,
Let not our love be happy in injustice.

When we hear lies spoken or false rumors
spread,
Grant us a love that is happy only in the truth.

When it is our lot to suffer, as we must,
May our love be strong enough to bear all
things. . . .

When weary days come and the burden of Thy
cross is too heavy for our carrying,
O Lord, make strong our love to endure any-
thing with Thee.

Love never fails.
So faith, hope, love abide, these three; but the
greatest of these is love.

—Gleanings.

perfecting holiness in the fear of God" (II Cor. 7:1). This is another requirement in doing our part. Using the provision God has made for us we must cleanse ourselves from all filth and sin and go on perfecting holiness in the fear of God. We cannot cleanse ourselves alone but must look to God for help and strength. Yet, we have that responsibility of doing our part. Christ wants our willingness to be cleansed.

In John 3:3 we read that "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." A sanctified person is one who is born again and walks in newness of

life. "For we walk by faith, not by sight" (II Cor. 5:7).

We are to walk in the Spirit. ". . . Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16). "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). "And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. 5:2).

Christ demands our love. It must be with all our heart and it must exceed the love of material things and friends. We can express this love toward Christ by keeping His commandments; by being happy and joyful; by having God as our Father.

We also have God's love toward us. Not only should we express our love toward Christ but to others. The Bible says, "Love thy neighbour as thyself." If we have the love of Christ in our hearts we will give to those in need and be good Samaritans.

Sanctification can be associated with holier living. The three walks previously mentioned—walk in newness of life, walk in the Spirit, and the walk in love—are all walks of the believer. Our part in our sanctification is to walk as a believer. We must have faith and in order to live holier lives we must cleanse ourselves, with the help of God, by putting away all sin. Then we will have that Christlike love in our hearts toward God and mankind.

West Point, Nebr.

"How Often Would I . . . and Ye Would Not"

BY COFFMAN SHENK

(From S.S. Lesson of March 1—Matt. 23)

In these eight words may be discerned much of the history of God's working with men and of the quality of man's response. They were spoken at the close of Jesus' last public discourse and may have been heard by the disciples only.

Jesus had come to the end of three years of intensive effort. His task had been to proclaim the new order of things in the divine plan with Himself as the long-looked-for Messiah of the Jews and the bringer of salvation to all men everywhere.

But it was to the Jews, His own people, that Christ presented Himself. In the synagogues, in the streets, on the hillsides, by the seashore, and in the temple He taught great throngs of people of this coming of the kingdom of God and of His own part in it. He healed the sick, blessed the children, fed the hungry, gave sight to the blind, and even raised the dead, setting forth His credentials by these evidences of His divinity. A comparatively few recognized and

Prayer Requests—

(Requests for this column must be signed.)

Pray that the way may open for the Anis Haddad family to emigrate from Jerusalem to America.

Pray that the Atomic Energy Commission of the U.S. government may encourage the use of atomic energy for constructive rather than destructive purposes.

Pray for the Mennonite Hour broadcasts, especially for the two releases in Alaska, that they may bring salvation to many.

Pray for a brother and his wife who are facing hard problems on their release from a penal institution.

Pray for an elderly father who is unsaved and does not attend church services.

Prayer is requested by an E.M.C. student for a former student who is living in sin.

accepted Him, but as a people they were scornful, jealous, or merely indifferent, with the ruling groups soon realizing the threat to their easy hypocritical way of life and determining to get Him out of the way. He had done all that was humanly and divinely possible to secure acceptance by men of God's climactic plan for bringing blessing upon His creation.

Now as He looked down across the city where dwelt the rebellious people whom His great compassionate heart still loved, He cried out in anguished sorrow, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

So has God ever longed for the obedience of His people that He might pour out His love upon them. So it was in Old Testament times and so it is today. "How often would I . . . and ye would not." Uncounted are the blessings we lose, the joys we forfeit. Unmeasured is the growth and development that could be ours, the usefulness to which we could attain, and finally, the treasures we might lay up in heaven if we would but accept in humble dedication of our lives the plan He has for us.

Biglerville, Pa.

For spiritual blessings let our prayers be importunate, perpetual, and persevering; for temporal blessings let them be general, short, conditional, and modest.
—Jeremy Taylor.

OUR SCHOOLS

European Mennonite Bible School

By WILLY PETERSCHMITT

Again this year the MCC headquarters, Arnold Boecklinstrasse 11, Basel, Switzerland, graciously opened its doors to the Bible School that lasted from Jan. 18 to Feb. 27. The courses were two weeks longer than last year and the number of pupils increased to about 35, taught by six teachers in two sections, one in German and the other in the French language. Students came from Germany, France, Switzerland, Belgium, and Luxembourg.

Right from the beginning a spirit of unity and love was to be felt. The morning devotions and the weekly prayer meeting contributed considerably to that and gave the occasion to unburden a number of souls from their heavy concerns. Several experienced their conversion here and a few heard a definite call for service in the vineyard of the Lord.

The students showed much interest in Bible study and in the other courses. The student-teacher relationship was on a basis of mutual confidence and understanding. One Saturday evening some teachers and students distributed tracts in downtown Basel.

Some of the high lights were the two Sunday trips, one to France and the other to Emmental, Switzerland. It was difficult to secure visas for the German students to cross the French border but it was worth the efforts it had required, because we spent a nice day in France. First the bus took us to the children's and old people's home at Valdoie, which we found still wrapped in a thick blanket of snow. A guided tour was made through the different buildings which are surrounded with a nice park. After the singing of several hymns we left for Altkirch, where a good meal was served at the home of Hans Nussbaumer, president of the Bible School. In the afternoon a young people's meeting was held in the Altkirch Mennonite Church. Teachers and students and other young people contributed to the program, which lasted almost two hours: addresses, singing, testimonies, etc. Before we got back to Basel we went to sing hymns to a student's father, who was ill.

A week later, early Sunday morning two Swiss buses went up and down the Jura hills to bring us first to Berne, the federal capital. We saw the "Bundespalast" and also the famous bears in their pits begging some food in the most funny way. We got to our destination, Langnau, after eleven o'clock. It is one of the picturesque villages in the middle

of the Emmental, the valley of the river called Emme. This valley is one of the oldest Anabaptist centers in the world. We were told that even before 1525 there were unorganized meetings of Anabaptists in this valley. Today Langnau has a church where the 400 Mennonites can easily meet for conferences and other meetings. They usually meet in about ten other places besides the church. Their simplicity and hospitality impressed us. A meeting took place in about the same way as in Altkirch. Not only in our hearts was sunshine, but also in the blue sky. We stood in awe, admiring the Alps with their high snow-covered crests and peaks. Indeed one must say, "Nature tells about a Wonderful Creator." After a safe and happy journey, we reached Basel. It was nice to have had several MCC workers along with us. We owe the MCC a big debt of gratitude for their kind services and the restrictions they suffer because of our being in the same house with them.

In the sixth week everybody said, "Already, already the Bible School draws to the end." The closing program was a heart-stirring occasion and how precious it was to take the Lord's Communion together before we left one another! Yes, it was a pleasure to have helped in the teaching of this third Bible School.

Teachers

Samuel Gerber, Switzerland (Director)
Cornelius Wall, U.S.A.
Christian Schnebele, Germany
Pierre Widmer, France
John Howard Yoder, U.S.A.
Willy Peterschmitt, France

GOSHEN COLLEGE

Non-Conformity was the theme of the chapel talks March 17-20. The speakers for Tuesday were John C. Wenger, of the Goshen College faculty, whose subject was "The Great Conflict," pointing up the struggle between Christian idealism and materialism; Gerald Studer, of the Pleasant Hill Church, Orrville, Ohio, followed him with a talk on "Popularity." His main emphasis was that popularity should be sought with God, not man.

The subject of the Wednesday address, also by Gerald Studer, was "Money." "True religion is not apart from our life but a part of it," he said.

Ray Bair, of the Beech Church, Louisville, Ohio, spoke on Thursday and Friday. He emphasized that the proper sense of stewardship of all we have will care for our problems with "Display," the subject of Thursday's talk. "Where man finds his greatest pleasure there he finds his deepest desires

and goals in life." "Pleasure" was his theme on Friday. In assembly on Thursday morning, March 26, the newly-elected YPCA cabinet members were installed. Lester Graybill, of Elizabethtown, Pa., succeeds Russel Liechty, of Archbold, Ohio, as president of the YPCA; and Marian Brendle, of Goodville, Pa., is the YWCA president, following Pauline Graybill, of Freeport, Ill.

• • •

Phyllis Roose, dietitian at Goshen College, gave this announcement: "We are expecting to serve the first meal after vacation in the new dining hall." She added, "Since it is almost impossible to move while we are serving meals, we plan to move in during vacation."

Chairs and tables for the dining hall have been chosen, according to Leland Bachman, chairman of the dining-hall committee. They are scheduled for delivery in May.

Because of the reorganization that it would require it is not planned to serve meals family style this semester.

The kitchen equipment arrived March 10 and is being installed now by the National China Equipment Company.

Paul Stoll

Jesus Satisfies

By Lorie Conley Gooding

I had sought for worldly pleasure,
I had sought the things of earth;
I had bought me golden treasure
That had proved of little worth.
Then I found a perfect Saviour
Who is more than all beside;
And I'll sing His praises ever;
He alone has satisfied.

Jesus is more than all beside.
All of my need He satisfied.
When earthly friends all leave me,
And earthly trials grieve me,
Jesus is more than all beside.

Just at first I feared to trust Him,
(All my other friends had failed)
But so tenderly He called me
That His mercy has prevailed.
When by trials overtaken
And temptation sore beset,
I take all my cares to Jesus;
He has never failed me yet.

Jesus has never failed me yet.
His mercies I never can forget.
When earthly friends all fail me,
And earthly woes assail me,
Jesus has never failed me yet.
Holmesville, Ohio.

Basically . . . religion is not a problem of thought but a decision of will. Religion is not chiefly to be understood, but to be lived. With the top of his mind a person can walk around and survey the subject, but with the bottom of his heart he must stride into the arena boldly and live by faith.—Robert Hamill.

CHURCH MUSIC

Charles Wesley and the Influence of His Hymns in Protestant Hymnody

By RUTH M. EIGSTI

John and Charles Wesley were two of a family of nineteen children. John was the thirteenth and Charles the eighteenth. Charles was born Dec. 18, 1707. John was more directly affected by home influence than Charles because Charles left for Westminster when he was eight years old. When he was five his mother introduced him to school life. She would spend hours 9-12 and 2-5 on the alphabet until he learned it, which was one day. Next day he began the Bible. It was through this type of discipline that Charles acquired the habit of perseverance and patience, which he used much in his later years. Also in his home he learned habits of order, courtesy, and consideration for others which he found occasion to use in later years.

John's father, Samuel Wesley, was a clergyman in the Church of England. He was well gifted in literary talents. "The training and inheritance that the Wesley brothers had explains their interest in hymnody. Their father had his verses printed before leaving Oxford and also showed himself as a capable hymn writer. So in both of the brothers, to begin with, there was a strong inherited bent toward poetry and the poetic expression of feeling. Five of the children exhibited it in different degrees. In their home they were trained to social singing of psalms and apparently of hymns, which accounted for the fact of the uninterest in the Psalm versions and their tunes. The father describes the usual rendering of the psalms as 'the reading them at such a lame rate, tearing them limb from limb, and leaving sense, cadency, and all at the mercy of the clerk's nose.'"¹

This family went through many stages of poverty. The worst disaster happened when their home was burned to the ground in 1709. John, who was six years old, was left behind in the confusion and when the entire house was in flames he appeared at a second-story window. The father fell upon his knees and asked God to save his child. A neighbor mounted the shoulders of another man and saved the boy as the roof caved in. Charles' reference to this fire in one of his hymns as the "brand plucked from eternal fire" may recall his escape or that of his brother's narrow escape.

While at Westminster school Charles was under the care of his oldest brother

Samuel, who, with the help of a relative, bore the expense of Charles' maintenance. He helped Charles get a king's Scholarship entitling him to free board and tuition. He won top honors in his classes. He entered Christ Church College, Oxford, in 1726, at the head of five Westminster boys, with a scholarship of one hundred pounds until marriage. He came to Oxford to have a good time rather than to study. He was attractive and let himself go to the more gay, social life. His brother John was still at Oxford and he tried to exercise some supervision and restraint over his younger brother.

While at school he suddenly acquired a religious desire. "Diligence led me into serious thinking. I went to the weekly sacrament and persuaded two or three young students to accompany me to observe the method of study prescribed by the University that gained me the harmless name of Methodist." The origin of this sudden religious

When you have nothing left
but God, then for the first
time you become aware that
God is enough.—Selected.

desire was inexplicable, but he attributed it in part to the influence of John.

Now Charles, who with his gay wit before had rallied others for being so righteous, had to endure the ridicule and scorn of his fellow students. This stricter life that he engaged in reacted favorably upon his student life. Shortly after he graduated he was made tutor of his college. When John returned to Oxford in 1729, he joined this small group of Methodists and their circle began to grow. The discipline was too severe for any but the most resolute.²

Moved by a desire to convert the Indians, John accepted an invitation to go to Georgia. Charles finally decided to accompany the expedition. It was in the year 1735 that these brothers formed a friendship with a band of Moravians who were sailing on the same ship for America.

Charles was ordained deacon and consecrated priest before he left. With strong hope he entered his pastoral duties in this Georgia colony, but the settlers did not appreciate his rigorous churchmanship and everyone worked against him. His health gave way; so he decided to return to England.

During the crossing over a terrible storm was encountered and for a while they were afraid that the ship would sink. While all the other passengers were terrorized, the Wesleys were impressed

by the calmness and courage of the Moravians, who sang hymns in the midst of the ravaging storm. The reference to the "tempest" and "storm of life" in his hymn, "Jesus, Lover of My Soul," may have been prompted by the memory of this experience.

"This Moravian influence at this time was to have a marked effect on Wesleyan Hymnody. Its immediate effect was to make an indelible impression of the spiritual possibilities of the Hymns and of a fervid type of hymn singing far removed from the dull parochial psalmody or congregational praise of Non-conformist chapels. The fervor and spontaneity of this Moravian song was ultimately to be reproduced in the hymn singing of the Methodist meetings. A secondary effect was to turn John Wesley to the study of the German Moravian Hymnody and to set him to the making of English translations."³

"Seeking for a reason for their spiritual fortitude, the brothers found that the Moravians seemed to possess a positive certainty of salvation through faith in Jesus Christ. The Wesleys made the sad discovery that they themselves did not really possess this assurance, but had been trying to work out their salvation by methods of their own."⁴

When they returned to London they became acquainted with other Moravians and through them they became familiar with Luther's teachings. Upon his arrival Charles was warmly welcomed and found that he was a person of some importance because of the renewed interest in the Georgia colony. His health would not permit him to preach right away, but he was sought after as a religious teacher. "At this time he presented the Gospels from the standpoint of the new birth, which presumably he considered he and they had received in Baptism, and in accordance with which therefore they were to live."⁵

"Charles came to a saving faith in Christ during a severe illness, and a week later John had a similar experience. It was on May 24, 1738, that J. Wesley attended a meeting in Aldersgate Street, where someone was reading Luther's preface to the Epistles. Then for the first time light dawned on his soul and he found peace with God through Christ."⁶

This new life was as fire in his bones. He began to testify everywhere what great things God had done for him. He went to prisons and converted many. Many churches closed their pulpits to him, but he continued to get his message across to the people. Many places he and his followers had to undergo much maltreatment and persecution, but it did not stop his energy nor diminish the courage with which he gave himself to the work of evangelism. From 1739 and including the next fifteen years he rivaled his brother in power and influence as an evangelist. He was married

(Continued on page 333)

FOR OUR SHUT-INS

Things Just Don't Happen

By Esther L. Fields

*Things just don't happen to us who love God;
They're planned by His own dear hand.
Then molded, and shaped, and timed by His
clock,*

*Things just don't happen; they're planned.
We just don't guess on the issues of life;
We Christians just rest in the Lord.
We are directed by His sovereign will,
In the light of His holy Word.*

*We who love Jesus are walking by faith,
Not seeing one step that's ahead,
Not doubting one moment what our lot might be,
But looking to Jesus instead.*

*We praise our dear Saviour for loving us so,
For planning each care of our life;
Then giving us faith to trust Him for all
The blessings, as well as the strife.*

*Things just don't happen to us who love God,
To us that have taken our stand;*

*No matter the lot, the course, or the price,
Things don't just happen; they're planned.*

—Selected.

Living with Peace of Mind

When you are inclined to feel sorry for yourself, think of Helen Keller, who at nineteen months was stricken with total blindness and total deafness. When you are in a mood to complain about your lot in life, reflect upon the handicaps of Helen Keller, whose knowledge of the exterior world came from the sense of touch and smell and taste.

She was born in Alabama in 1880 and thus has lived more than her allotted threescore and ten years. At the age of seven she was blessed with the coming of Anne Sullivan to be her teacher and lifelong companion.

The sense of touch became her gateway into an ever-expanding life. Miss Sullivan began spelling into her hand simple words. With infinite patience, hour after hour, day in and day out, this process of teaching went on. A new world opened when she was able to read Braille. She reads with her fingers instead of her eyes, and she listens with her fingers instead of her ears.

At the age of ten, Helen was taught to speak simple words and then short sentences. She tells of the method used: "She passed my hand lightly over her face, and let me feel the position of her tongue and lips when she made a sound. I was eager to imitate every motion and in an hour had learned the six elements of speech." Practice and correction continued until Helen was able to make herself understood in speech. Years of

practice, practice, enabled her to address public meetings.

Miss Keller spent four years at Radcliffe College and was graduated *cum laude*. Anne Sullivan attended classes with her, and spelled into her hand the lectures as they were given. Helen learned to read lips by placing her fingers lightly on the mouth of the one speaking. She reads French and German and English in Braille, and has devoured the literature of the ages.—Kirby Page.

The Christian Remedy for Suffering

Does a kind heavenly Father allow His children to suffer? Does He who keeps us as the apple of His eye permit us to go through the heart-rendering rigors of terrible pain or mental anguish? Will He who knoweth our frame and remembereth that we are dust see that consecrated dust broken by disease, or that life that has been given to Him outraged and left wounded and bleeding without doing something to save it?

If we look at the facts, we must admit one and only one answer—yes. He does. A hundred examples in the Bible show us—He does. History says—He does. The Christians burning in Nero's garden cry in anguish—He does. Outraged humanity of the Dark Ages kneel, with agony-twisted faces uplifted toward heaven, and whisper, "Lord, Thou hast permitted it."

Yes, the facts clearly show that God permits His children to suffer. And herein lies the cause of bitterness in a thousand hearts. Men are prone to think that Christianity should be a sort of cheap life insurance—that God should invariably answer prayer for the healing of the body or the removal of sorrow, regardless of His divine plan or the ultimate good of our souls; that suffering should be eliminated the minute the sinner says, "Lord, I believe."

We have long dealt with the side of the Gospel wherein examples drawn from a thousand sources show clearly God's willingness and ability abundantly to answer prayer. But we rarely if ever hear of that side which is just as clearly taught in the Word of God, that as a Father He has the father's right to deny a request, should He in His divine omniscience see this to be best.

Probably nine times out of ten God delights in answering the cries of His children, just as they are uttered; but still—there is the tenth in which we cry, "O my Father, let this cup pass from me!" and from the excellent glory comes

back the answer, "My son, it is my will that thou drink this bitter cup."

Only a few years ago a missionary in Persia was in charge of a girls' school. She had reared her little flock from infancy until they were now nearly grown to young womanhood. They had learned to call her "Mother," and had learned from her the highest ideals of life. She had forsaken all she had in the world that she might care for this little group of motherless girls.

And then came tragedy. Riots broke out in Persia between the different classes, and hate for foreigners ran high. The town near the little school was filled with fighting and horror. A mob finally burst out of the city, and the torches made grotesque figures on the roadside as it neared the school gate. The missionary, knowing the danger, had refused to leave with the other foreigners; she stayed on, that she might protect her girls.

She had gathered them together on this particular night, and the voice of agonizing prayer arose and mingled strangely with the curses and shouts from without. They prayed until the mob finally smashed in the gate and swarmed around the house.

The missionary quietly went outside to try if possible to avert the impending disaster. But her voice was lost in the cries and shouts; she was seized bodily, and the mob forced their way in on the little group of worshipers. They tied the missionary to the bedpost, and she watched helplessly while they seized the girls and dragged them all off to outrage and ruin . . .

The next mail boat found a broken-hearted, bitter missionary returning to the United States—her soul darkened with the agony and disappointment of unanswered prayer and the ruin of half a lifetime's work. Her heart remained in this condition nearly a year before she finally opened it to God and let His light shine in again.

Then came God's voice to her soul—"Why are you wasting your time here in bitterness because I did not answer your prayer as you thought best? Do I not have the right to use my prerogative and answer No? Who are you, to see the end from the beginning, and dictate to me what is best? Go back to Persia, gather the girls around you and make them vessels unto my honor."

She repented and went. Ultimately every one of the girls, instead of simply being well settled in a home, as she had originally planned became an active missionary to a darkened land.

And herein, reader friend, is God's remedy for suffering—aggressively using it for the glory of God. Mind you, not merely putting up with it, but *using it*. Meekly suffering is the Mohammedan's remedy, for when he is in sorrow his pitiful cry is, "Allah's will be done." This very attitude stagnates his soul,

(Continued on page 333)

TO BE NEAR TO GOD

THEME: SUFFERING YET REJOICING IN CHRIST

Sunday, April 12

Peter . . . is the stronger scattered . . . as strangers and pilgrims. Read 1 Pet. 1:1, 11.

Many of us have our tent stakes down pretty deep, and we act as though we were going to be here for a long time. Jesus says that we are to be in the world but not of it. When we accepted Christ we swore allegiance to another monarch and became citizens of another land. And the nearer we live to Him the more surely we will find ourselves scattered in the world. Our aims, desires, and ambitions are all different than the worldling. Our names may not be found in the world's Who's Who, but let us rejoice that our names are written in the Lamb's Book of Life.

Monday, April 13

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. Read 1 Pet. 1:4, 5.

You may not have a dollar to your name, yet in Christ you are heir of all things. You have an inheritance in heaven. This inheritance is indestructible; it cannot rot or rust or be moth eaten. It cannot fade away, because it is everlasting. It is reserved in heaven for you; therefore you need not worry or hurry, because no one is going to snatch it away from you. When you get there it will be there. And that is not all, for Peter says, You are by faith preserved; garrisoned as by a squad of soldiers; kept by the power of God, for this inheritance. Rejoice then, child of God, in all that is yours in Christ Jesus. Look up from your weaknesses, look out from your temptations; unto Himself.

Tuesday, April 14

Wherein ye greatly rejoice, though now for a season . . . ye are in heaviness. Read 1 Pet. 1:6, 7.

A visitor was watching a silversmith heating silver in a crucible over a hot fire. He watched it very closely. "Why are you watching the silver so closely? What are you looking for?" The silversmith replied, "I am looking for my face in the silver. When I see my face reflected in it, then I stop. The work is done!" Trials, temptations, and sorrow may only mean our Lord desires to see His image reflected in us. Gold is put into the fire to burn out impurities. Our faith is put into the fire to refine it. "The way of the cross is the way to the crown."

Wednesday, April 15

Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice. Read 1 Pet. 1:8, 9.

A young man was summoned to the bedside of his aged mother who was critically ill. The pastor was called and as he entered the room he turned to the saint and asked, "What shall I read from the Bible?" She replied, "Make your own selection, but let it be of praise." She was weak and old and sick, but in her heart was praise of her Lord. Even though now we cannot see Him whom

we love, yet by faith we rejoice, for someday we shall see Him face to face. "Christ in you, the hope of glory!"

Yes, in me, in me He dwelleth,

I in Him and He in me!

And my empty soul He filleth

Now and through eternity.

Thursday, April 16

But and if ye suffer for righteousness' sake, happy are ye. . . . Read 1 Pet. 3:14-17.

A missionary while traveling in China was stopped and examined by a Japanese soldier. His rudeness made her protest. The answer was a harsh slap on her face. When she reached a place where nobody was in sight, the missionary began to sob. When the richsha coolie heard her he turned and said, "Don't cry, lady. 'Blessed are they which are persecuted for righteousness' sake.'" These words from a humble servant of the Lord brought comfort to the heart of the missionary. If you are going to be used of the Lord, then He will take you through many experiences that are not pleasant, but are meant to make you useful in His hands. Rejoice then and fear not, neither be troubled.

Friday, April 17

Rejoice, inasmuch as ye are partakers of Christ's sufferings. Read 1 Pet. 4:12, 14.

David Livingstone, in speaking of his sufferings in Africa, said, "It is a privilege and I rejoice in it. Anxiety, sickness, suffering, and danger are nothing in the light of the glory which shall be hereafter revealed!" If we live a separated life, refusing to take part in the affairs of the world, we are sure to meet with opposition and hatred. But, if we are to be partakers of Christ's glory, ought we not also be partakers of His sufferings? If you are hated you are to rejoice. What a demand! Possible? Yes, when God's Spirit touches your heart and your lips.

Saturday, April 18

But the God of all grace, who hath called us unto his eternal glory . . . after that we have suffered a while, make you perfect. Read 1 Pet. 5:10, 11.

Suffering is a necessary step to glory. If you suffer, remember Christ also suffered; but God glorified Christ. Men may persecute the Christian, but God will make the Christian perfect in glory. "Suffering, yes, but glory ahead; suffering a little while but glory eternal." "The richer will be the crown and sweeter will be heaven if we endure cheerfully to the end and graduate in glory."

—Fannie Wenger.

Often we encounter men and women in whose conversation is perceptible the influence of much reading of the Bible. Such are seldom, if ever, stilted or pompous or long-winded, but are instantly distinguished for the simplicity and dignity of their English. —Emily Post

OUTREACH OF THE ANTIOCH CHURCH

Sunday School Lesson for April 19

(Acts 11:19-26; 13; 14)

When a believer, young or old, goes all out for Christ, what happens? (Wait for your pupils to give answers.) The kingdom of God grows. The man of our study, Paul, is a striking illustration of one who put the kingdom forward. Who called Paul a "chosen vessel"? Chosen for what? When Paul was obedient to his vision things happened in the growth of the church.

Before Paul came on the scene the believers were testifying for Christ in Jerusalem, in Judea, in Samaria, and in the regions beyond. Judaism, headed by Saul, had driven the believers "everywhere." What if this mad persecutor had known what his ungodly zeal was doing!

At the door of the Graeco-Roman world (see the location of Antioch on the map), in the third largest city of the world (Rome 1, Alexandria 2), began a great work in the kingdom. The Lord had greatly blessed the preaching of those Christians who had fled to Antioch. Jews and Gentiles were "added unto the Lord." A "good" man, Barnabas, came to help. He soon sought more help by calling in Paul. Under the blessing of the Gospel preaching the work grew mightily in a year.

Then began a new assault of the Christian Church on heathendom. The Holy Spirit sent forth two of their teachers. For three years they made most interesting church history. Follow with Paul and Barnabas to see how the kingdom grew.

In Cyprus (13:4-12). The Gospel is preached; some believe; Satan in the person of a Jew who had stooped to be a juggler resisted Christ; the missionaries move on.

In mainland cities (13:14-14:19) find a similar program. A whole sermon is recorded. Multitudes believe, including Gentiles; Jews stir up trouble. Paul is stoned. The preachers are pushed forth to other cities. Persecution furthered the kingdom.

Return trip (14:20-25). See what thorough work Paul did. While the story is told to us in a few words, these three years of missions did change much of the world. Men of purpose were out to turn the world upside down and with Holy Spirit power and the most important message for man they did do things.

Every Christian with a constraining passion for Christ can and will make things happen in the outreach of the kingdom.

—Alta Mac Ebel.

Lesson based on "International Sunday School Lesson: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

Union with Christ draws together into one fellowship, people of different social strata, of various religious backgrounds, of divergent cultural patterns, and of different racial stock. —John R. Mumaw.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Paul Horst, who has recently moved to the Upper Peninsula of Michigan to begin his work there, may be addressed at R. 1, Escanaba, Mich.

Bro. Norman Wingert, former European relief worker, gave illustrated lectures at E.M.C. on recent Friday and Saturday evenings.

A Gospel team from Hesston College spent their Easter vacation in the Mountain Home and Culp, Ark., areas with programs at a number of points.

Bro. Milo Kauffman spoke on March 28 and 29 in a Stewardship Conference at Milford, Neb.

The Library Committee of the Lancaster Conference is sponsoring a meeting in the interests of Sunday school literature and Sunday school libraries at Landisville, April 11, 12. Speakers are Russell Krabill, Goshen, Ind.; Harold Brenneman, Ephrata, Pa.; Harvey Bauman, Lititz, Pa.; and John R. Mumaw, Harrisonburg, Va.

Bro. Edward Kenagy and a men's quartet of the Zion Church, Hubbard, Oreg., began broadcasting on station KSLM on March 29. The time of the program is Sunday, 10:00 p.m.

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In revival meetings held by Bro. Andrew Janzi at the Pleasant Grove Church, Salix, Pa., the congregation was richly blessed and some renewed their vows.

Sister Phebe Yoder gave an illustrated talk on Africa at the Fairview Church, Minot, N. Dak., March 9. On March 17, Bro. Nelson Kauffman showed pictures on Palestine at the Fairview Church, and on March 18 pictures of the Fifth World Conference at the Rockway Chapel near Minot.

Brethren John Stoll and Floyd Kauffman were at Coalridge, Mont., March 25-27, in the interests of locating a minister in that community.

Correction: We apologize for an error in last week's issue in which we announced the formation of the Iowa Mennonite Camp Association which will have a camp site near Orrville, Ohio. The error is so obvious that we hope no one was misled. The new incorporation is, of course, the Ohio Camp Association.

Teachers of juniors and intermediates should watch Words of Cheer for materials on Paul to enrich their teaching. These began to appear in the April 5 issue.

Bro. Roy S. Koch gave an illustrated Easter message to the Keystone Literary Society on Family Night at Elmira, Ont., April 1.

Ten persons received water baptism at the Beech Church, Louisville, Ohio, on April 4.

Bro. Nelson E. Kauffman was in charge of a special meeting for ministers and laymen at the Fairview Church, Albany, Oreg., on March 22. This meeting was an outcome of the Lay Activities Conference.

Bro. Joseph L. Gross announces the following communion dates for the eastern end of the Franconia Conference: Groveland, April 5; Trevoze Heights, April 19; Lambertville, N.J., Saturday evening, April 25; Blooming Glen, May 10; Perkasia, May 17; Doylestown, May 24; Deep Run, May 31; Easton, June 6.

Change of Address: Bro. Christian W. Frank from Manheim, Pa., to Salunga, Pa.

Bro. B. Charles Hostetter, Harrisonburg, Va., spoke at Hartsville, Ohio, March 13, 14.

Bro. Sanford G. Shetler, Hollisopple, Pa., was scheduled to speak to the Rockton, Pa., Youth Crusade for Christ on April 6. He was accompanied by a men's chorus from the Johnstown neighborhood.

Bro. Jesse Byler, formerly of Belleville, Pa., is carrying on work at Crenshaw, Pa., in the north central part of the state. An abandoned church has been renovated and he and his wife are assisted each Sunday by a load of workers from the Locust Grove Church at Belleville. The community is showing good interest in the work.

An MYF group from Scottdale gave programs on March 29 at Rockton, Springville, and Crenshaw, Pa.

The chorus from Metamora, Ill., gave a program at Hopedale on the evening of March 29.

A quarterly fellowship meeting for the Alabama churches was held on April 4 at Freemanville, with Bro. E. F. Hartzler as visiting speaker.

A man 63 years old was baptized in his home at Pincraff, Sarasota, Fla., March 21.

One thousand persons attended the com-

(Continued on page 332)

Calendar

- General Council of General Conference, Chicago, Ill., April 9, 10.
- Christian Literature and Sunday School Libraries program, Landisville, Pa., Mennonite Church, April 11, 12.
- Annual meeting of the Illinois Mennonite Mission Board, Morton, Ill., Church, April 17, 18, 1953.
- Semi-annual meeting Commission for Christian Education, Millard, Pa., April 24, 25.
- Ohio Mission Board meeting at the Brunk tent, Canton, Ohio, April 24-26.
- Study Conference on Evangelism and Missions, Goshen College, Goshen, Ind., April 30-May 2.
- Annual meeting Southwestern Pennsylvania sewing circles, Kautzman Church, Devilsville, Pa., May 2.
- Annual meeting Illinois sewing circles, Morton, Ill., May 2.
- Annual meeting Franconia Mission Board, Line Lexington, Pa., May 4, 5.
- Annual meeting Gallicast regional conference, Prentiss, Texas, May 8-10, 12, 13, 1953.
- District Sewing Circle meeting of Ontario, Steinman Amish Mennonite Church, Baden, Ont., all day May 12.
- Annual meeting Ontario Mission Board, First Mennonite Church, Kitchener, May 18-19.
- Annual Meeting Ohio Mennonite and Eastern A.M. Joint Conference at Pike, Eldora, Ohio, May 20-28.
- Indiana-Michigan District Mission Board at Clinton Community School, Goshen, Ind., June 3.
- Indiana-Michigan Church Conference at Clinton Community School, Goshen, Ind., June 3.
- Annual meeting Mennonite Conference of Ontario, First Mennonite Church, Kitchener, June 2-4.
- North Central Conference associated meetings, Red Top, Bloomfield, Mont., June 8-12.
- Annual meeting Mennonite Youth Fellowship, EMC, Harrisonburg, Va., June 12, 13, 1953.
- Annual meeting Mennonite Board of Missions and Charities, EMC, Harrisonburg, Va., June 13-16.
- Cultural Problems Conference, Hesston, Kans., June 18, 19.
- Biennial Session of Conference on Mennonite Cultural Problems, Hesston, Kans., June 18, 19.
- Leuterville Mennonite Camp, Mt. Pleasant, Pa.
- Boys' Camp (ages 8-13), June 27-July 3
- Girls' Camp (ages 8-13), July 4-10
- Junior High Camp (boys and girls 13-15), July 11-17
- Junior High Camp (boys and girls 13-15), July 18-24
- First Family Week, July 24-31
- Writers' Conference, July 27-31
- Missionary Bible Conference, July 31-Aug. 3
- Church Music Conference, Aug. 5-7
- First Young People's Institute, Aug. 8-14
- Second Young People's Institute, Aug. 15-21
- Second Family Week, Aug. 22-28
- Rocky Mountain Mennonite Camp, Divide, Colo.
- Week-end Bible Conference and Dedication, July 28-Aug. 4
- Junior Boys' Camp (ages 9-12), July 8-11
- Junior Girls' Camp (ages 9-12), July 12-18
- Junior High Week (boys and girls 13-15), July 20-25
- Junior High Week (boys and girls 13-15), July 27-Aug. 1
- Family Week, Aug. 3-8
- Family Week, Aug. 17-22
- Youth Retreat (18 yrs. of age and over), Aug. 24-29
- Week-end Bible Conference, Sept. 5-7
- Little Eden Camp, Onekama, Mich.
- Junior High Week (grades 7 and 8), June 27-July 4
- Senior High Week (grades 9 through 12), July 4-11
- Boys' Week (grades 4, 5, and 6), July 11-18
- Girls' Week (grades 4, 5, and 6), July 18-25
- Young Adult Week, July 25-Aug. 1
- Family Week, Aug. 1-4
- Christian Business Men's Week, Aug. 8-15
- Bible Conference—Family Week, Aug. 15-Aug. 22
- Farmers' Week, Aug. 22-29
- Church Music and E.C.A. Workshop, Aug. 29-Sept. 5
- Virginia Conference, Pentress, Va., July 27-30.
- Annual meeting Southwestern Pennsylvania Conference, at Stahl's, Johnstown, Pa., Aug. 2-5.
- Annual meeting Conservative Anabaptist Mennonite Conference, Hartsville, Ohio, Aug. 11-13.
- Annual Indiana-Michigan Christian Workers' Conference, Fairview congregation, Fairview, Mich., Aug. 18-20, 1953.
- Annual meeting Illinois Mennonite Conference, Science Ridge, Ellettsville, Ill., Aug. 28-29.
- Annual meeting South Central Conference, Hutchinson, Kans., Aug. 16-21.
- Mennonite General Conference, Kitchener, Ont., Aug. 26-30, 1953.
- Annual meeting Mennonite Board of Education, Nappanee, Ind., Oct. 16, 17.

Go, Preach

MISSIONS.

Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-4786.

Mission News

Michael Don was born to Bro. and Sister Don MacCammon in Tokyo, Japan, on March 26. His condition at birth required a complete blood transfusion which has apparently been successful. Pray for him and his parents.

About one hundred city and rural mission workers, mission board representatives, and other persons interested in home mission work attended the City Missions Round Table held at the First Mennonite Church, Ft. Wayne, Ind., March 26, 27. Of this number, 65 were workers under the General Board, district conference mission boards, or were serving in local congregation-sponsored projects. Conference districts represented included Lancaster, Franconia, Virginia, Southwestern Pa., Ohio and Eastern A. M., Ontario, Indiana-Michigan, Illinois, Iowa-Nebraska, and South Central.

Sister Tilda Imbott, a member of the Honduras mission church, is operating the clinic at Trujillo in the absence of Sister Dora Taylor, who has returned to the States for medical treatment. There is no doctor or nurse within fifty miles of either the Trujillo or Tocoa stations.

The Eastern Mennonite Board of Missions and Charities recently authorized sending a short term nurse to Trujillo, Honduras, and an additional nurse or couple to the Tocoa area.

Authorization was given at the recent annual meeting of the Eastern Mennonite Board of Missions and Charities for the establishment in Tanganyika, Africa, of two middle schools in place of the present district school and for the sending to that field of two additional couples, one to serve in the Mission's school program and the other in the Bible school.

Bro. Ray Bair and a group of young people from the Beech Church near Louisville, Ohio, had charge of the Sunday evening program at the First Mennonite Church at Canton on Sunday evening, March 15.

The brethren Daniel Sensenig and Clinton Ferster will speak at an all-day Missionary Conference at the Laurel St. Mennonite Church, Lancaster, Pa., Sunday, April 12.

The mission workers in Washington, D.C., have recently acquired new quarters as a center for their Jewish evangelism program at 323 Oglethorpe St., N.W., Washington, D.C. Those serving there include Bro. and Sister Isaac Baer, and Sisters Edith R. Evans and Esther Histand.

Sister Miriam Charles, Goshen, Ind., spoke at a Mother and Daughters' meeting at the Mennonite Home Mission, Chicago, Ill., on Monday evening, March 16.

Sisters Mabel S. Horst and Kathryn E. Harnish, nurses under appointment to Ethio-

pia, have passage on the M.S. Tawali sailing from New York for Aden about May 16.

Bro. and Sister Robert Keener, missionaries under appointment for East Africa, have now been designated for the Tanganyika field.

At the recent annual meeting of the Argentina Mennonite Conference the following Executive Committee was elected for the coming year: Albano Luayza, president; Daniel Miller, vice-president; Ernesto Suarez, secretary; Augustin Darino, treasurer; Lawrence Brunk, fifth member; and Amos Swartzendruber, member ex-officio.

Bro. William Hallman, missionary on furlough from Argentina, has kept the following appointments since his arrival in New York on March 17: March 21, 22—Missionary Day program at the Zion Church, Beckerville, Pa.; March 29, morning—Conestoga Church, Morgantown, Pa.; evening—Rock Church, Elverson, Pa.; April 5, morning—Monterey Church, Bird-in-Hand, Pa.; evening—Oley Valley Church, Oley, Pa.

Sister Genevieve Friesen, missionary to the M.P., India, recently underwent surgery at the Dharmatari Hospital. Her recovery has been satisfactory and she has returned to her family at Dondi.

The Christian Hospital at Dharmatari, M.P., India, was examined by two Indian government doctors on April 2 concerning its qualifications to offer a course in midwifery. Sister Lena Graber, superintendent of nurses, reports that the hospital staff is hoping their hospital can meet all the requirements for offering this course.

Mrs. John Roth, Morton, Ill., mother of Ruth Roth, receptionist at the General Board headquarters at Elkhart, passed away suddenly on Wednesday morning, March 25. Members of the headquarters staff attending the funeral of Sister Alma Roth at the Morion Mennonite Church on Saturday, March 28, included Esther Graber, Ada Shaum, Mildred Schrock, Gladys Mumaw, Irma Zook, and Levi C. Hartzler.

Sister Edna Good, Carmen de Areco, Argentina, reports that 30 children were registered in their summer Bible school held recently. Five regular attendants at their services recently accepted Christ following one of the monthly services held by their national pastor, Bro. Obregon. Sister Marta Quiroga is serving with Sister Good at the present time. Pray for them and their work.

Several of our former China missionaries have recently had word that two Chinese Christian women who worked with them continue faithful in their joyous Christian testimony, but need the prayers of God's people. Let us pray for all the faithful Chinese Christians who have not bowed the knee to Baal.

Sister Una Cressman, missionary on furlough from the Argentine Chaco, visited the

Your Treasurer Reports

At its recent meeting, the Mennonite Relief Committee set up its budget for the six months' period from April 1 to September 30. In reviewing the needs of relief and service it became evident that the budget for this period will need to be higher than in the past six months. The particular areas which will require increased funds are support of the PAX men and the I-W services. Both of these needs lie in the area of giving service to our young men who have been drafted and are completing their alternative service. One of the major expenses is the support of the young men who are serving in the PAX program. Through this program young men who are drafted are sent to foreign countries to assist in the rebuilding of homes, assisting in the relief program, and similar services. At the present time it is planned to support forty young men in this service. This requires a budget of \$3,000 per month. It can immediately be recognized that this is a very substantial part of the monthly budget which must be met through our relief and service contributions.

Therefore, I would like to take this opportunity to encourage each of our congregations to continue their monthly offering for relief and service. In case there are any congregations or individuals who would like to give contributions particularly for the PAX services we would be glad to encourage this as these funds will be used for this purpose if they are so designated.

Contributions can also be designated for the I-W services and will be used in the program of the Mennonite Central Committee and the Mennonite Relief Committee in meeting the needs and giving service to men who are drafted and are completing their services within this country. All contributions for the above purposes should be forwarded through the District Treasurer.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

congregations near La Junta, Colo., over the week end of April 5 in connection with her attendance at the graduation exercises of the La Junta Mennonite School of Nursing. She spoke to the Colorado Springs congregation on Wednesday evening, April 2.

Bro. and Sister Frank Byler and family, missionaries on furlough from Argentina, plan to leave New York for Argentina by air on Saturday, April 11. They will stop in Puerto Rico for six days en route.

The Fox Street Mennonite Church, 1127 Fox Street, Box 59, Bronx, N.Y., would like to hear from anyone that has good used Church and Sunday School Hymnals which they no longer use.



Mogadiscio, Feb. 7, 1953. Huge crowds gathered to see Daniel Lind as he was pushed along the street in a stroller. The Linds' language teacher is standing to the left of Rhoda.

Our Trip to Mogadiscio

By CLAYTON KEENER

(Foreword by Rev. L. V. D. Ashley, representative of the British and Foreign Bible Society stationed in Addis Ababa.)

Foreword

Mr. Keener modestly omits mention in the article below that he is one of the few Americans (and one of the very few missionaries) ever to have made this particular journey. His traveling companion writes: "Limitations of time gave us an exacting schedule of long hours of hard driving over poor roads and rough tracks. It was gallant of Clayton Keener to undertake such a journey when he had the choice of going by air had he wished, but he preferred to go the hard way so that he might really see something of the terrain and of the people in the area where the Mission will be working. The dangers and chances were real enough, as anyone who has been through the vast and perilous wilderness of Somalia can testify; Clayton Keener, by his calm faith, patient, ready resource, and unflinching good humor, was a tower of strength and the best of good Christian company."

The Trip

Several months ago when I was assigned, for the present, supervision of the new work to be begun in Italian Somaliland, I learned that Rev. L. V. D. Ashley, the Addis Ababa representative of the British and Foreign Bible Society, was planning a trip by auto to Mogadiscio. He graciously offered me the opportunity to be a traveling partner on the trip. This information was conveyed to the Mission Board and Foreign Missions Council and I was authorized to accompany him.

We left Addis Ababa at 7:00 a.m., January 28, in a new German Volks Wagon automobile which had been provided by the Manchester Auxiliary of the British and Foreign Bible Society. The car was equipped with a cot for one, a sleeping air mattress

and bedding for both, a supply of water, foodstuffs, and extra gasoline. Our first stop was Nazareth where we unloaded some things for the hospital and amid the good wishes and prayers of the folks there we continued our journey with the company of Mohammed Ali, a recently converted Somali boy from the Nazareth Dresser Bible School.

That day as we continued our arduous journey over ravines and gullies where bridges had been washed away or destroyed as the Italians retreated, a cold which had overtaken me the previous day became progressively worse. The experience that night with a fever was heightened by the presence of fleas and bedbugs in the small hotel where I secured a room. The next morning found us on our way again with a delightful twenty-minute meeting visit with Elton Bomberger as the one-car Diesel-powered train en route from Dire Dawa to Addis Ababa stopped at Afdem for a short while. We had stopped to replenish our gas supply. Dire Dawa was reached by late afternoon and we spent the next three days with the Nathan Heges in the Mennonite Mission headquarters while I received penicillin injections and recovered from the cold attack sufficiently to continue our journey again on February 2.

In this land of perpetual summer we were not concerned whether the groundhog saw his shadow or not, but the sun shone brightly upon us all the while. The beautiful city of Harar was soon passed and by midafternoon we were in Jigjiga where we spent the night at the Sudan Interior Mission station with the Spider family, eating camel meat for supper (which was quite delicious). Customs clearance here, of the car in particular, was quite time consuming, but by 9:15 the next morning we were across the frontier into the British Protectorate of Somalia.

As we continued our journey the distant scene was an ever-changing panorama of mountains dotted with flocks of black-headed, short-haired sheep, herds of goats, and camel caravans, large and small. By 12:45 we had reached Hargeisa, the capital of British

Somaliland, where we lunched at the J M J Hotel, so named because of a picture hung on the wall facing the entrance door depicting Jesus and His parents as they were on their way to Jerusalem. After replenishing the car with fuel, as well as our bodies, we continued the journey until we reached Awareh where Mr. and Mrs. Dearborn Evans, the District Commissioner and his wife, invited us to tea with them in the tent where they are living and later to a delicious dinner with Gereenuk, a type of antelope, as the meat course.

That night we both slept in the car. At 7:00 a.m., February 4, we left with two well-armed soldiers as our escorts, "just in case" as the District Commissioner put it. Government regulations require that such an escort be furnished. There would have been many an opportunity for the soldiers to test their marksmanship on deer, antelope, and ostriches which were often visible as we traveled onward.

By noon we had reached Wardair, in Ethiopia again, and there we were furnished with two other soldiers who continued with us that day and the next until at noon, February 5, when we had reached Ferfer, the boundary town which served as our entrance into Italian Somaliland. Here we found a well-paved highway about twenty feet wide which led the remainder of the way to Mogadiscio, being marked each 10 Kilometers by a large stone distance marker about 20"x 20" 6' with the distance from Mogadiscio cut in large letters into the stone. This road gave us a picture of what would have happened the entire way from Addis Ababa to Mogadiscio had the Italians not been driven from the country. After what had been promised as a 25-minute wait for passport clearance but resulted in three and one-half hours, we again were on our way and arrived in Mogadiscio at about 10:30 p.m., a large, well-



Bro. Clayton Keener is dwarfed beside a huge ant hill in Italian Somaliland.

lighted city still very much awake at that time of night.

Mogadiscio

We found the Croce del Sud Hotel (Hotel of the Southern Cross) and learned that the Wilbert Linds were quartered there and that a room was available near theirs. It was a late meeting with them but we were very glad to greet them after our 1,850 Kilometer (1,110 miles) trip had been safely completed. We spent four days in Mogadiscio in fellowship with the Linds, in discussions of the problems connected with the work, and in resting from our journey. We were impressed with the friendliness of the Somalis in Mogadiscio and with the desire they have to learn. Our prayer burden is that they may accept Christ Jesus, the living Saviour, as our people present Him to them.

The Somalis

The Somalis are a nomadic race who follow the verdant grasses with their huge herds of camels and sheep. Their houses are simple affairs made of a number of arched sticks which they cover with woven mats. The moving of a hut is a very simple matter and hardly makes a load for a camel. Feuds between members of different tribes over water holes and grazing lands are far too common. Strong nationalistic feeling is evident along the Ethiopian border since the boundary is not fully agreed upon by the Somalis and the Ethiopian government. The Somalis also inhabit French Somaliland, the British Protectorate known as British Somaliland, and vast parts of Ethiopia. Camels are wealth to them and present an economic problem. Their increasing numbers have already resulted in much overgrazing which has produced barren desert land where rich grassland once flourished.

We were interested in reading several bulletins published by the United Nations dealing with the Somalis. The U.N. has placed Somalia, shown on the maps as Italian Somaliland, under ten-year trusteeship of the Italian government, after which time (1960) the Somalis are to receive their independence and be self-governing and self-sufficient. The time is short to prepare the people economically, educationally, and politically for such a time. A strong nationalistic spirit is evident, however.

One problem which is receiving a good deal of attention from the U.N. and is of great concern to us and the Bible Society is the matter of a written language to be used in the preparation of literature for educational purposes and the Scriptures. At present Italian and Arabic are in use, but there needs to be a script acceptable to all the Somalis and that needs our prayer support. The Linds are studying the Somali language which their interpreter favors and which the Somali Youth League hopes will be the accepted one of the future.

We enjoyed our Sunday forenoon together in the hotel room with a prayer session and in the afternoon we went beyond the city limits and sat on the white sand near the Indian Ocean where we had a service together with the Lind interpreter and the Somali boy who accompanied us. The Linds



Rev. L. V. D. Ashley of the British and Foreign Bible Society with his Volks Wagon at the Mennonite Mission Compound in Dire Dawa, Ethiopia.

were eagerly awaiting the completion of the new house which they have rented and which will have adequate and well-planned facilities for Sisters Miller and Plank also. Knowing that the Linds will be writing for the church papers, I am refraining from giving details about their reception and the help they are receiving from businessmen, government officials, etc.

The Return Home

We left at 4:15 a.m., February 10, and reached Dire Dawa in three days. The last lap of my journey was by plane from Dire Dawa to Addis Ababa on February 13. Rev. Ashley continued his planned itinerary with Mohammed into the British Protectorate from where he planned to visit French Somaliland and then Aden in the interests of the Bible Society's work of Scriptural distribution.

The area into which we have just entered is a large field and very, very needy. May each of you lend your prayer support to the solution of the problems to which I have briefly referred. We are grateful to God for the privilege of the visit and His protecting care as we made the journey. During the coming months, surveys on the field will need to be made and then later decisions as to location and place of labor will need to be made. Your support in these will be needed as we are admonished to be laborers together.

Addis Ababa, Ethiopia.

Paths to Light and Life

BY EDWIN L. WEAVER

Paths to the grain fields, paths to the pasture lands, paths to the circles of huts where the people live, paths to the markets in or near villages, paths to flowing springs of water at the bases of the mountains, and paths to old churches on the tops of hills, paths in all directions and in all inhabited parts of Ethiopia!

In mountainous regions the tread of cattle, sheep, and goats have worn these paths deep into the rocks and they have become deeper still by their use as water courses through the heavy rains. Not only the marks of animal hoofs but also the prints of unshod human feet have been formed visibly in their

dust as men and women and children have been trudging along through the centuries. On these old paths from time immemorial weary women have been carrying on their bending backs bundles of rough sticks gathered for firewood, or heavy jars of water obtained at distant streams or water holes, or their babies tied in a bundle.

Some of these paths stretch across level plains and are fairly wide and smooth, but others winding up and down steep mountainsides and around precipitous cliffs are strewn with boulders that for human beings require long strides from rock to rock and a twisting around them on the part of heavily laden donkeys. Paths are common in Ethiopia because improved roads and highways are few and wheeled traffic is little known in some parts.

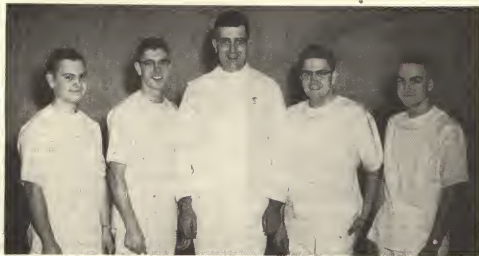
In modern times some of these old paths have been put to new uses and new paths have been formed. The paths which led to native churches and market places and burial plots and to the trees under which courts are held do so still, but schools, clinics, and other modern institutions are bringing new attractions to the people. And now the schools and hospitals and bookshops operated by Christian missions are in increasing numbers spreading over some parts of the land, and people are coming to them. Seemingly it makes little difference whether these institutions are conducted by Seventh-Day Adventists or Roman Catholics or Mennonites; as long as benefits can be received, particularly material and physical benefits, the native people will come. There should, however, be a difference as to spiritual benefits rendered, for a Christian group committed to the declaration of the full Gospel should make available to the poor African people the fullest measure of spiritual light and life.

In recent years people from far and near have been wending their way along paths that lead to the town now called Nazareth; there in that broad, flat, dry valley plateau the poor and diseased can come to one of the pleasantest spots in the whole town, to a plat containing grass and trees and commodious brick buildings and where the total effect of the natural scenery and environment promotes tranquility and peace. Young men can come there for instruction, and all ages assemble for physical help and healing and for Christian worship.

Sixty miles southwest of the city of Dire Dawa is the village of Deder; an approach to the village offers a beautiful scene, for Deder has as one of its commendable features a splendid grove of eucalyptus trees covering a considerable area on the north side and through which one passes on entering the quiet village. And not far to the right before entering the place runs the mountain—I think commonly called Deder Mountain—in a northeast to southwest direction; from the mountain's side at several places flow streams of cold, refreshing water that supply the needs of the people in that region.

A little less than two miles east of Deder in a compound of forty acres and on more

(Continued on page 328)



Nursing assistants and their instructor, Methodist Hospital, Gary, Ind. Left to right—Carl Ferguson, Wayne Yoder, Mr. Higgins, Max Weaver, and Dale Gongwer.

Wanted—I-W Witnesses

BY GLEN NAFZIGER

The above picture shows the class of nursing assistants who have completed their training course at the Methodist Hospital in Gary, Ind. These boys received approximately 100 hours of classroom work and supervised work on the different floors of the hospital as their training. Mr. Higgins is the nurse who conducted the training program for the boys. This hospital is approved by Selective Service for the employment of I-W men and the boys are receiving I-W credit, which started during the first week of January, the date they began their training. Two other men, Earl Leinbach and Stanley Kehr, are serving in the maintenance department of this hospital.

The nursing assistants are now on a rotating schedule in different areas of the hospital and all are enjoying their work. A few of these men are becoming interested in nursing or related medical fields as a future career, and the hospital is hoping to be able to keep some of them as permanent employees. The field of male nursing as a profession is just opening and hospitals the country over are becoming more and more interested in securing men who would be conscientious in serving in this field. Mr. Higgins has taken a personal interest in the boys, and the hospital is very much interested in securing another group of four to six I-W men for a June class. The hospital has asked MRC to assist them in securing qualified men and to supply references on the men.

The Mennonite Board of Missions and Charities has purchased a house at 328 Monroe Street in Gary and the men are living there as a unit. Under this arrangement, the men pay rent for their rooms and the use of the house. The rent is used to pay the utilities, the repairs to the house, and the interest on the money invested by the Mennonite Board of Missions and Charities, and also to amortize the principal to safeguard against

loss when the house is sold. There will be room for five or six more men to live in this house if and when they go to Gary to serve their I-W time.

The Gary Methodist Hospital is a 206-bed hospital providing facilities for medical, surgical, obstetrical, communicable disease, pediatric, and psychiatric patients. During the past year, 14,236 patients were admitted and the average daily census was 199 adults and 51 newborn infants. The hospital also includes a school of nursing with a present enrollment of 61 students and is considering the addition of a male nursing section to this school, hoping that some of the I-W men will continue in nurse's training after their two years of service. This hospital is a leader in capably handling problems arising out of differences in race or religion. Their philosophy is "to accept and provide adequate hospital care for all who need it regardless of race, religion, age, or type of illness."

The hospital is only one example of the many institutions all over the country that are asking, and sometimes almost begging, Selective Service to supply them with men who are qualified and who will devote themselves to their work. Truly, this is an opportunity for our young men to go out and show to the world the Christian way of love and peace through their devoted lives.

The Relief and Service Office at Elkhart has recently received a request from Indiana Selective Service for volunteers to serve at the following six hospitals in Indiana: St. Joseph's Hospital in South Bend, Irene Byron Sanitarium at Fort Wayne, St. Mary's Mercy Hospital at Gary, Margaret Mary Hospital at Batesville, St. Mary's Hospital at Evansville, and St. Anthony's Hospital at Terre Haute. Any men who are interested in securing jobs at these hospitals or at the Methodist Hospital in Gary, should contact their local draft board or the Office for Service and Relief, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Indiana.

PATHS (Continued)

elevated ground are some scattered white buildings consisting of a hospital, a school, residences, and other essential structures of the Mennonite mission. From the village to the mission grounds extends a wide footpath lined with bushes and eucalyptus trees along which seekers of health and knowledge wend their way eastward. And from other directions run other paths trod by the natives of the land who have learned of the benefits to be derived from the Mission.

In a more southerly direction from Dire Dawa is another village in which a Mennonite mission has recently been established, the village of Bedeno. The approach to this village is in a most scenic region of mountains and valleys with zigzag and other trees inhabited by different kinds of monkeys. Other animals are also more numerous than in most parts of the country. On a compound of ten acres a mile east of Bedeno are white substantial buildings, and just back of these cold water flowing in an ample stream out of the rocks supplies the people of the village. On paths to this compound come boys for instruction in the school, and they as well as others can get aid in the clinic operated in this station.

The paths to Nazareth, Deder, and Bedeno are used mostly by local people, but to the school for the blind in Addis Ababa will come youths from many parts of the empire as they do to the various other schools of the capital city. Long are the roads, the trails, and the paths from Tigre and Begemder and Kafa and Gamu-Gofa to Addis Ababa, but even the blind will somehow find the way. In the renovated building situated in a favored residential section of the city, they assemble with high hopes for the acquisition of intellectual knowledge and manual skills.

Then there is another city in the empire, rated as the third largest, of which it has been written that it surpasses in its beauty and modern arrangement even the capital city. It is Dire Dawa, situated near the mountains and the desert, the gay-colored and sprightly city where the air is filled with white light and lively traffic throngs the bright streets. The wide bed of a dried-up stream forms the boundary between the native and foreign quarters, and the mixture of various nationalities gives the city an interesting cosmopolitan character. Roads and wide paths meet in this eastern center of population and upon them will travel the feet of young men seeking instruction from mission teachers.

Why do these people come to the mission stations? They do so because they have needs which they believe can be met in the institutions of the foreigners. They want the personal advantages offered. Often they are motivated more by material interests than by spiritual, but the Christians operating the hospitals and schools are, or should be, concerned above everything else in the spiritual welfare of these people who have a measure of confidence in them. A missionary in Africa who realized the condition of the people wrote: "They need bandages, but their real need is not a bandage. They need better food, but their real need is not better food,

They need medicine, but their real need is not medicine. Their need is Life. And that Life has to get out to them through the worker whom God commissions to go to them."

The first evangelical missionaries to Ethiopia more than one hundred years ago (referring particularly to Krapf and Isenberg) had as their chief object the diffusion of Scriptural knowledge in regions of spiritual darkness. They diffused a measure of spiritual light by a wide dispersion of copies of the New Testament in the native language, which the natives received with avidity wherever the missionaries had an opportunity to circulate them.

In the later travels of one of the missionaries, copies were found in remote places far distant from any spot previously visited by a missionary. With the native people temporal interests had priority and they often requested the services of the missionaries in matters of building, medicine, and other secular affairs; the missionaries insisted that whatever help they would give along these lines was for the furtherance of the Gospel, and they wanted the people to know that they were primarily teachers of the Word of God. It seems that these early Christian workers sometimes felt an inadequacy about their work, and one of them wrote, "To give them His Spirit we are unable"; He added, however, "but we can serve them by supplying them with the Word of God."

The Scriptures refer to the Word of God as a light, but more than Bible distribution and instruction are necessary. Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). Paths to light and life are paths to Christ, and the people must find Christ in the schools and in the hospitals. He only is the light and the life. Light destroys disease germs, and Christ destroys the power of sin if He is permitted to enter; light produces chemical changes, and likewise Christ profoundly changes the lives of men; light gives guidance and Jesus is the light that leads us into the presence of God; just as light is the source of heat and power, so Christ warms our hearts and gives us victory; light is essential to growth and fruitfulness in vegetation, and apart from Christ there can be no fruit. Such is the light needed by Africans.

More is needed than giving people the Word of God. "Life has to get out to them through the worker whom God commissions to go to them," said the missionary in the heart of Africa. And the same person said also that we can give them life only by showing what spiritual life means to us. Spiritual life flows from the cross on which Christ died; the Christian must die daily so that the life of Christ may be manifested and beget itself in others. Through the serving Christian must flow a life-giving power to those among whom one ministers, and this becomes possible when one chooses the way of daily dying, the way of the cross.

Multitudes still walk in the old paths to the grain fields, to the weddings, to the places of festivity and merriment. But from among that number who walk to the schools and clinics and hospitals of foreign Christians

may there be many who find that amazingly and astonishingly new thing—the cleansing of heart which will give them the light and life of God! And may natives of Africa find the light and the life of God to such a degree that the same light and life will flow from them to others!

Fort Wayne, Ind.

A Church Building for Canan Station

By E. C. BENDER

After fifty years of experience in city mission work the Mennonite Church has come to the conclusion that unless she has a definite indigenous approach, there will still be no self-propagating church, even after many years of effort. If outside support is withdrawn, many believe the work will collapse. Such efforts at evangelism do not seem to follow the apostolic pattern.

The church is profiting through past experience and putting forth more and more effort with a definite aim at church building. There is a place for purely rescue mission work but, by and large, a work planned for the establishment of a congregation is more fruitful.

Canan Station, a suburb of Altoona, Pa., has presented itself to the Southwestern Pennsylvania Mission Board as a community without a church that would welcome establishing a Mennonite congregation. Most of the residents belong to the laboring class and are good citizens. The Altoona Mission workers have conducted a Sunday school on Saturday afternoons in a schoolhouse for over 20 years. Last year, this time was changed to Sunday afternoon with marked improvement. Confidence is expressed by the workers that a change to Sunday morning service will result in still greater interest and attendance. Summer Bible schools have also been conducted year after year with consistently good attendance and interest.

Before a decision to build a small church for this community was made by the Mission Board, a survey revealed that 247 people who are not attending church live in this area. Also, at several mass meetings an effort was made to ascertain whether the people would welcome a Mennonite Church or whether they would prefer another group. The answer was always favorable. Readiness to help with cash and labor contributions was expressed. A lady of the community had previously donated a suitable site for the building.

A modest building 32 ft. x 48 ft. with full basement and of concrete block construction is planned. The estimated cost of the building is \$7,500 for the materials and \$5,000 for labor. It is hoped that donated labor will cut this cost.

The Southwestern Pennsylvania Mission Board has authorized the solicitation of funds and the actual beginning of construction when one half of the estimated cost is in hand. Here, we believe, is your opportunity to help establish another Mennonite Congregation.

Martinsburg, Pa.

Missions Editorial

Giving to the Poor

The poor are God's special charges according to the Scriptures. Blessings are promised to those who minister to them. The Israelites received special instructions from God to share with the poor in their midst. They went into captivity partly because they oppressed the poor.

We shall define a poor man as one who is in physical want due to circumstances beyond his control. In Jesus' story of the rich man and Lazarus we have an example of a poor man and of God's care for the poor.

It is hard for American Mennonites to admit the possibility of poverty. Under the providence of God we have enjoyed the fruits of hard work, rich land, and a benevolent government. We have come to think of poverty as the result of indolence or poor management. And there is such poverty in our own country.

But there are also people in our country and its possessions, such as Puerto Rico, who are poor because they cannot help themselves. And in many countries of Asia and Africa millions of people are poor and illiterate due to circumstances beyond their control.

God expects us to help these people. He says in Prov. 21:13 (R.S.V.): "He who closes his ear to the cry of the poor will himself cry out and not be heard."

Jesus instructed the rich young ruler to sell his possessions and give to the poor if he wanted to attain perfection. It is on the point of giving that Christians differ.

Some say outright giving damages the receiver. Therefore, they would require the poor to pay a token, at least, for what they receive. Others say, we will not give anything outright but will provide funds and instruction for the poor so that they can become self-supporting.

Jesus placed no restrictions on what He did for others. He charged no token or other fees. Some folks even forgot to thank Him for healing them of leprosy. But that did not deter Jesus from ministering to the needy. Nor did He decide not to help folks because they might react wrongly later.

We need to be careful about insisting that there is only one right way to help the poor or that one way is better than another. When we give in the name of Christ we give in faith that God will work in the heart of the receiver to produce results to His glory.

—L. C. Hartzler.

"To awaken India, every conceivable group is using audio-visual methods to present its point of view. If we Christians fail to use these God-given tools, we will miss the opportunity of the age."—James E. McEldowney.

Relief and Service News

MRC Weekly Notes

VS Personnel Needs

1. Summer Service (see paragraph below).
2. General hospital work for orderlies and nurse aides. (I-W credit)
3. Children's work in hospital and crippled children's homes. (I-W credit)
4. Counselors for boys' homes. (I-W credit)
5. Doctor (on a limited VS basis) for I-W credit.
6. Carpenters, block and brick masons, general construction work for I-W credit.
7. A person with hospital laboratory interest and background for I-W credit.
8. Mechanic for I-W credit.

Voluntary Service

Bro. Thomas O. Lehman, Berne, Ind., will be transferring to the staff at the Mennonite Orphans' Home, West Liberty, Ohio, in the near future. He will be responsible for the farming there. Bro. Lehman has been assisting with the work at the mission at Saginaw, Mich., since Jan. 19, 1953.

The voluntary service orientation school announced for April 8 to 17 will include the following faculty: D. J. Mishler, Personnel Director in the Office for Service and Relief as director; John Gingrich, pastor of the Prairie Street Mennonite Church, Elkhart; S. J. Hostetler, pastor of the Belmont Mennonite Church, Elkhart; and Harold Weaver, former MCC relief worker and now teacher in the Elkhart public schools.

Summer service personnel applications are still urgently needed for all types of work and especially for city and rural missions. Numerous locations are depending on volunteers to carry on their summer programs as in the past. The work of the summer service units has become so appreciated that twenty-four locations have requested the help of 130 people for periods of varying length. Men volunteers are needed more this summer than usual because so many of the younger brethren have begun their I-W service. Who will respond to this challenge?

Opportunities for voluntary service work with children have increased greatly with the addition to the list of voluntary service units of the University of Iowa Children's Hospital and the Hospital School for Crippled Children. Nurse aides and orderlies are needed in both of these institutions. Children's Hospital serves children with all types of illnesses from all over Iowa.

The Hospital School is a boarding school for crippled children, primarily for the purpose of training them to compensate for their disabilities or rehabilitating them for life. The school is moving into new quarters which will also house the Iowa services to crippled children. This school is home, hospital, and school combined in order to meet

the needs of the total child and has been established particularly for children who have cerebral palsy, a recently recognized disease. Previously cerebral palsy cases were frequently considered to be feeble-minded, but it is now recognized that most have normal intelligence imprisoned in crippled, spastic bodies. Because of their poor muscular coordination they require loving, patient care and attention. When given such attention by scientifically trained personnel, they can improve tremendously and learn to do much to take care of themselves and even carry on an occupation.

Another opportunity for work with children comes in connection with our Puerto Rico unit. El Pueblo del Nino (Boys Town) is anxiously waiting for further help. They particularly want counselors. Delmar Byler, Hesston, Kans., and John Miller, Canby, Oreg., have been detached from their regular duties at La Plata until volunteers can be found to work there.

Mental hospital work has also been added to the MRC voluntary service program through the addition of the Psychopathic Hospital (one of the University of Iowa Hospital group) at Iowa City. The Psychopathic Hospital is a small 70 to 80 bed hospital dedicated to the treatment and cure of mental illness. It treats both men and women, experimenting with various types of new treatment as well as the standard treatments. Opportunities for male and female attendant work will develop during the summer and early fall.

Released March 27, 1953
Office for Service and Relief
Elkhart, Indiana

MCC Weekly Notes

Distribute Food and Clothing to 3,600

More than 3,600 needy families in Germany have received material aid through recent distributions by MCC relief workers.

During a four-week period ending March 14 more than 2,400 families in Berlin were helped. This distribution, in charge of Irene Bishop of Perkasie, Pa., included 104 bales of clothing plus shoes, soap, and some food.

A total of 80 per cent of the recipients were refugees and the remaining 20 per cent were needy residents of Berlin.

Another distribution to about 1,200 families was made in the county of Goslar which is near the Soviet zone of Germany. Goslar is in the governmental district of Braunschweig west and south of Berlin.

Each member of these families received one piece of clothing as well as socks, stockings, ties, caps, mittens, or hankies. In addition each family received a can of apple butter and a piece of home-made soap.

Another distribution was made during the last two weeks in February in Eckenforde county in Schleswig-Holstein by Reynold Sawatzky of Bloomfield, Mont., and Doreen Harms of Whitewater, Kans. Contracts were made here for further distributions.

MCC workers continue to serve Mennonite refugees in Berlin in Menno Heim. Between

50 and 60 refugees are being cared for in Menno Heim at the present time. Eight of these families have been recognized as political refugees and will soon be flown to West Germany.

The daily number of refugees fleeing from behind the Iron Curtain into West Berlin has increased greatly during recent weeks. In February about 2,000 persons crossed into West Berlin each day. At the beginning of March the number of persons was averaging more than 3,000 a day.

The total number of refugees fleeing to West Berlin in February was about 41,000. The largest number to seek refuge in any previous month was 25,000—the figure for January.

In view of these conditions it appears that material aid is urgently needed for such refugees and that Mennonite churches will have continuing opportunity to assist such persons with other services.

MCC has New Mennonite Brethren Repr.

M. A. Kroeker of Marion, S. Dak., is a new member of the Mennonite Central Committee. He replaces P. C. Hiebert of Hillsboro, Kans., who was made a life member of the Committee following his retirement as MCC chairman at the time of the annual meeting in January.

Carload En Route to Needy in Mexico

A railroad carload of whole wheat flour and whole wheat cereal, milled from wheat contributed by churches of the Moundridge, Kans., community, is on its way to Cuauhtemoc, Mexico, where it will be distributed to needy Mennonite settlers.

This food will be highly welcomed by these people as many of them have suffered much during the past two or three years. It is not uncommon to find many children seriously undernourished. Inadequate rainfall during the past three years has been the cause of crop failures thus resulting in this food shortage.

Through the arrangements of CARE relief distribution agency and the Mexican railway, this flour and cereal is being shipped at a considerable saving. CARE, which made the shipping arrangements, has a duty-free importation permit from the government of Mexico. The Mexican railway is shipping this food without cost from Laredo, Texas, to Cuauhtemoc. The latter represents a saving of \$500.

The shipment was scheduled to leave Laredo between March 30 and April 3 and should reach Cuauhtemoc soon thereafter.

This carload consists of 500 hundred-pound sacks of whole wheat flour and 35 hundred-pound sacks of whole wheat cereal. It is valued at \$2,700 and was milled from the 51,000 pounds of wheat contributed by the Moundridge community.

Other material aid is distributed in Mexico through an MCC relief office in Cuauhtemoc under the direction of B. H. Janzen. Persons wishing to make contributions for this work may do so through their district conference treasurer or by sending the contributions to the Treasurer, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

This is considered to be a better procedure than sending it directly to persons in Mexico.

During recent weeks Amish brethren living in states stretching from Kansas and Iowa to Pennsylvania and Delaware have made generous contributions for relief needs in Mexico. These contributions were in response to a suggestion by William Stauffer in the Sugarcreek, Ohio, Budget that Mennonite settlers in Mexico were greatly in need of help.

Released March 27, 1953

MCC News Service
Akron, Pennsylvania

Women's Activities

Mrs. Guy Hershberger, president of the Indiana-Michigan District Sewing Circle, has announced May 16 as the date for the annual meeting which will be held in the College Union Auditorium. An inspiring and informational program is being arranged and will be announced later.

• • •

Our sisters of the Salem congregation, Wooster, Ohio, report in the Ohio Evangel that their work has been mostly for relief needs. They have made garments and have given yard goods and other supplies for the sewing centers in the relief areas. These sisters are also looking after the needs of their close neighbors. On one occasion they did house cleaning for an elderly couple instead of having their regular meeting. They also contribute to the various mission stations in their district.

• • •

The second installment of Mrs. Emma Risser's article giving the history of the sewing circle work in the South Central Conference has appeared in the March issue of the Conference Messenger. The first installment was printed in July, 1952.

Writing the history of a given district or circle is a fine contribution to the sewing circle cause. We should be very happy to have copies of all such histories for the archives. There is value in records. Many of you would enjoy seeing and leafing through the materials which have been placed in the Missionary Sewing Circle drawer in the archives.

This material is for your use; should you wish some information on some historical point, just write to the custodian of the archives, Nelson Springer, Goshen College, Goshen, Ind., and he will send it to you if it has been recorded.

• • •

It is gratifying to see our sewing circle work grow. Nearly every month new circles are organized; also, more of our sisters are attending the regular sewings, and many who cannot attend are sewing cut garments in their homes. There are those also who are helping in other ways. To be affiliated with the one organization for women in the Mennonite Church should be the aim of every sister member of the church. The organization needs the support of each one just as each one needs the fellowship and inspiration of the organization.

Perhaps you know of someone who is not making her donations through the Missionary Sewing Circle organization. Why not invite her to go with you to the next sewing? Then, too, there are often those who are capable of doing various projects who are sometimes overlooked. Taking the membership roll of the congregation might be one way of seeing whether every one has been invited to help in your circle.

Wouldn't it be ideal if we could have every sister in our church realize that her presence and ability are blessings that are needed in the circle? Let's try it—Mrs. C. L. Shank.

From Our Churches

BROADWAY, VIRGINIA

(Bethel Congregation)

Dear HERALD Readers: "God is our refuge and strength, a very present help in trouble" (Ps. 46:1).

We were privileged to have Bro. and Sister B. B. King with us again in October when Bro. King conducted a series of meetings. We surely enjoyed their fellowship. There was a reconciliation by a brother who had the strong drink habit. Please pray with us for him.

On Nov. 23, Bro. Ray Emswiler, Bergton, Va., a brother of our pastor, M. Dewey Emswiler, brought us a message. He is one of the three members at Bethel who have been called to the ministry.

A few of our young people attended the meeting the last day of the Brunk Bros. campaign at Morgantown, Pa. A group from neighboring churches went on a chartered bus and on the way Bro. Oliver Keener conducted Sunday school and preached.

Most of our young folks and some from Buckhorn went Christmas caroling both in this community and in the Mathias, W. Va., area.

On Jan. 25 our bishop, Timothy Shwalter, gave us an interesting account of his recent trip to the States.

Bro. Amos Runion, one of our oldest members, was buried on Feb. 2 at the age of 83.

We are glad that Bro. Walter Runion and his family have moved back with us.

On one Saturday afternoon a group of about 25 met and busked the majority of a widowed sister's corn.

In the sewing circle which was recently organized the sisters have been making comforters. It was decided to send some of them to two families whose houses and clothing were burned.

We had a wonderful answer to prayer through a woman 77 years of age who had never made a start for Christ but accepted Him a few days before she died.

A very timely and impressive service was held on Feb. 15, when our pastor's son, Harold B. Emswiler, was ordained to the ministry, to serve the Hardy Co., W. Va., field especially.

He shall miss him here but our loss will be a gain to others.

Sister Ruth Emswiler is teaching in the Bank Christian Day School near Harrisonburg.

Please remember us in your prayers.

Naomi Shoemaker.

COLUMBIANA, OHIO

(Midway Congregation)

Dear HERALD Readers: Words cannot express the spiritual value our community, and our church in particular, received from the revival services held Dec. 12-21, by Bro. Howard Hammer. There were several reconsecrations, confessions, and dedications.

Our chorus, under the direction of Jacob Tuerch, rendered a beautiful program of Christmas music on Dec. 25.

Bro. John Steiner from Kansas worshiped with us on Dec. 28, and gave us a challenging sermon on "Portentations."

Two of our young men are in I-W work in Cleveland hospitals. This privilege of giving service to the government is greatly appreciated.

An evening sewing circle, for those who cannot attend during the day, has been organized.

It is well attended by young mothers and others who have jobs.

We are continuing the study of J. C. Wenger's book, "Separated Unto God," with Bro. Ernest Martin as our discussion leader. Good interest has been shown in this study.

We are looking forward to the service from the Goshen College A Cappella Chorus on April 1.

Edith R. Blosser.

GREENWOOD, DELAWARE

(Tressler Congregation)

Christian Friends: "Great is the Lord, and greatly to be praised." Sunday evening, Dec. 7, 1952, Bro. Kramer, Portsmouth, Va., began a week of meetings which resulted in two confessions and many spiritual blessings.

Fall communion was held in October, with Bro. and Sister Isaac Metzler here.

A Christmas program was given on Christmas Eve.

At our annual business meeting plans were made for a summer Bible school to be held in June. There was also discussion concerning the new addition which is being added to our church. We hope to have it completed this summer.

On Jan. 16, 17 joint meetings were held with the C.A. Mennonite Church, with Bro. C. F. Derstine as guest speaker.

Our pastor, Bro. Walter Campbell, preached for the Holy Grove congregation, Westover, Md., on the evening of Feb. 15. He also preached at the C.A. Mennonite Church on Feb. 22, March 6, 7. Bro. and Sister Campbell attended the Southwestern Pennsylvania District Meeting at Belleville, Pa., and then the following week they attended the Ministers' Week at E.M.C. (no signature)

PHOENIX, ARIZONA

(Sunny Slope Congregation)

Greetings: The recent three-day rain has refreshed all vegetation and supplied more water in reserve dams. The desert is very green and there will soon be beautiful flowers on desert plants.

Some of our winter visitors have returned to their homes, making us realize spring is almost here. The seasons do not vary a great deal here.

Our Sunday-school attendance is from 140 to 163 with quite a number more for preaching services. We enjoyed a fellowship meeting on Feb. 22 with the noon meal served on the church grounds and an improving program in the afternoon. We had the following missionaries with us: Bro. Henry Becker and family and Bro. T. K. Hershey. We enjoyed singing in Spanish, Hindi, German, and English. We recently were also privileged to enjoy a German service held in the school building for the benefit of the Amish people who are spending the winter here. Bro. Benedict Yoder, Thomas, Okla., delivered a sincere and inspirational message to 40 persons.

A group from the church conducts a monthly hymn sing at a convalescent home, in charge of Bro. E. Esch. This is greatly enjoyed by the patients.

Bro. Johnvilliam Boyer, our deacon, has been appointed superintendent of the mission work in the Negro communities five miles from Phoenix. Bro. and Sister Ed Shrock are regular workers and the others are Sarah Ruth, Malinda Kropf, and Edna Beiler. Work is progressing and is encouraging. There are two camps at which Sunday school is held at different times each Sunday. The combined attendance is between 60 and 70. As many as 40 have gathered in a building 16 x 16, which is very inadequate.

Some of the adults have expressed a desire to attend but do not want to crowd out the children. They enjoy singing and are eager to learn Bible stories. Plans are being made to conduct vacation Bible school. There are many Indians and Spanish people attending. One elderly lady who attends regularly and always brings children can neither speak nor understand English, but she enjoys the spiritual atmosphere. Recently a lady who has a very good handsake. She loves to sing and has memorized some songs. Do they need Christian prayers? The local congregation has presented them with some new bibles which they need very badly. They also have midweek meetings to teach them art crafts, Bible stories, and songs.

The service unit gave a very inspirational program recently. Their singing was deep and sincere as they spoke and sang to us. They expressed this by illustrating how God worked out what seemed the impossible. Their service is a freedom of choice and they are showing us that serving the Lord and not "time."

A number of Indians are regular attendants at Sunday school and church services.

A fellowship meeting was held in January for Bro. Harold Brooks and his wife, from Michigan, who were leaving for Puerto Rico to build a church house. He helped build the first church at Sunny Slope.

Ten new books have been added to the church library by means of a birthday fund. They were introduced by Bro. Melvin Mast.

Our pastor, Bro. Melvin Ruth, gave us a kindly and helpful message on humbleness and forgiveness on Feb. 15.

Recent visiting ministers were Josef Hersch-kowitz, Walter Eicher, T. K. Hershey, J. W. Hess, Henry Becker, Bro. and Sister George Beare, and E. S. Garber, who is conducting revival meetings at present.

It is not too late for winter visitors. We welcome all. Goldie M. Sala.

FIELD NOTES (Continued)

mencement exercises of the Ontario Mennonite Bible School and heard the address by Bro. A. J. Metzler.

Bro. Loren King has been called to the office of deacon by a majority of votes at the Bethel Church, West Liberty, Ohio. He was ordained, if plans carried, on April 5.

Friends who have assisted Bro. Abner Stoltzfus in raising money for the purchase of a tractor for a Hebrew Christian family in Israel, will be glad to know that the tractor has been purchased and shipped.

The Cedar Grove congregation, Greencastle, Pa., is making an addition to the front part of their church building.

The Frazer, Pa., congregation has established an outpost in West Chester, with Bro. Joe Kennel as superintendent.

Groups from Kidron and Berlin, Ohio, gave programs at Fairpoint, Ohio, April 3, 4.

Dedication services were held for the remodeled church at Yoder, Kans., on Easter Sunday afternoon.

Teachers of juniors and intermediates are reminded that it is Honor Roll time again for Words of Cheer. Please send reports immediately. Give official name of Church or Sunday school and state whether report is for juniors or intermediates.

Speakers at the semi annual sewing circle meeting held at Lower Deer Creek, Kalona, Iowa, on March 20, were Mervin Miller, Akron, Pa.; Mrs. Paul Snyder, who spoke concerning Puerto Rico; Mrs. J. D. Graber, president of the general sewing circle; and Myron Ebersole, Newton, Kans.

The Orrville, Ohio, congregation has decided to improve its Sunday school facilities by installing Modernfold doors.

Dedication services were held on March 29 for the church built at Meadowbrook in Oregon.

Sister Salome Lind, wife of Bro. Marcus Lind, Salem, Oreg., died on March 28. She had been suffering for a year from a cancer. An obituary will be printed later.

Announcements

All-day Mission Conference at Laurel Street, Lancaster, Pa., with Clinton Ferster and Daniel Senisig as speakers, April 12.

Bible Conference at Dillon, Ill., with J. J. Hostelter as speaker, April 9-12.

Ruth and Rhoda Ressler, Scottsdale, Pa., at Bethel, Mummaburg, Pa., April 18, 19.

All-day Bible Conference at Steelton, Pa.,

with Myron Augsburg, Sarasota, Fla., as instructor, April 12.

Dedication of Hudson Lake, Ind., Church at 2:30, April 19.

Ordination of Bro. Daniel Stoltzfus at Hudson Lake, Ind., afternoon of May 31.

Annual conference in the interests of Jewish evangelism, with Myron Augsburg, Henry F. Garber, Daniel Senisig, Isaac Baer, and J. L. Stauffer as speakers, at Hammer Creek, Lititz, Pa., all day April 15.

Sanford G. Sheller on Elementary Christian School at Maple Grove Conservative Mennonite Church, Hartsville, Ohio, April 10.

Mothers' meeting addressed by Ruth B. Stoltzfus at North Hartman Street, York, Pa., at 2:00 p.m., April 19.

Sunday school meeting at Upper Skipack near Creamery, Pa., Saturday evening, April 11, and all day, April 12, with Frank Garman and Bro. and Sister Paul M. Lederach, as out-of-the-district participants.

C. F. Derstine, Kitchener, Ont., at Congregational Mennonite, Marietta, Pa., in Bible Conference, May 31, and men's meeting on June 1.

Visiting Speakers

March 8: George Beare, Upland, Calif., at Winton, Calif.

March 15: George Beare and wife, Upland, Calif., at Phoenix, Ariz.; Abram Risser, Manheim, Pa., at Pinecraft, Sarasota, Fla.; Paul Verghese, Princeton, N.J., and Joseph Gross, Doylestown, Pa., at Perkasie, Pa.

March 22: Le Roy Stoltzfus, Bird-in-Hand, Pa., at Pinecraft, Sarasota, Fla.; Lawrence Greaser, recently returned from Puerto Rico, at West Liberty, Windom, Kans.; Eugene and Louella Blosser, under appointment to India, at Garden City, Mo.; George Beare and wife, Upland, Calif., at Sacramento, Calif.; D. A. Yoder, Elkhart, Ind., at Prairie Street, Elkhart; Joseph Gross and G. G. Yoder, Doylestown, Pa., at Perkasie, Pa.

March 29: O. N. Johns, Louisville, Ohio, at Hagerstown, Md.; Holmes County Teen-age-for-Christ at Canton, Ohio, evening; Ezra Stauffer, Tofield, Alta., at Maple Grove, Belleville, Pa.; Harvey Birky, Birmingham, Ala., at Beech, Louisville, Ohio; Alvin Becker, Northern Bible Society, at Clinton Frame, Goshen, Ind.; Paul Burkholder, Bluesky, Alta., at Benton, Ind.; Clayton Beyler, Hess-ton, Kans., at Protection, Kans.; Daniel Hertzler, Scottsdale, and Ellis Croyle, Goshen College Seminary, at First Mennonite, Johnstown, Pa.; Clyde Shenk and wife, on furlough from Tanganyika, at Chestnut Hill, Columbia, Pa.; Russell Zeager, Middletown, Pa., at Steelton, Pa.; Wilbur Nachtigall and wife, Puerto Rico, at Hannibal, Mo.; Daniel Senisig, Ethiopia, at E.M.C., Harrisonburg, Va.

Easter week end: R. R. Smucker, Elkhart, Ind., at Canton, Ohio; J. J. Hostelter, Peoria, Ill., at Highway Village, East Peoria, Ill.; D. A. Yoder, Elkhart, Ind., at Bancroft, Toledo, Ohio; Samuel Miller, Argentina, at Fraz-er, Pa.; B. B. King, Scottsdale, Pa., at Rocky Ridge, Sellersville, Pa.; J. C. Wenger, Goshen, Ind., at North Goshen, Ind.; Abram Kauffman, Plain City, Ohio, and Frank Byler, Argentina, with local ministers in union services—Oak Grove, Bethel, and South

Union, West Liberty, Ohio; Aaron Mast, Belleville, Pa., at Pinto, Md.; Clinton Ferster, Richfield, Pa., at Sunnyside, Lancaster, Pa.; S. J. Hostelter, Goshen, Ind., at Seney, Mich.; Amos Weaver, Paradise, Pa., and Daniel Miller, Rossmore, Lancaster, Pa., at East Chestnut Street, Lancaster; H. J. King, Arthur, Ill., at Harper, Kans.; Wayne Kratz, Souderton, Pa., and Richard Moyer, Lambertville, N.J., at Perkasie, Pa.

Evangelistic Meetings

James H. Martin, New Holland, Pa., at Fairview Street, Reading, Pa., beginning March 29. Joe J. Swartz, Rexton, Mich., at White Cloud, Mich., April 16-26. P. L. Frey, Archbold, Ohio, at Beaverdam, Corry, Pa., March 30-April 5. B. B. King, Scottsdale, Pa., at Britton Run, Spartansburg, Pa., April 12-19. Tobias Slaubach, Montgomery, Ind., at Lost Creek, Hicksville, Ohio, April 6-12. Walter Lehman, Chambersburg, Pa., at Coatesville, Pa., April 11-19, with all-day meeting on April 12.

A DEFENCE OF DOGMATISM

Let us no longer be afraid to be dogmatic. To be dogmatic is not to be dictatorial. To be dogmatic is simply to be confident concerning that which we know to be the truth. Where anyone has mastered the facts of any branch of knowledge we expect him to be dogmatic, except in religion! If ever I am to go under the surgeon's knife, I shall want to find a man who knows most about the type of surgery which is involved, and who is completely devoid of any misgiving or hesitation in handling his lethal instruments. I shall want my surgeon to be dogmatic to the last degree. And if I am given one of those spinal shots which leave one wide awake to see the ghostly company surrounding the operating table, I hope I shall be spared any round-table discussion about the procedure. When life is at stake, we want thoroughly informed and confident counsel. Yet when the very life of the soul itself is at stake, with what strange perversity do we Protestants decry the note of certitude! In no other realm of knowledge do we exalt the man who says, "Of course, I would not be dogmatic about it." It is only in the field of religion that we have come to exalt the mood of tolerance above all other intellectual virtues. We American Protestants are the victims today of a passion for religious tolerance which allows no conviction to stand in the way of its determination to sweep everybody into one cheerful company, whose sole loyalty is to one conviction alone—tolerance of everything! Lacking a firsthand experience of Christ and His saving grace, multitudes of our church people are finding a spurious religious glow in movements which promise to bring in the millennium by uniting all religious-minded people into one group by means of some magic formula which places fellowship above conviction.—Walter Barlow, in "God So Loved" (Revell).

CHURCH MUSIC (Continued)

in 1749 and after that he did not travel around the country as before. He felt home ties binding him to the neighborhood of Bristol.

"In his fifties, when he was deeply concerned about the future of Methodism, his favorite topic was, 'I will bring the third part through fire.' As he looked upon the many dangers to unity to which the Methodists would be exposed when his brother and he were no more with them, some, he was fairly sure, would join the dissenters, some would cease to meet, but a third part would be brought through the tribulation and achieve their original calling, as a society separately constituted and maintaining great simplicity of manner, but strictly within the Church of England."⁷ In respect to all the dangers that his followers would come in contact with, he wrote many stirring hymns comforting and heartening them to stand true.

"Charles Wesley died March 29, 1788, after fifty years of service to the church. The day before he was taken ill, he preached in London. The hymn before the sermon was Watts's 'I'll Praise My Maker While I've Breath.' The following evening, although very sick, he amazed his friends by singing the entire hymn with a strong voice. On the night of his death he tried to repeat the hymn, but could only say, 'I'll praise—I'll praise,' and with the praise of his Maker on his lips, he went home to God. John survived his brother three years, dying in 1791. The text of his last sermon was, 'Seek ye the Lord while he may be found.'"⁸

"During the early decades of the eighteenth century the hymns of Watts were gradually but surely by-passing the older metrical psalms in the churches of England and establishing themselves as the norm of congregational praise. In the parish churches, on the other hand, the use of hymns of any sort was sporadic and occasional, while the singing of the metrical psalms was the universal practice. The leader who developed Methodist Hymnody was John Wesley. He planned it, prepared the ground, introduced and fostered it, molded and administered it, and also restrained its excesses. Charles Wesley, by reason of the bulk and quality of his contributions to the new Hymnody, became distinctively the Poet of Methodism."⁹ John had his first hymnbook published in 1737. It was titled, *Collection of Psalms and Hymns*. The second book he published was another *Collection of Psalms and Hymns* in 1738. Neither of these books contained any of Charles' writings, because it was after his conversion that he contributed the most. In 1739 there appeared the third of the Wesleyan hymn collections, the first to bear the name of either brother. It was entitled, *Hymns and Sacred Poems*. Charles had written hymns before his

conversion, but this new experience helped him to write his hymns with a greater meaning. The composition of the hymns was closely related to the progress of the revival.

"Charles Wesley was one of the most spontaneous writers that ever lived, and he had an ode for every occasion. Any experience whatsoever might call forth a hymn, and naturally the regular festivals of the church were duly observed. Among different groups we read of hymns for times of trouble and persecution, hymns for the Nativity, for the Resurrection, for the Ascension, for the Sacrament, Funerals, Thanksgiving. Any day, as the preacher rode from one appointment to another, his meditation might take wing in song. The total number of his compositions far exceeds that of any other hymn writer."¹⁰

"No less than 6,500 hymns are said to have been written by Charles. Of the 770 hymns in the Wesleyan Hymn Book, 623 are from the pen of Charles Wesley. He wrote not as a duty or pastime but because his soul seemed filled with music and poetry. After his conversion when the spark of Christ's spirit hit him, his genius really burst into flame. He would write under any condition whenever inspired. Some were written on horseback, others in a stage coach or on the deck of a ship. He dictated his last hymn to his wife on his deathbed."¹¹

Whether Charles Wesley or Isaac Watts should be accorded first place among English Hymnists has been a subject of much dispute. The fact is that each occupies a unique position and the one complements the other. While Watts dwells on the awful majesty and glory of God in sublime phrases, Wesley touches the very hem of Christ's garment in loving adoration and praise. The two can be compared in the following striking manner:

"Watts is more reverential; Wesley more loving. Watts is stronger; Wesley is sweeter. Watts appeals profoundly to the intellect; Wesley takes hold of the heart. Watts will continue to sing for the Pauls and Peters of the church; Wesley for the Thomases and the Johns. Where both are so great it would be idle to attempt to settle their priority. Let us only be grateful that God in His gracious providence has given both to the church to voice the praises of various classes."¹²

¹ Tyerman, L. *Life and Times of S. Wesley*, London, 1869, pp. 311, 312.

² Wessomen, Luke, *Charles Wesley*, Abingdon Press, 1932, pp. 26-30.

³ Benson, L., *The English Hymn, Its Development and Use*, pp. 224, 225.

⁴ Wessomen, Luke, *Charles Wesley*, p. 35.

⁵ Ryden, E. E., *The Story of Our Hymns*, Augustana Book Concern, 1930, p. 226.

⁶ Benson, L., *The English Hymn, Its Development and Use*.

⁷ Ryden, E. E., *The Story of Our Hymns*, pp. 229, 230.

⁸ Benson, L., *The English Hymn, Its Development and Use*.

⁹ Brawley, Benjamin, *History of the English Hymns*, Abingdon Press, 1932, p. 95.

¹⁰ Ryden, E. E., *The Story of Our Hymns*, p. 23.

¹¹ Ibid., p. 230.

Wayland, Iowa.

SHUT-INS (Continued)

and he lives and dies having done nothing on earth but "suffer it through."

Look to your Bible. What did Christ do with His "bitter cup"—merely hang on the cross and "suffer it through"? No! Never! He took the world's greatest tragedy and turned it—yes, forcefully turned it into the propitiation for every sinner who comes into the world.

Young person, wonder not that God permits you to suffer through the uncertainties of life or your own future (and mind you, the fact exists that ninety-nine out of every one hundred young people do acutely suffer over this). Don't get bitter over it. Don't passively submit to it, but gather it into one tremendous ambition to prepare your soul for the best God has for you.

Every eminent man in the church has been abundantly prepared for his life's work; and it is no more wrong to prepare for what God has in store for you than it is for the lawyer to attend law school before practicing at the bar. Prepare! Prepare! Do anything, everything, except passively submit to your circumstances and stagnate.

Older person, when this question hits you and all of life slips out from under you, through the death of a loved one or some disappointment or other, whatever you do, don't morosely sit around and pine over it; but for the sake of your own soul, grasp the opportunity by the forelock and use it to the end of greater piety and more godliness.

My friend, whoever you are, whatever you are, wherever you find yourself located, don't fool yourself; sometime or other, maybe without the slightest warning, the whole of life will go into a whirl before your eyes before some cutting disappointment or overwhelming sorrow, and at that precise moment will come your opportunity. At that point the roads divide. You will either quail before it and charge God with injustice, or you will look up through the fog and the mist toward the Bright and Morning Star, and take your sorrow and enfold it in your character to be actively used in the service of God. This is the Christian remedy.—H. L. Harvey, Jr., in *The Burning Bush*.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3-4).

Amstutz, Merle Keith, March 15, 1953, second child of Myron and Gladys (Lehman) Amstutz, Apple Creek, Ohio.

Beachy, David Lynn, Feb. 28, 1953, third son of Claude and Edna (Toder) Beachy, Grantsville, Md.

Beller, Ruth, Feb. 28, 1953, second child of Harvey and Ada (Gehman) Beller, Elversson, Pa.

Billedeau, Stephen Robert, Jan. 25, 1953, second son of Fred and Agnes (Ford) Billedeau, Toronto, Ont.

Blosser, Donald Ray, March 4, 1953, second son of Ray and Edith (Vangundy) Blosser, Waynesboro, Va.

Blucker, Daniel Jay, March 13, 1953, third child of Ervin and Clara (Miller) Blucker, New Paris, Ind.

Breger, Delbert Earl, March 17, 1953, to Edger and Norma (Breneman) Boettger, Topeka, Alta.

Bontrager, Richard Jay, Feb. 27, 1953, third child of Herman and Ida (Miller) Bontrager, Goshen, Ind.

Brubaker, Donald Ray, Feb. 24, 1953, to Paul and Marianna (Kehr) Brubaker, Elkhart, Ind.

Culp, Joetta Kan, eleven-month-old daughter adopted by Lester and Inez (Oberholzer) Culp, Heaton, Kans.

Gaugler, Roselle Irene, Dec. 18, 1952, to Charles E. and Gladys (Reinard) Gaugler, Port Trevorton, Pa.

Gingrich, Larry Paul, March 13, 1953, first child of Paul and Ann (Keener) Gingrich, Harrisonburg, Va.

Godshalk, Donna Jean, Feb. 19, 1953, first child of Paul H. and Elsie (Rush) Godshalk, Perkins, Pa.

Good, Elaine, March 3, 1953, second child of Clarence and Lucille (Gingrich) Good, Narvon, Pa.

Halteman, Harold David, Feb. 20, 1953, to Luther and Grace (Harris) Halteman, Greenwood, Ia.

Hunsberger, Eric Ross, March 12, 1953, first child of Enos and Marjorie (Hoover) Hunsberger, Baden, Ont.

Kee, Wendy Lee, March 20, 1953, to Reuben J. and Esther (Sommers) Kandel, Berlin, Ohio.

Kauffman, Stephen Duane, March 13, 1953, to Elmo and Kathryn Kauffman, Millersburg, Ohio.

Kilmer, Philip Eugene, Feb. 19, 1953, to Sanford and Clara (Schwartz) Kilmer, Napanage, Ind.

Klein, Karen Ann, March 24, 1953, third child of Ralph E. and Clela (Grieser) King, Archbold, Ohio.

Knavel, Cynthia Ann, Dec. 19, 1952, second child of Ellsworth D. and Lucille (Conner) Knavel, Elton, Pa.

Kooker, Richard Dale, Dec. 30, 1952, first son of Richard and Marjorie (Detweiler) Kooker, Harwood, Pa.

Kroft, Rosemary Eldora, March 21, 1953, fourth child of Lester and Viola (Burek) Kroft, Albany, Oregon.

Mast, Erma Jean, March 15, 1953, first child of Jonas and Clara (Nissley) Mast, Elma Green, Ind.

Mast, Michael Wayne, March 5, 1953, first child of Richard and Joyce (Miller) Mast, Shreve, Ohio.

Morningstar, Timothy O., March 8, 1953, third child of Ora and Dorothy (Klopfenstein) Morningstar, Lagrange, Ind.

Peachey, Janet Ellen, March 23, 1953, second daughter of Paul and Ellen (Shenk) Peachey, Zurich, Switzerland.

Rodgers, Bonnie May and Betty Kay, March 20, 1953, twin daughters of Lloyd and Pearl (Hoschberger) Rodgers, Heaton, Kans.

Rosenberry, Mary Jane, March 18, 1953, to Homer W. and Martha (Bricker) Rosenberry, Chambersburg, Pa.

Schrey, John Robert, Feb. 14, 1953, to Robert and Faye (Stahl) Schrey, Port Trevorton, Pa.

Smoker, Wayne Clayton, March 6, 1953, to Wilmer and Ruth (Smoker) Smoker, Parkersburg, W. Va.

Smucker, Bradley Allen, March 5, 1953, to Sheldon and Blanche (Miller) Smucker, Berlin, Ohio.

Spicer, Carol Lynn, Feb. 27, 1953, fourth child of Eldon and Helen (Reist) Spicer, Westward Ho, Alta.

Stauffer, Doris Charleen, March 18, 1953, second child of Clyde and Erma Mae (Forry) Stauffer, Akron, Pa.

Stoltz, William Roy, Feb. 24, 1953, fifth child of John F. and Elizabeth (Stoltz) Stoltz, Gap, Pa.

Swartz, Sheldon Wayne, March 11, 1953, to David and Grace (Ryler) Swartz, Au Gres, Mich.

Swartzentruber, Velma Sue, March 7, 1953, second child of David and Ira Ellen (Yoder) Swartzentruber, Winesburg, Ohio.

Yoder, Linda Lou, Feb. 5, 1953, first child of Elvin and Ruth (Wagler) Yoder, Washington, Ind.

Yoder, Lucinda Edith, March 17, 1953, fourth child of Reuben and Edith (Weaver) Yoder, Harper, Kans.

Yoder, Cleo Allen, March 10, 1953, to Loren and Mary Lou (Stoll) Yoder, Montgomery, Ind.

Zook, Mary Etta, Feb. 11, 1953, to Jesse M. and Mary (Kurtz) Zook, Lewistown, Pa.

MARRIAGES

May the blessings of God be upon the homes of these young couples. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Baker-Reeder—Delbert Baker, Harrisburg, Oregon, and Josephine Reeder, Tangent, Oregon, by H. A. Welter at the Tangent Mennonite Church March 5, 1953.

Crisenberg-Stemen—Lowell Eugene Crisenberg and Marian Elizabeth Stemen, both of the Pike Mennonite Church, Elkhart, Ohio, by Paul W. Smith at the church March 3, 1953.

Halteman-Kohb—Lester Halteman, Franconia, Pa., congregation, and Mildred Kolb, Vincent congregation, Spring City, Pa., by Matthew Kohb, assisted by Mennonite pastor, at the Vincent Church March 7, 1953.

Martin-Weaver—Elvin H. Martin, Ephrata, Pa., Greendale congregation, and Martha N. Weaver, Kinzers, Pa., Peoples congregation, by Joseph O. Weaver at the home of the bride Jan. 17, 1953.

Miller-Delgado—Samuel Miller, Jr., Leo, and Anna Dela Delgado, Barranquilla, Puerto Rico, by S. C. Yoder at the Glen Miller home, Goshen, Ind., Feb. 20, 1953.

Petersheim-Stoltz—Elam Petersheim and Lois Stoltz, both of the Conestoga congregation, Morgantown, Pa., by Ira A. Kurtz at the church March 21, 1953.

Schweitzer-Stutzman—Wilber Schweitzer, Wood River, Neb., and Merna Stutzman, Milford, Neb., by William R. Elcher March 14, 1953.

Troyer-Schweitzer—Loren Troyer, Beaver Crossing, Neb., and Verba Schweitzer, Milford, Neb., by William R. Elcher Oct. 12, 1952.

ANNIVERSARIES

Mylin—Frank H. and Martha (Leffever) Mylin of Willow Street, Pa., celebrated their golden wedding anniversary on Feb. 11. They were married at the home of the bride on Feb. 11, 1903, by the late Frank Herr. A dinner was given at Hostetter's dining hall by their sons and daughters. They have 11 children (Irene—Mrs. George Herr, Jacob, Abram, Robert, Frank, Florence—Mrs. Aaron Hamish, Raymond, Elsie—Mrs. Arthur Nissley, Warren, Martha Jane, and ———) and 20 grandchildren.

Zook—Joshua B. and Mary Ellen (Zook) took the happy privilege of opening their home to friends and relatives for the occasion of their sixtieth wedding anniversary. March 12, 1953, marked the important day. They enjoyed many cards and gifts and the Christian fellowship. The friends and relatives, many of them teachers from the Christian day school spent one afternoon in song with them. They thank everyone for the kindness shown which was greatly appreciated. Bro. Zook was ordained to preach the Gospel and has served the church over 50 years. The Big Valley has been their home most of the 84 years. They have 6 children and 16 grandchildren.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Beller, Maggie S., daughter of the late Christian J. and Barbara (Keener) Beller, was born in Lancaster Co., Pa., Feb. 19, 1891, and passed away after a lingering illness, Feb. 11, 1953, aged 59 y., 11 m., 23 d. She had been at the Welsh Mt. Samaritan Home for a number of

years. Surviving are one brother (George W., Intercourse, Pa.), one sister (Barbara S., Mrs. Samuel Z. Smoker, Gap, Pa.), and a number of nieces and nephews. Funeral services were held at the Weaver's Church, of which she was a member, Feb. 14, conducted by Calvin Kennel and Elam Kauffman. Interment was made in the Beller Cemetery, Ronks, Pa.

Driver, Alice Rebecca, daughter of Preacher Joseph and Susanna (Shank) Weaver, was born Feb. 10, 1877, near Gronong, Mo. On Feb. 1, 1900, she was united in marriage with John R. Driver, who preceded her in death in 1926. She and her husband established their home on a farm near Versailles, Mo. She preceded him to her eternal reward on Feb. 22, 1953, at the home of her daughter, Mrs. Leroy Gingerich, at the age of 76 y., 12 d., after an illness of about six months. She was a member of the 2 daughters, (Viola—Mrs. Carl Hilty, and Mary Alice—Mrs. Leroy Gingerich), 5 grandchildren, and a number of other relatives and friends. She was preceded in death by daughters (Ada, Fanny, Margaret, Pearl, and Ruth), 8 brothers (John, Dave—the D. S. Weaver who originally gave money to start the quarter investment fund for children's missionary projects, Benjamin, Jerry, Will, Charles, and George), 2 sons (Lester, (Nellie and Mrs. Mary Cockley), and 2 half sisters (Mrs. Betty Hotchkiss and Mrs. Sue Smith). Early in life she accepted Christ as her personal Saviour and joined the Mennonite Church where she continued faithful to the end. During the 53 years of her residence in Morgan Co., Mo., she was a member of the Mt. Zion Mennonite Church, Versailles, Mo. Because of her kind and cheerful disposition she readily made many friends who keenly felt the sorrow of her passing. Funeral services were held at the Mt. Zion church, Feb. 24, with Amos A. Gingrich officiating, assisted by E. A. Albrecht, J. R. Shank, and J. P. Brubaker. Interment was made in the adjoining cemetery.

Graber, Amanda, daughter of the late Samuel and Catherine (Graber) Becker, was born near Louisville, Ohio, Aug. 27, 1878; died at her home near Canton, Ohio, March 6, 1953; aged 74 y., 6 m., 10 d. On June 6, 1905, she was united in marriage to Christian C. Graber, who preceded her in death in 1946. She was a kind and devoted mother and her generous heart won for her many friends. At the age of 16 she accepted Christ as her personal Saviour, was baptized and received in the fellowship of the Beech Mennonite Church, in which she continued faithfully until the end. She was a regular attendant at church services when health permitted. Besides her parents and her husband, one brother (Samuel), and 2 sisters (Catherine and Mrs. Mary Kroft) preceded her in death. She leaves to mourn her departure, one daughter (Ruth), 2 sons, 10 grandchildren, one brother (Amos, Canton, Ohio), one sister (Mrs. John Krabill, Louisville, Ohio), and many other relatives and friends. Funeral services were conducted from the Spiker Funeral Home, Canton, Ohio, in charge of O. N. Johns, assisted by Ray Bair and C. L. Graber. Interment was made in the church cemetery.

Leu, Samuel, son of Jacob and Mary Leu, was born in Archbold, Ohio, Oct. 27, 1876; passed away at the Wesley Hospital, Wichita, Kans., March 6, 1953; aged 76 y., 4 m., 10 d. He came to Kansas with his parents when he was three years of age. He raised 10 head of cattle ranchers in Greenwood County and Sam spent most of his early years on the range with early day cattlemen. When he was 28 years of age he entered the hardware business at Leamont, Kans. On Dec. 3, 1902, he was united in marriage to Anna Zeer. They moved to Madison, Kans., where he operated a hardware store and family meat market. He was a man where he entered the hardware and implement business. Since 1937 he and his son Ralph have operated the Leu Hardware Store, formerly known as the Humphrey Hardware. He greeted his friends daily in the store until his recent illness a few months ago. Upon his early life were indelibly stamped the influences of a Christian home, and these deeply rooted convictions have been revealed in Christian attitude and faith throughout his entire life. When the family came to Harper they became members of the Crystal Springs Mennonite Church, where he remained faithful until his death. He is survived by his wife, 2 sons (Ralph, Harper, Kans., and Clarence, Belle Plaine, Kans.), 5 grandchildren, one sister (Mrs. Lucy Moser, Lamora, Kans.), and one brother (John, Harper, Kans.). Funeral services were held, March 8, at the Crystal Springs Church, in charge of D.

Lowell Nissley, with interment in the church cemetery.

Roggy, Lydia, daughter of Fredric and Katie (Habecker) Wenger, was born in Woodford Co., Ill., Nov. 25, 1888; passed away unexpectedly at her home in Meadows, Ill., March 15, 1953; aged 69 y. 3 m. 20 d. She was united in marriage to Alvin Roggy on Oct. 4, 1905. Surviving are her husband, 2 foster sons (Earl Stalter, Milledalebury, Ind., and John Stalter, Elkhart, Ind.), 7 foster grandchildren, and 5 brothers (Fred, Selden, Kans.; Joe, Omaha, Nebr.; Levi and Alvin, Oberlin, Kans.; and John, Los Angeles, Calif.). Her parents and one sister preceded her in death. She confessed Christ as her personal Saviour early in life, united with the Mennonite Church, and remained a faithful member through life. Funeral services were held at the Waldo Mennonite Church in charge of J. D. Hartzler, assisted by E. J. Stalter and S. J. Miller, with burial in the Waldo Cemetery.

Schindler, Rosina, daughter of Christian and Elizabeth (Bergy) Hofer, was born Aug. 29, 1862; departed this life Feb. 19, 1953; aged 90 y. 5 m. 21 d. On Aug. 23, 1887, she was united in marriage to Christian Schindler of Signau, Switzerland. In her youth she was confirmed in the Lutheran Church. In 1891 she came to America with her small son John and joined her husband who had come over previously. They settled at Hartford, Kans., and soon became affiliated with the Mennonite Church. In 1911 they moved to Crystal Springs and transferred their membership to the church there, remaining faithful to the end. She was the mother of her husband in 1934, also 2 daughters in infancy, and one grandson. Those who mourn her departure are 6 children (John A. and Jacob L., Harper, Kans.; Mary R., Anthony, Kans.; Bertha—Mrs. Fred Troer, Crystal Springs, Kans.; Samuel L., Harper, Kans.; and Matilda—Mrs. Dwight Troyer, Slaton, Texas), 10 grandchildren, 8 great-grandchildren, one sister (Elizabeth, The Dalles, Wash.), and a number of nieces, nephews, and friends. Funeral services were held at the Crystal Springs Mennonite Church, Feb. 21, in charge of Alva Swartzendruber and D. Leola Nissley, with interment in the church cemetery.

Schrock, Joseph C., son of Andrew and Katherine (Kramer) Schrock, was born in Woodford Co., Ill., Aug. 31, 1870; passed away very suddenly at his home south of Pleasanton, Ill., March 13, 1953; aged 82 y. 6 m. 13 d. On Feb. 7, 1893, he was united in marriage to Elizabeth Eigsti, who survives with 3 sons (Elmer, Grisdale, Ill.; Elmer, Morton, Ill.; and Vernon, Grisdale, Ill.), one daughter (Mrs. Mollie Albrecht, Pleasanton, Ill.), 17 grandchildren, 17 great-grandchildren, one sister (Mollie, Eureka, Ill.), and many other relatives and friends. One son (Jesse) and one daughter (Naomi) preceded him in death. After his marriage they lived on a farm in Woodford County for one year when they moved to the home south of Pleasanton where he spent the remainder of his life. As a young man he confessed Christ as his personal Saviour, united with the Mennonite Church, and for the past 59 years was a faithful member of the Waldo congregation, always being present in services when it was possible. Funeral services were held at the Waldo Mennonite Church in charge of J. D. Hartzler, assisted by E. J. Stalter, with burial in the Waldo Cemetery.

Shue, Anna Mary (Shank), was born in Chambersburg, Pa., June 14, 1860; died at Mummashurg, Pa., March 19, 1953, at the home of her son; aged 92 y. 9 m. 5 d. She accepted Christ early in life and was a member of the Mennonite Church since then. Her husband (Samuel A. Shue) and 2 sons (Mahlon and Philip) preceded her in death. Surviving are one son (Monroe G., Mummashurg, Pa.), 12 grandchildren, and 16 great-grandchildren. Funeral services were conducted at Bender's Funeral Home, Gettysburg, Pa., March 23, by Glen Musselman and Paul Huddle. Burial was in the Mummashurg Cemetery.

Slabach, Uriah, son of John and Elizabeth (Schrock) Slabach, was born at Goshen, Ind., Nov. 1874 and passed away at the home of his sons, Hospital, March 11, 1953; aged 78 y. 3 m. 24 d. He accompanied his parents to McPherson County in 1879 and resided in the Winnebago community until his death on March 22, 1895. He was united in marriage to Lizzie Kauffman. He was an active member of the West Liberty Mennonite Church from his youth. He was engaged in farming all his life but for two years had an interest in milling. Surviving are his wife, 6 children (Alma Lingle, McPherson, Kans.; D. W. W., Windom, Kans.; Eva Schlitzbaum, Conway, Kans.; Grace Perkins and Paul McDonald, both of McPherson, Kans.; and Leo, Windom, Kans.), 33 grandchildren, 23

great-grandchildren, 2 sisters (Saloma Hostetler, Harper, Kans.; and Jimema Zimmerman, Conway, Kans.), and 2 brothers (Menno, Conway, Kans., and John, Neal, Kans.). Funeral services were held at the West Liberty Church, March 15, in charge of M. M. Troyer and J. G. Hartzler, with interment in the church cemetery.

Yutzl, Solomon R., son of Samuel and Barbara (Both) Yutzl, was born in South Easthope, Ont., Sept. 9, 1873; died at his home in Albany, Ont., March 6, 1953; aged 79 y. 5 m. 27 d. In his youth he accepted Christ and united with the Mennonite Church, remaining faithful until death. On Nov. 12, 1903, he was united in marriage to Mattie Ropp and in 1907 they moved to Albany, Oreg., where they farmed until the year 1943. He was faithful in attending church

services but since his lingering illness he expressed his readiness to go when the Lord called. He was preceded in death by his wife in 1946, also one sister (Katie), and 5 brothers (Christian, Joseph, Samuel, Jacob, and John). Surviving are one daughter (Fannie, at home), one adopted son (William, Albany, Oreg.), one adopted daughter (Alice Lindburg, San Francisco, Calif.), 11 grandchildren, one great-grandchild, one brother (Daniel, Milverton, Ont.), one sister (Mary—Mrs. Enos Schultz, Milverton, Ont.), and a number of other relatives and friends. Funeral services were held, March 10, at the Fairview Mennonite Church, Albany, Oreg., in charge of N. M. Birky, assisted by Henry Greig. Interment was made in the Riverside Cemetery.

YOUR PUBLISHING HOUSE

(Eighth in 1952 Report series)

As teaching has been said to be ninety per cent the teacher, so the great task of publishing and all associated with it is largely determined by competent personnel. While there are almost constant needs to be filled, yet the Lord has been good in supplying the work with a faithful working force. No major part of our operations has been held up for long due to a lack of staff. We are highly indebted to the present working force as well as those who have served here and are now elsewhere. Including a few regular part-time workers our present force numbers 117 at Scottdale. There are also 30 nonresident employees who are editors, writers, and workers at our bookstores.

Our Training-in-Service program continues under the direction of a standing committee. This program includes (a) evening classes for which college credit is earned when desired, (b) on the job training, and (c) assistance in going to school for training for further House service.

Workers' religious and social activities and welfare are directed by their own Social and Spiritual Welfare Committee. During the past year a House Hostess has been appointed as an ex officio member of this committee and as an assistant to the House Host in car-

ing for lady workers' and guests' entertainment and welfare.

While wage adjustments have been made in keeping with the rising costs of living, House wages, however, in most instances are yet less than those paid for comparable service elsewhere. We are co-operating with other employing church agencies in studying the question of wage policy for church workers.

The cafeteria continues to render a much-appreciated service to both House workers and guests.

The House has always maintained a good safety record. To further assure and strengthen this a well-organized and active safety committee has been set up.

On a modified scale, if not on a more complete plan, a personnel office will likely be established this year.

With the expanding publishing program and normal retirement and turnover there is almost a constant need for new workers. The wide range of operations in the offices, plant, and stores requires many different skills, experiences, and interests. We are always glad to give information to those who want to learn more of this challenging opportunity for Christian service.

A. J. Metzler,
Publishing Agent.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

High Bright Buggy Wheels, by Luella Creighton; Dodd, Mead; 1952; 342 pp.; \$3.00.

Here is the story of another Mennonite Tillie unlike Helen R. Martin's *Tillie* the Mennonite Maid (1904), but containing the same kind of injury to the cultural material.

Protestant sects and also monastic orders are the substance of many interesting plots and insights for the novelist. The accumulated tension between godliness and worldliness, between psychological wants and social barriers epitomized in Tillie, produces a type

of conflict and piety common among members of a sectarian society.

Tillie is the daughter of Levi Schantz, a prosperous farmer and staunch church member. She is betrothed to Simon, a member of the faith, but almost unknowingly finds herself in love with George, an "English" drugstore clerk. She is torn between "worldly" attractions—storybooks, piano lessons, attendance at horse races, dancing—and her loyalty to kin and church. Finally she is made happy with her marriage to George, and leaves the Mennonite way.

From the time George saw the gleam in Tillie's eye at the camp meeting, there is an admixture of pietistic revivalism and shouting in the story entirely foreign to traditional Mennonite piety. The use of a piano in worship service, Levi's long beard, Simon attending a theological seminary, even the manner

of courting and kissing are a few of the settings out of context with Mennonite thought and practice.

The cover design would shock any Dutchman who intuitively knows that the driver's seat in the buggy is always on the right. Mennonites, like other people, drove the horse and buggy during the last century but hardly ever today.

Tillie remains a doubtful, nonassertive, noncommanding character. She does not speak her own thoughts and lacks the dynamic, genuine, lively, and sprightly girlishness found in the real Mennonite community. The restless inability to make decisions, so characteristic of individualism in our mass culture, which is imposed on this innocent Mennonite character makes her a speechless, artless, and tasteless woman, with little future as a participant in the essentials of a culture. But through it all, Tillie's father Levi is a congenial character, not the erratic impetuous ruler of the patriarchal household.—John A. Hostetler.

She expected to live her life for China

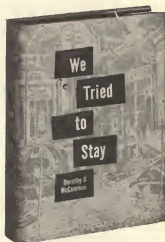
—God had other plans for Mrs. McCammon and her missionary co-workers. His divine leading is evident in the story Dorothy tells of her four years in China during the communist change-over.

Dramatic details of her final departure with infant Julia eight months after her husband Don's deportation climax the book. 34 illustrations. \$2.75.

We Tried to Stay

By Dorothy S. McCammon

MENNONITE PUBLISHING HOUSE
SCOTSDALE, PA.



ITEMS and COMMENTS

Copies of the Bible will be placed in lounge cars of all trains of the Texas and Pacific Railway Company. Both last year and this year this railroad company is using space in newspapers and magazines to emphasize the necessity of faith in God.

Interest in religious writings and books has been growing steadily, it was reported by members of the Protestant Church-Owned Publisher's Association at its annual meeting in Atlantic City. Sales have been increasing each year and there has been no sign of a leveling off in the public's demand for religious reading matter. By a very conservative estimate, the business done by the organization's 27 member groups in 1952 will show an increase of more than 10 per cent over the \$50,000,000 figure reported for 1951.

Ronald A. Knox, English Roman Catholic priest, Bible translator, and author, in a recent book admits that attending a Buchmanite meeting or listening to a solo in Magdalen Chapel may bring spiritual benefit. "... but it won't do you any good to mention those institutions ... when you reach your judgment. All the identity discs in heaven are marked R.C." How he knows that he does not say. We believe they will all be marked J.C.

A four-car convoy of limousines belonging to Father Divine was recently fined for speeding on the New Jersey turnpike. The very human old man who claims to be God has shown his resentment by forbidding his followers to patronize the toll road.

The Argentine government does not permit her nationals to visit Uruguay, nor Uruguayans to go to Argentina, according to correspondence in the *Christian Century*.

Plan now for Bible school this summer.
Your efficient planning guide is the

Superintendent's Manual

By C. F. Yake

Look in the manual for details of organization—facilities and equipment you will need—methods for advertising your school—how to choose and prepare your teachers—actual day by day administration plans—ways of evaluating results—and a host of other valuable facts and ideas.

The entire *Herald Summer Bible School Series* is described. This provides a very necessary over-all picture of the teaching program. Send today for your copy of the *Superintendent's Manual*. \$1.50.

MENNONITE PUBLISHING HOUSE, SCOTSDALE, PA.



A bill said by some of its foes to be aimed at penalizing members of the Amish sect was scuttled by the Indiana Senate after the House had passed it, according to Religious News Service. The bill would have required the purchase of license plates for horse-drawn vehicles. Few Indiana farmers now have horse-drawn buggies and wagons except Amish communities in the northern, eastern, and southern parts of the state.

Prime Minister Daniel F. Malan, opening the election campaign in South Africa, claimed that the government's strict segregation policy was based on God's action in creating men of "natural differences." Segregation is the main issue of the campaign. That there are natural differences among

men is clear. But how the African Premier knows which race God intended to be the dominant race he does not say.

Indonesia with its 75,000,000 people has only 1,000 doctors. There are only 9,000 university students. An estimated 90 per cent of the Indonesian population are illiterate. School buildings operate in two or even three shifts of students.

Newly appointed as university preacher and professor of spiritual disciplines and resources at the School of Theology of Boston University is Dr. Howard Thurman. Dr. Thurman is the first Negro to fill a full-time faculty post at Boston University.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLVI

TUESDAY, APRIL 14, 1953

NUMBER 15

Lovest Thou Me?

By Arnold Cressman

(John 21:1-4, 15-22)

Things had happened with amazing rapidity. Christ had foretold His death. It happened. He had predicted that Peter would deny Him. He did. The resurrection story had been carefully unfolded by the Master. Now that also was history. Several times lately the Saviour had appeared to groups of the disciples, the most recent appearance having been to the eleven who had locked themselves in a chamber for fear of the Jews. Jesus had appeared and said, "Peace be unto you: as my Father hath sent me even so send I you." After a brief time of fellowship He left them.

The disciples were beaten. Their hearts were discouraged, to say the least. Every hope of a literal earthly kingdom had crumbled to dust. They were outcasts now, hunted men, failures. Peter was the one who spoke—as usual. "I go a fishing," were his words. What a leader he was! Listen to the agreeing words of the disciples. "We also go with you." He was a leader, but was going in the wrong direction. Had the Master not said, "So send I you"? He had, but not to fish! Shall we say Peter's proposal was sinful? Let's be safe, and call it dangerous. It is always tremendously dangerous to do anything unless we are fully convinced that we are wholly within the Master's will. Christ had spent three comprehensive years in training Peter for activity—but not to fish. Poor Peter! He had a great deal to learn about love. Had he not remembered Christ's words, "If ye love me, keep my commandments"? The last commandment had been, "As my Father hath sent me, even so send I you." The command was not being obeyed. Love was lacking.

The scene shifts to the little Sea of Tiberias. There they were, seven of them, rowing the leaky boat. They were cold, hungry, and certainly tired. They had rowed all night and caught nothing. This is ever the case with Christians. Every self-effort, every activity which is carried on aside from the Saviour's direct command ends in complete failure. If the disciples felt that they were failures before they went fishing, they had real grounds for their feelings now.

It was nearly morning. The thick, heart-chilling mist was rising slowly. The disciples hauled heavily on the oars to bring the boat to shore. Who was

that? Some stranger. Perhaps a fish buyer from Capernaum. It meant nothing to them; they had no fish even for themselves.

Jesus looked at the nearing occupants of the little boat, for it was He who stood there on the shore. He had the same sad look on His face as He had that time when He entered the temple, looked about—silently—and went out. Could we read the Master's thoughts? Hardly. Expressed in human terms, however, they would no doubt have been something like this.

"Three years I spent. Three long hard years of training by example and by precept. Now what are they doing with their knowledge? Fishing, nothing more, just fishing. Behind me is a world that's lost in sin. Before me stand years that are yet to be. Souls are at stake, millions of them. My death could save them all, but they must know. The message is in those disciples' hands; it's theirs to give—no one else can. No others know. They have the message and they have the command, but what are they doing?—fishing! fishing! Where is their love for me? Have these thirty years been spent in vain? Has my death been all for nothing? Has Satan won the victory in this late hour by taking the only message bearers of the good news on a fishing trip? Where is their love for me?"

Jesus stood on the shore and looked.

Jesus stands there still today. There still is a world at stake. There still are few who have the message in their hands to give. Seven were in the boat that day. Five are named; then the writer of the account says, "and two others." Those two may represent us. They may represent the unnamed Christians down through the ages. They have the full Gospel in their possession. The Lord depends on them—but some are fishing. Jesus stands on the shore. "I wonder," He thinks, "do they love me?"

Our love, then, must be evaluated. We need to take stock, to check our love for Jesus Christ, and we need to ask ourselves the question, "Do I really love the Master as I should?" Peter's love was evaluated in chapter twenty-one of John. Let us begin at verse fifteen and learn from Peter's lesson.

The disciples had had their breakfast with the Lord. Theirs was a wonderful

time of fellowship; but all such experiences must end finally. Shortly we see the Master and Peter leaving the little group and walking slowly down the pathway by the lake. Let's forget about the six for a bit and concentrate on the words that pass between the Master and the servant. Christ is not reproving Peter for his actions. He is merely saying, "Peter, are you completely devoted to me? Are you more devoted to me than you are to these boats and nets here on the lake? Are you more completely devoted to me than these other disciples are who still sit back there around the fire?"

Listen to Peter's answer. There is none of the old self-confident spirit in his voice this time. He has forgotten that he even made a statement like, "though all these be offended because of Thee, yet will I never be offended." He is answering now. "Thou knowest that I am fond of Thee," are his words.

"Feed my lambs, Peter," comes the answer. The one who loves will do that. He will take the Word, the Bread, and feed the young Christians. He will nourish them.

Again a second time the Master speaks. "Are you completely devoted to me, Peter?"

Again Peter answers, and as before his confidence in himself is such that he uses a weaker word for love than the Master does. He says, "Thou knowest that I am fond of Thee." He does not claim devotion above his fellows; in fact

Dear God

By Edna M. Mertz

May I know the satisfaction

Of sweet fellowship with Thee,
And the joy of Thy communion
Though I ask unworthily!

Kings and Priests unto the Father
Thou hast made us, Lord Divine;
We may plead our case before Thee,
Thou hast said, for we are Thine.

Thou dost know my deepest longings,
The conditions I have met,
In the words of one before me,
"O my God, what lack I yet?"

Dearest God, the world has nothing,
No attraction great or small;
All I want is Christ my Saviour;
Take my heart, my life, my all!
Ft. Wayne, Ind.

he does not even claim complete devotion at all. He has failed once—and he may fail again.

A third time the Saviour asks the same question. This time Peter is grieved. Why? He is grieved not so much because Christ has questioned his love three times but because his sincerity is questioned. Christ has stepped right down to Peter's level of love. "Peter, are you even fond of me as you say?" were His words.

Grief is the answer. The loving heart is always grieved when its sincerity is questioned. Peter goes a stride farther. He calls upon Christ's omniscience. An insincere person would never do that. He would be afraid to. "Lord," replies Peter in a trembling whisper, "you know all things; you know that I am fond of you." Oh, for a sincere and honest confession of love like that from every Christian! Peter's love was evaluated and he passed the test.

Now about ourselves. Let us evaluate our love for the Saviour. Notice the words of Christ. "Do you love me?" The tense is present. That's exactly it! Do you love Him now? Nothing else will do. The Church at Ephesus was able to say, "We used to love Him dearly." But Christ spoke in words of condemnation when He said, "You have left your first love. Return to your former position or I will remove the candlestick of my presence from you." No future love will do either. The question is, "Do you love me now?"

Do you love Christ more than these temporal things around you? To love them is to cut yourself off from His power. Pope Innocent the Fourth and Aquinas were standing in front of the great Cathedral as bags of treasure were being carried in. "The day is past," said the Pope, "when the Church could say, 'silver and gold have I none.'"

"You are right, Holy Father," was the saint's reply, "but the day is also past when the Church could say, 'rise, take up thy bed, and walk.'"

In our evaluation of our love we must consider Christ's commandments. His words were, "If ye love me, keep my commandments." Are you keeping His commandment to feed the lambs, to tend the sheep, and to feed the sheep? True love for Christ will take the Word, the food, to all classes of people.

We must consider, also, self-abandonment. Love, as it should be, will take up its cross and follow after. Anything less is unworthiness of Christ. Love includes, also, joyfulness in Christian experience. Christ said to the disciples on one occasion, "If ye loved me ye would

rejoice." It's a happy experience, Christians. It's wonderful to follow Christ. I'm reminded of a little song we used to sing:

I'm walking arm in arm with Jesus;
I'm trusting Him to lead the way,
And if I ever cling more close to Him
He'll never let me go astray.

We have evaluated our love for Christ. Let us now consider further. True love for the Master will be willing to suffer. Let us go back to Christ and Peter for a moment again. Christ is still speaking to him. They are still walking side by side along the lake but they are returning to the little band of six now. Christ is telling Peter that he would need to suffer. His love would be tested tremendously. In his old age there would no longer be found the freedom of his youth. He would no longer go where he pleased and do what he wanted to. Instead of girding himself, others would gird him—and that to a cross. Yes, he would have to suffer for Christ to the extent of the sacrifice of his life. No doubt Peter was thinking deeply. Perhaps he remembered the words of the Saviour, "Greater love hath no man than this, that a man lay down his life for his friends."

Peter did suffer in his old age. Already before the actual event, he was looking forward to it. At the time of the writing of his last epistle he interprets the prediction of Christ as follows: "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me." Christ said, "Peter, you follow me." For Peter, it meant to the cross. True love will be willing to suffer to that extent. It must. It cannot do less than go all the way in following the Master who has paid a price infinitely greater.

The disciples were taught to expect suffering from the very start. Listen to the words of Christ: "Ye shall be brought before . . . kings for my sake . . . when they persecute you in . . . [one] city, flee ye into another . . . a man's foes shall be ye to his own household . . . ye shall be hated of all men for my name's sake." They were taught to expect suffering as a test of love, and all of them, except John, proved their devotion by paying the price of a martyr's death.

All down through the annals of time the Master has picked out individuals in all walks of life and said to them, "Friend, do you love me? Do you love me enough to pay the supreme price?" Many have been chosen to glorify God by such a revelation of their love. Take the martyr Polycarp. He was burned at

Our Readers Say—

I read Norman H. Teague's letter (March 17) relative to the CO boys, and agree with him wholeheartedly. I have been thinking along the same line and wish our church leaders would take the lead in encouraging our young men to make at least the "sacrifice" the boys of World War II days did. . . .—David Yoder, Knoxville, Tenn.

I have noticed that several readers of the GOSPEL HERALD have complained of the high price of the paper. I think we need to recognize that the HERALD carries no advertisements except a few Publishing House ads on the back cover page. It has always been so with our Mennonite church paper, and I suppose we all want this practice to continue. However, we should recognize that it is the advertiser and not the subscriber who pays most of the expenses (not to mention profits) of periodicals. This of necessity means a higher priced paper.

Another thing: time was when our church paper was \$1 a year, and it took the wage of one or two days' labor to pay for a year's subscription. At the same rate I should be paying \$15 to \$30 a year for the paper, and I am still laboring! Yet the price is only \$3 (or \$2 in clubs). Perhaps there are some things the House is reluctant to make plain to us, but we might as well face the facts. I don't see how another raise can be averted, considering the advancing costs of everything. May we be thankful for the paper as it is.—David E. Plank, Detroit, Mich.

the stake. Our own spiritual ancestor, Menno Simons, wandered as a fugitive for years with a price upon his head.

Now how about ourselves? We ask the poet's question,

"Must I be carried to the skies

On flowery beds of ease,

While others fought to win the prize,
And sailed through bloody seas?"

Our love for the Master is still measured according to our willingness to obey Him. I remember the words of a dear brother who was throwing all his energies into the advancement of the kingdom. He said, "You must be willing to burn yourself out for the Lord." That statement stuck. Now that brother has literally lived up to his words. Right now he is confined in bed with a heart condition as a result of overactivity. Yes, dear Christians, the Lord still picks out individuals and says, "I have chosen you to illustrate Christian love for God by suffering." The world would say, "They died before their time." There is no such attitude in the mind of a devoted Christian who understands the will of God. For some of us it may mean a

(Continued on page 357)

GOSPEL HERALD

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EDITORIAL

Lay Activities Go Forward

The recent conferences on lay activities which were held at Kalona, Albany, Archbold, and Atglen have given encouragement to a very significant movement in the Mennonite Church. The one which we were privileged to attend at Atglen was an inspiring meeting. Most of those attending were laymen, although the number of ministers attending and participating showed that this is not at all a movement of protest against ministers. It is rather a conviction on the part of both ministers and laymen that the great task of the church requires the use of all our personnel in real teamwork.

Lay activity, of course, is nothing new, even for Mennonites. In the great wave of new activity which came over our church at the turn of the century, laymen played a very important part. In missions, in education, in writing and publishing, unordained men and women did more than their share. The boards and institutions we have today were in many cases the result of lay conviction.

Following the initial stages there seems to have been a tendency for ministers to take over, so that many laymen in the years just behind us felt there was in the Mennonite Church no use for their talent nor outlet for their energy. But we are experiencing now a strong swing back to lay participation in almost every area of our church work. The recent conferences sponsored by a committee of the General Council of General Conference helped many of us to a new realization of the importance of an every-member church program.

The movement may have its dangers. It would be bad to develop lay activities in opposition to the work sponsored by the ministry. But for the ministry to oppose lay participation is one of the surest ways to develop such an opposition. We have seen no signs that the laity want to pull away from the official church program. They only want to help. And that is what they should want. There is something lacking in the Christian life of a church member who has no desire to participate in the work of the Lord.

There is so much work to be done, both in our own communities and in our world-wide outreach, that no minister needs to resent the evidences of lay interest and concern. The preachers can't possibly do the job alone. They need the help of all who are willing to lay a hand to the work.

This movement for greater lay activity is of the kind that makes one thank God and take courage. May the good work go on, and every member of the church find that niche where he can serve best. It is no question as to whether he should serve. That, thank God, we can now take for granted.

The Worth of the Individual

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator by certain inalienable rights, among which are life, liberty, and the pursuit of happiness."

These famous words from the preamble of the Constitution of the United States seem a commonplace truth to most of us. But while they seem to us to be so "self-evident," to those who lived before the advent of Christ they were not self-evident at all. Even the great Greek philosophers, Plato and Aristotle, upheld the institution of slavery. Since the time of Jesus there have been many nations who have withheld citizenship from a large proportion of their population. Indeed, some representatives of the thirteen colonies who wrote their "John Henry" beneath those bold lines must have regarded them as so many empty words. At any rate, it was not until about three quarters of a century later that the Negro population of this very country was regarded by law as other than property.

The truth is that this great principle of equality is not as "self-evident" to sin-blinded eyes as we might suppose. Indeed, it is not the product of man's search for truth at all; it has come to us rather as a revelation from God.

"All men are created equal." The worth of every individual is revealed in God's creation story. Man has no worth

in himself apart from God; he has only that worth which God has placed upon him. But God has placed upon man the greatest of all values, as pronounced by the majestic phrase, "In the image of God created he him" (Gen. 1:27). What is the value of man? God gave to man the value of His own personality.

The worth of every individual is revealed in the redemption of Christ. While God created man in His own image, the incomparable words of John 3:16 come as a new revelation, showing the value which God placed upon this new personality created after His own likeness: "For God so loved the world, that he gave his only begotten Son."

The worth of every individual is revealed in the church of Christ. God's revelation is not something which was given only in the past, but which continues in the present and in through the church, His work of grace. In this church "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ" (Gal. 3:28).

This revelation the church violates and obscures when she fails to treat every individual with equal respect. This was a fault of the church at Jerusalem to which the Epistle of James was written. They had the faith of our Lord of glory, with respect of persons. They exhibited this partiality by their different treatment of the rich man and poor man. James 2:1-9.

"All men are created equal." Yet it is also a Bible truth that all men are created unequal. Men have different gifts and abilities which the wise and well-regulated society cannot ignore. Man's inequality as well as equality is rooted in the creation. The same verse and sentence which says "in the image of God created he him" also says "male and female created he them." Equalities, yes, but also inequalities. Sameness, yes, but also differences. God did not create mankind in general; He created individuals. And individuality means differences.

The individuality of man is also revealed in redemption. The God who "so loved the world" calls every individual to belief, repentance, and life "that whosoever believeth in him should not perish, but have everlasting life." God does not save the world by some great "mass movement." While 3,000 were saved on the day of Pentecost, yet God confronted each one as an individual.

Each one repented, was baptized, and was filled with the Holy Spirit.

The inequalities of man are taken account of in the Christian Church. Man was not created to be complete in himself. There is no such person as a Robinson Crusoe. We are complete only in God and in one another. Adam was made for communion with God and with other men. His very individuality made him need other persons. So God created woman to make him complete.

In the Christian Church the individuality of man finds its perfect function. The church is one body. Yet its oneness does not mean that we are all cut over the same pattern. The oneness of the church is not a union of like members, but a communion of unlike individuals. We are one body made up of many members, each with a different function. Each function is necessary for the perfection of the Christian Church.

While the church recognizes the basic equality of man, it also recognizes and allows for man's inequalities, and needs inequality to complete the one body. Though male and female are one in Christ, yet because of differences each fills a different function in order to complete the church of Christ. I Cor. 11. While men of different abilities are one in Christ, yet different abilities are given to fill different offices to perfect the church. And so, in the Christian Church both the equalities of men and the inequalities of men glorify the worth of the individual personality.

—M. C. L.

Reconciled Through Christ's Death

By S. N. LEITNER

Reconciliation means a turning about from enmity and wrath to love and friendship. Paul says, "be ye reconciled to God"—not God to man. Man is the offender. God's love is shining on man's back, for the natural sinful man is inclined to draw away from God. Therefore, God beseeches man to be reconciled to Him—to turn around. And this can only be done through God's grace or unmerited favor, through the blood of His Son, "the just for the unjust" (I Pet. 3:18). Though He was undefiled and free from all sin, He died on Calvary's cross for you and me. "Who ... bare our sins ... by whose stripes ye were healed" (I Pet. 2:24).

God's precious Word is chiefly occupied with two major truths—ruination through sin and redemption by blood. The scarlet thread of Christ's work on

Calvary's cross runs through the entire Bible from Genesis to Revelation. It could well be said that the life of the Book is the blood. The first promise concerning Christ is in Gen. 3:15: "... and thou [the serpent] shalt bruise his heel." Abel's offering, Abraham's sacrifice of Isaac, the ram of Mt. Moriah and the passover lamb were all pointing to Christ's death on the cross of Calvary.

Each of the Gospel writers made much of the death of Christ. Paul wrote to the church at Corinth—"For I determined not to know any thing among you, save Jesus Christ, and him crucified." He had but one message for all and that message was that Christ died for us on the cross at Calvary. Paul himself testifies to the fact of his reconciliation when he said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

The main theme of Peter's preaching was Christ's death on the cross. He wrote, "... ye know that ye were not redeemed with corruptible things, as silver and gold ... but with the precious blood of Christ ..." (I Pet. 1:18, 19).

In Bondage

By Rose Magines

I once was bound by chains of sin,
Was Satan's slave both day and night;
But since Christ Jesus rules within
My soul is filled with joy and light.

It matters not how strong or high
The prison walls surrounding me,
For Christ, my Lord, is ever nigh;
If He so choose I shall be free.

So willingly I'll be a slave,
Love's slave, that is—He first loved me.
Forevermore, my Lord, I'll serve,
For though a slave, in Christ I'm free.
La Junta, Colo.

John declared, "the blood of Jesus Christ his Son cleanseth us from all sin." Then on the isle of Patmos he wrote these words: "... Unto him that loved us, and washed us from our sins in his own blood." All the Bible writers emphasize the importance of the blood of Christ and the necessity and all-sufficiency of Christ's death on the cross.

We can only be reconciled to God through Christ's death on Calvary. And while God has reconciled all men to Himself by Christ's death on the cross, yet each individual man must receive this reconciliation in order that it might be effective in himself.

God loved the world to the extent that in the person of His Son, Jesus Christ, He was willing to suffer the world's abuse that He might reconcile

It Happened—

TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, April 5, 1928)

In the recent ordination services held at the Lindale Church, Virginia, Brother John Mumaw ... and Samuel Shank were called to the ministry.

The sixteen lynchings which occurred last year took place in seven states. The number of victims was fourteen less than in 1926.

Slavery ... is still rife in various parts of the globe, with a list of unfortunates estimated at between 4,000,000 and 5,000,000.

... the new book on "Doctrines of the Bible" will soon be off the press.

it to Himself. So we must be ready to suffer similar abuse that we might carry this word of reconciliation home to the hearts of men. We can do this only as we are motivated by the love of the Christ of Calvary and as we live unto Him.

Birch Tree, Mo.

A Motto

Lately I have such a sense of the rushing of "time" that it almost seems I can hear it whistling past my ears as it goes. So many things need doing in a given twenty-four hours. There are articles that need to be written, words that should be said, deeds that ought to be done, prayers that need to be prayed—all this besides the routine tasks that must be done each day.

A phrase I must have heard or read keeps coming to mind. It is this: "Praying as I go." The urgency of our days should touch every Christian. We cannot kneel and pray day long because there is our daily work to be done, but we can "pray as we go."

Feeling a deep sense of responsibility for our opportunities is fine, yet there is a caution. If I figuratively carry all the world's burdens upon my shoulders and lose my sense of balance, I become unable to serve God effectively. I must know whether washing the dishes or visiting my new neighbor is the most important thing for the moment.

Time spent in common tasks is necessary, but while my hands are busy I can be "praying as I go."—The Rocking Chair, Warwick River Tide.

There has never been found anything that discredits statements of facts in the Bible.—Melvin G. Kyle.

The Crisis of European Youth

[The author is an Evangelical student minister of Mainz University and an able and influential man among German young people. This paper was presented to the 1952 student tour group at its orientation program at Mainz University to impress the students with their responsibilities in the work camps. At the request of the students and Mennonite Central Committee workers in Germany Christian Semler condensed the paper so that it could be printed in American Mennonite papers. This is a translation from the German.]

A crisis is something different from a catastrophe. It still has a way of continuing. Yes, really two ways—one to the good and the other to the evil. All decisions have not yet been made. It is not clear which way will be taken. When it is so, we speak of a crisis.

What is European youth? Is there such a thing? What is unusual about it? To begin with, should we not say what it has in common with youth of other continents—that it wants to live and that it is capable of doing some things in a new and different way than the people before them did.

We marvel daily to what degree the teachings of the 13 years of the Hitler regime are missing in the young people between the ages of 17 and 20. There are also few traces among the youth of Holland and France of the fact that they grew up during the starvation years of the war under a strange occupying force. They are again young Germans, young Frenchmen, and young Hollanders just as their parents and grandparents were.

But with this we touch on that which differentiates them from the youth of other lands—on the heritage of the old European history. This specific heritage shows itself in several points which is not quite easy for non-Europeans to understand.

1. *The European young person does not want to think of his future.* This is unusual. Normally young men and women between the ages of 17 and 20 make many plans. They contemplate what they will do better in their profession than generations before them. They ask themselves where they would like to live and with whom they will work. They know approximately what will be expected of them and the salary they can count on. They want to get ahead in life and rise socially. They ask themselves whom they will marry, what their marriage will be like, and the plans they will have for their children. To be young means to occupy one's self with these things at least in his thoughts, and surely also in conversation with his friends.

Surprisingly, this is done very little here. Why? They know the whole future is completely uncertain. Basically they assume that there will be another war. They know that then almost everything in Europe will be destroyed. As a healthy person one would rather not think of it. That is the one root. But there is also another one. They are not only afraid of this future. They are not afraid of life. They anticipate how many

tears can flow and what high demands will be made of them. They see how seldom there is good family life. They do not trust marriage. They doubt whether they will have friends, whether there even is such a thing as friendship. Of this life, the life under the threat of war, without a happy marriage, without friends, and with the hardest demands in one's profession, they are very much afraid.

How does one know that it is this way with the youth? Do they talk much of these things? No! For that they are much too well and much too young. They are afraid of the future and of life unconsciously and instinctively. Their fear shows itself in the fact that they make no plans, that they smile bitterly

High doctrine and low practice do not go together.—Selected.

when speaking of friendship and love, and that they accept the question of their future responsibility as doctor, teacher, or judge with reluctance and an unusual depression.

This fear of the future is a heritage. Twenty or thirty years ago in various countries of Europe one would not have expected so much of the dictators if one had not been so fearful of the future, of war, and of unemployment. Already then, the fear of the future lamed the people and made them unfit for political action.

2. *The young person often does not wish to think of his parents.* In Europe for many hundred years the family took time for each other. Today there are still good exceptions in all countries. In Holland and Italy the family takes time for each other. But in most countries the fathers see their children only after working hours which are too long. Fathers do not have much to say to their children. Recently a teacher of a large school in Germany told me that when she looked at a group of 10- and 11-year-old girls, their faces for the most part were those of knowing adults. They are the girls with whom the mothers share their sorrows and their disappointments of their marriage and treated at home as if they were completely grown. On the land and in working families the children are regarded as a working power and as a co-supporter of the family. The normal restraint, the natural, sure contemplation of the parents, the generous counsel, thoughtful warning, and the mature example of the parents are too often missing.

Therefore youth lacks a bit of the natural childlikeness, the spontaneous cheerfulness, the harmless urge for play, good happy inquisitiveness, and the genuine, personal confidence in the older generation. If, to the European youth, the American friend seems often more childlike and at the same time more sure and deliberate, it is because of the disintegration of the family.

3. *The young person does not like to think of the Christian faith.* The fact still remains, however, that in various countries, among them Germany, the work of the Christian student finds a lively response. It is clear that in the political, economical, and social circles of the nineteenth and twentieth centuries the consequences of the Christian faith have been too weak for the practical life. The youth in many instances has seen in its own pious homes that the Christian faith does not protect from fear, lying, selfishness, and despair.

Until now the younger generation in Germany has hardly succeeded in attacking this problem at the root; namely, to march ahead in practical deeds as fast as possible in obedience to the faith. Youth, especially the academic youth, carries with it the heritage to make a decision only after it has thoroughly tested the question from all sides. In political circles only a few grasp the significance of being willing and able to perform the necessary tasks at the right time.

For the respectable and honest people, who want to take their responsibilities and know their duties, this tendency to want to stay in theoretical circles has been noticeably strengthened in the past two years. I mean those people who knew exactly how much we had to learn from the practical art of the American and who had taken as their example the American democracy and the love of peace. They had let themselves be told by the Americans and were about to accept the idea, that it would be good if we had no soldiers for a while, if at least Germany would be totally disarmed, and if soldiers would be held responsible for any inhuman treatment of others. Now the same Americans tell us that we must rearm. Much propaganda is being made for this rearmament program, and the German people as such have not been asked in a democratic way whether they want this rearmament or not.

Intelligent and responsible people have seen from this example how few conscientious decisions are made in politics, what power lies in propaganda, and how arbitrary everything is. The mass of youth, who will soon be soldiers, sees that one is not asked, that everything is different from what one is told, that one can believe no one, and that the voice of an individual has no value. Youth sees itself as a sacrifice, a betrayed sacrifice, as a mass, as a collective. It sanctions its passivity with bitter scorn.—Christian Semler, in *MCC Services Bulletin*.

Death Comes to Stalin

By J. W. SHANK

Probably the most wicked man of all the world has in these days ended his earthly existence. How can one measure the life of such a person?

Has he not cast off God and scorned Him, refusing even to believe in His existence? Has he not refused to live by the fundamental principles of goodness and nobleness? Did he not outlaw from his own life all sympathy and love, all semblance of justice toward his fellow men? Did he not live as a deceiver of men, as a blasphemer of truth, as a despiser of holiness? Did he not destroy the lives of millions of people, most of whom were innocent, and many who had been his own intimate friends? Did he not fall upon them suddenly because of suspicions that they were getting too wise or too strong? Did he not cruelly enslave millions of people for his own gain and for that of his party?

Surely he has broken all of the sacred commandments of God. Of himself he made a god; his own image was an idol for himself and for his people. His whole life was taking the name of God in vain. He remembered neither the Sabbath, nor anything else, to keep them holy. His long wicked life could never bring honor to his poor parents. He killed men, women, and children by the million, and that without mercy. Even his own people must have condemned his deeds of adultery. He stole not only goods but whole nations that he might enslave them. His whole life procedure was a false witness before the world. He coveted the whole world for his own aggrandizement and for that of his party.

What has the future in store for one of his kind; for one who haughtily scorned both God and man; who as a tyrant used his ill-gotten power to crush, to imprison, to enslave men with inhuman callousness and hatred?

Did the Christian world pray for him? Surely not enough. Perhaps we forgot that Christ forgave even the repentant thief on the cross. The miracle of God has been performed in many wretched human lives, even in the lives of calloused criminals. May God forgive us if we failed to pray for Stalin while he yet lived.

Some have suggested that we should pray for his soul. But let us remember that his soul is already beyond the power of human prayer. The span of his life is already ended. The last chance to undo his wicked deeds he failed to take. Every cry for mercy from millions of people under his power he failed to heed. Until the last his stubborn will rejected God and all that is good. Not a tear of repentance, not a note of remorse for his awful sins; nothing but cold cynicism and calculating cruelty did he manifest to the very last.

What of heaven could Stalin enjoy? If he cultivated no heavenly virtues in this life, if he developed no noble character-

istics, if he did not love righteousness and holiness, if he despised God and all heavenly things, surely he has no capacity for the wholesome atmosphere of heaven.

God's Word is final in regard to the future of men like Stalin.

"The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17). "And then he shall reward every man according to his works" (Matt. 16:27b). "As natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption" (II Pet. 2:12). "Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever" (Jude 13). "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? It is a fearful thing to fall into the hands of the living God" (Heb. 10:29, 31).

Harrisonburg, Va.

The Minimum Christian

By M. L. TROYER

The idea that being a Christian is a commonplace something that almost anyone can measure up to without much effort, seems to become more prevalent among us continually.

We are living in an age that wants to rob religion of its holiness, and its godlikeness, and its conformity to the Word and will of God, especially if such a theory is to be practiced in everyday living. Paul's prayer was, "That Christ may dwell in your hearts by faith; that ye . . . may be able to comprehend with all saints" the foursquare love of God, and be filled with all His fullness, Eph. 3:17-19. Likewise, we are to grow "unto the measure of the stature of the fullness of Christ" (Eph. 4:13).

We find so many people who expect to get to heaven with absolutely no effort on their part, simply as an act of God's mercy.

We are well aware that the Word says that eternal life is a gift, and we must receive it as such or we will never enter into it, but the same Word also says we are to "grow in grace" (II Pet. 3:18); we are to bring forth much fruit (John 15:5); we are to produce the fruit of the Spirit in our daily living, crucifying the self life (Gal. 5); we are to go on unto perfection (Heb. 6:1 and Matt. 5:48), which we understand as a full development and maturity in the Christian life.

So it behooves us as Christians not to try to get by with the least faith or experience or service or giving, because that kind of life never gives us vision, victory, or power, neither is it conducive

to fruit bearing or reaching perfection in Christ.

Many folks use religion as an insurance policy, trying to get maximum benefits from minimum investments.

Truth is not affected by whether you or I believe it or not; consequently this is no time to believe as little as possible. Many folks say it does not matter what I believe just so I am sincere. Salvation does not depend on sincere thinking; it depends on right thinking, thinking that is in line with all the revealed will of God: therefore we should seek to know the revealed will, which is His Word.

Nor in the realm of experience does salvation depend on the experience you may have had sometime in the past, or that some of your friends or relatives have had. It depends on whether the grace of God has been sufficient to keep your heart and mind in Christ Jesus so that you know you are a child of God now, and that your sins are forgiven and the peace of God that passeth understanding keeps your hearts and minds in Christ Jesus. You have experienced personal contact with the one who was made sin for you, and you know for a surety that there is no condemnation resting on you because you have met the conditions of receiving eternal life and are now justified before God.

Neither in the realm of service should we think of giving the minimum, since Jesus ministered so graciously to us—by giving His life as a ransom. Should we think of giving Him halfhearted service? We need to recognize that we are here on a definite mission of God's own choosing and that Jesus did not spare Himself in coming to serve us. Likewise, the Apostle Paul served without any thought of what it would cost him, not counting his life dear to himself. Our sympathy and compassion for others is only sincere when it leads to service. We are living in an age when the ambition to make a success financially or temporally is apt to rob us of the joy of working for Christ.

And in our sharing of the material things that God has blessed us with, we should remember that it is God that gives us power to get wealth. Deut. 8:18. Every Christian needs to have a conscience as to how he uses the material blessings God gives him.

We are living in an age when covetousness does not seem to disgrace folks, although God said, "Thou shalt not covet," and "covetousness . . . is idolatry." Paul classes it with the hideous sins of fornication and uncleanness and says, "let it not be once named among you, as becometh saints" (Eph. 5:3), and "they which do such things shall not inherit the kingdom of God" (Gal. 5:21). Paul informs us in II Cor. 8 of the Macedonian brethren who gave beyond their means of their own free will and begged the apostle to use it for the relief of the saints. The reason they were so gener-

A Prayer for This Week

Father, we want to grow into Thy likeness. We recognize that that is a holy state, and only those who live holy lives are fit to be called Thy children. We come to Thee for cleansing this morning, Father. Show us, through Thy Word, how degrading and unclean sin really is. Make each of us more conscious of its subtlety. Help us, by Thy power, to be more holy in our conduct, our speech, our attitudes, and our associations, so that, as we meet those who do not own Thee, they, too, may long for purity.

We thank Thee for the promise of victory over sin, and we claim that promise.

Help us to be holy, as Thou, Father, art holy, for we intercede through Thy Son. Amen.

Arlene Byler.

ous, was that they first gave their own selves to the Lord.

Certainly this is no time for us who have been made the partakers of His grace and blessed so bountifully with the material blessings in this life to try to get by with a minimum of service. The most solemn thing in the world is our accountability to God, and surely that includes ministering to our fellow men as well as what we do with the salvation God has so graciously given us through Jesus Christ.—*The Ohio Evangelist*.

The Doom of the Lost

By Titus Martin

The doom of the lost is an unpopular subject which man does not like to think about. But it is nevertheless a stern reality. I remember from youth being taught that there is a place of fire awaiting all unsaved people, where they shall be tormented day and night forever and ever. This is Scriptural teaching and possibly neglected today. There is much error afloat regarding this doctrine; some would deny it altogether. Let us look into God's Word for light.

Hell is a place and not just a state of mind. In Luke 16:28 it is called a place of torment. Matt. 13:50 calls it a furnace of fire. This should prove that it is a place of endless fire. Those who would teach annihilation should notice the following Scriptures. Mark 9:44: "Where their worm dieth not, and the fire is not quenched." Rev. 14:11: "The smoke of their torment ascendeth up for ever and ever . . ." Rev. 20:10: "... tormented day and night for ever and ever." Matt. 25:30 calls it a place of outer darkness.

Let us think on some of the realities that the inhabitants thereof must endure. "They shall be in torment day and night." Torment is a strong word and denotes extreme pain and anguish of soul and body. One of the torments shall be the realization that they are there because they did not avail themselves of the way of escape. It is a place without hope. In life we suffer, but we always hope it will soon be better, or the physician may give us something to ease our pain. Not so in hell; for we shall never receive anything to ease our torment, not even a drop of water, as we notice in the account of the rich man and Lazarus in Luke 16. Abraham said there is a great gulf fixed between the two places so that no one can pass from one place to the other. Their stay is eternal, with no hope of anything better. After over nineteen hundred years the rich man is still there desiring relief, but none is in sight nor ever will be. The Revelator says they have no rest day and night forever and ever. This would teach that there is no letup in their torment. It shall be one continuous torment without rest forever. It is also a place of outer darkness. No more the light of the Gospel, but forever banished from the presence of the Lord in sin, wretchedness, misery, and woe. They desire no company here, for the rich man wanted Lazarus to go back and warn his brethren lest they come to the same place. The devil and his angels will be their company, and will possibly remind them how foolish they were to come to this place.

Who shall go there? "The wicked . . . and all . . . that forget God." Many will find themselves there who may not have been extremely wicked but just forgot or neglected to do something about it. The word "forget" implies one may have been a believer and not continued on. "He that shall endure unto the end . . . shall be saved." Again those that refuse to repent shall go there, be it the sinner who has never accepted Christ, or the believer who has fallen into sin and refuses to repent, for the edict is, "except ye repent, ye shall all likewise perish." The disobedient will also find themselves there, for it is written when Christ comes He will, "in flaming fire take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Those who will not forgive their fellow man will be there, for it is also written that if we do not forgive, God will not forgive us. Again "with what measure ye mete, it shall be measured to you." Let us yet note Rev. 21:8 for a list of those that shall be outside of heaven, hence in hell. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

God in love devised a plan that we

Prayer Requests—

(Requests for this column must be signed.)

Pray that the way may open for the Anis Haddad family to emigrate from Jerusalem to America.

Pray that the Atomic Energy Commission of the U.S. government may encourage the use of atomic energy for constructive rather than destructive purposes.

Pray for the Mennonite Hour broadcasts, especially for the two releases in Alaska, that they may bring salvation to many.

Pray for the Young People's Retreat to be held at Sankra, India, May 1-7, that a revival may result. Pray for Stuti Prakash, the main speaker.

need not go there, but if we refuse to accept this plan we shall go to the place from whence there is no escape. As believers let us make our calling and election sure that at the end of life we be not a castaway, as Paul warns. Also knowing what awaits the lost, that we put forth renewed effort to bring them to a saving knowledge of our Lord and Saviour, Jesus Christ. Paul writes, "Knowing therefore the terror of the Lord, we persuade men." Perhaps many will not accept, but we have then freed ourselves and their blood is not required at our hand.

Knowing what we have been saved from should stir us to greater zeal in the service of Christ, and when we think of the promised glories awaiting all faithful ones at the end of life, it should stir us to still greater faithfulness. The poet in contemplating that all mankind was lost and could not help themselves—could not bridge the gulf between us and God, which Christ has wrought at Calvary, wrote the following lines, which all of us should joyfully sing:

"Oh! the love that drew salvation's plan,
Oh! the grace that brought it down to man,

Oh! the mighty gulf that God did span
At Calvary."

New Holland, Pa.

Whereunto we have attained, let us hold fast. But this can only be by pressing on. Otherwise, we must go back. You have need of courage and steady resolution; for you have a thousand enemies: the flattering, frowning world; the rulers of the darkness of this world; and the grand enemy within. What need have you to put on the whole armor of God, that you may be able to withstand in the evil day!—John Wesley.

OUR SCHOOLS

EASTERN MENNONITE COLLEGE

The attention of students and faculty was turned toward Calvary and the open tomb during the special Passion Week services, March 29 through April 1. Each day's chapel service as well as the YPBM and Assembly programs dealt with some aspect of our Lord's death, resurrection, and exaltation.

The Touring Chorus, composed of twenty-eight mixed voices, under the direction of J. Mark Stauffer, rendered thirteen programs in Maryland, Delaware, and eastern and central Pennsylvania, April 2-12, while the Men's chorus, consisting of twenty students, under the direction of Earl M. Maust, rendered fourteen programs in Maryland, Ohio, Michigan, and western Pennsylvania.

Two Gospel teams under the supervision of the YPCA also gave witness to the resurrection during the Easter season—one group serving in Vermont, Connecticut, and New York City, and a second group visiting mission stations in eastern Kentucky.

Twenty-four college students supplemented their classroom training by a four-day educational tour of Washington, D.C., March 25-28, with Bro. and Sister D. Ralph Hostetter serving as sponsors of the trip.

Wednesday, March 25, was designated "Student-Alumni Day." The main features of the day were an alumni program during the Assembly Period and a fellowship dinner in the dining hall for the sixty students and forty faculty members and employees who are members of the Alumni Association.

Bro. Norman L. Wingert of Taylor University, Upland, Ind., who has spent several years in Europe as a relief worker under the Mennonite Central Committee, presented a vivid picture of the needs of Europe through his slide lecture on Friday evening, March 20. On Saturday evening he gave a lecture on "The Pathway of Life" in a conjoint prayer circle, and spoke in Mission Prayer Meeting the following morning.

Bro. J. N. Byler, of the MCC, showed slides on Korea, Formosa, and Indonesia to the students and community on Thursday evening, March 26. The following morning he presented relief needs to the student group in the Friday Morning Devotion period. These lectures initiated the Korean Clothing Drive, sponsored by the Young People's Christian Association. Students and faculty brought their contributions for this drive with them when they returned from Easter vacation.

To assist students in finding their place in Christian service, both for the summer months as well as for their future field of service, the College arranged to have representatives from various mission boards and voluntary service committees spend time on the campus to interview interested students. Those who participated in this interviewing program in recent weeks were: Henry Garber, Mt. Joy, Pa., J. D. Graber, Elkhart, Ind.,

Harold Eshleman, Harrisonburg, Va., Paul Histand, Langhorne, Pa., Raymond Charles, Lancaster, Pa., Mark Lehman, Elkhart, Ind., and Glenn Esh, Akron, Pa.

Bro. Daniel Sensenig, on furlough from missionary service in Ethiopia, who spent a number of weeks on the campus this spring auditing college classes, conducted Chapel services on March 25. Bro. Frank Enck, Willow Street, Pa., spoke to the student group in Chapel on March 17.

The annual Home-Coming will be held, April 17-19, with an Astral Choric Program on Friday evening, the twenty-first annual rendition of Gaul's "The Holy City" on Saturday evening, and a music program by the Touring Chorus on Sunday afternoon.

Announcements for the 1953-54 session include the following additions to the faculty and administrative staff: Paul Peachey, Church History and Sociology; Herbert Minnich, Biological Sciences; Laban Peachey, Dean of College Men; and Samuel Z. Strong, Field Secretary.

Lester C. Shank.

Stewardship as Pertaining to Iowa Mennonite School

By MRS. HERMAN YODER

To some people the gaining of an education is important; to others it is not considered worth while. For myself, it seems I have always been in favor of education. Possibly the main reason for this attitude is that I spent about half my life within three miles of Hesston College. It seems we just didn't think of anything different than to go on to high school and college after grade school was over. I grew up accustomed to regular offerings for the school. As the school grew, more buildings were needed and of course we expected to be visited by a solicitor every now and then to help along with the new project. I feel that this was all a part of my life.

Down through the years I have learned that not everyone has had the same background as I have had; not everyone has had the chance of going to high school. This all makes me feel deeply grateful for having lived my early and formative years in a church school community.

I know it is possible to be educated without having had a formal education. We speak of people who are self-educated. I know of different ones in this community who did not have the privilege of going to high school. They do not hold a diploma, and yet they have been good students in the school of life, and have had a desire to learn and to gain wisdom.

Some of the parents in our community

have had the opportunity of going on to school and naturally want their children to do so, but in order to make our school a success, it's going to take some other parents who will say, "I didn't have the chance of going to high school, but I want my children to go and I'll do all that I can to see to it that my children get a Christian education." With a feeling such as this for Iowa Mennonite School, we are ready to start on our subject of stewardship.

A steward is one to whom is entrusted the responsibility of caring for and using another man's goods, in the interest of the other man. In the parable in Luke 16 we have the picture of a steward who neglected his master's interests and wasted his goods. Stewardship is an exceedingly responsible trust, and we can easily understand that when a man gives the entire care of his property and wealth into the hands of another he is careful to secure a man in whom he has entire confidence. "Moreover it is required in stewards, that a man be found faithful" (1 Cor. 4:2). Just as soon as a steward begins to think of his own interest instead of his master's, he has lost the one great essential qualification of a steward, and will need to hunt a new position.

God has ordained that we shall possess the blessings and bounties He has placed in this world, but always as stewards, for "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein" (Ps. 24:1). "Every beast of the forest is mine, and the cattle upon a thousand hills."

Only when Christians recognize God's claim upon themselves will they fully recognize His right to the substance and service that is in their power to give. We have a beautiful example in the churches of Macedonia, who prayed with much entreaty that Paul would receive the gift that they had made up for the poor saints. We are told that they gave willingly beyond their means and the secret of their liberal giving was, that they first gave their own selves to the Lord. When the Lord gets us so completely that we can say with Christ, "I came . . . not to do mine own will, but the will of him that sent me," there will be no difficulty about the substance and service. We will want to help others.

Methuselah lived 969 years, but so far as we have any record that is all he did do—just lived. Who wants to be a Methuselah? Rather, let's be of service and help in our living.

We will not ask, How much is it my duty to give? but, How can I best use what I have for the glory of God? God required the Jew to give a tenth of all he possessed. Is it reasonable to think that we are faithful if we give less than the Jew gave, when our blessings and promises are so much greater? Some are very conscientious about giving a tenth to the Lord, and then they feel that it is their privilege to use the nine tenths in any way they choose.

It is interesting to note just how people spend their money. A recent chart by Roger Babson divides the American dollar as follows: 24 cents for living, 21 for luxuries, 12 for waste, 11 for miscellaneous, 10 for investment, 9 for crime, 2 for education, and 1 for church. First, the combined expenditure for luxuries, waste, and crime is 42¢, or nearly half of the entire income. Second, the gifts for the church constitute only 1 per cent of the total income in our so-called Christian America. Third, nine times as much is expended because of crime as is spent for religious causes. These facts should cause very serious thought.

And now the question comes to us as Christians. How are we spending our dollars? Are we following in the trend of the world to spend our money for luxuries, or to waste our substance in some way or other? Or are we alive to our privileges and responsibilities, as good stewards of the means that the Lord has committed to our care, and returning to Him a fair proportion of that which is in reality His own?

God expects bountiful giving, cheerful giving, and proportionate giving from every Christian. "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

Certain effects are produced by giving. The one who gives is blessed through giving. When one gives with a right motive, God always has a blessing in store for that individual. I just now recall a congregation where there was a poor widow who made a living for herself and her fatherless children by bending over the wash tub week after week. Every Sunday morning she came to services and gave five cents to the pastor. There was a certain rich man in the congregation who found out about this poor widow, and he was touched. After that, every Sunday morning he gave a five-dollar bill. He saw what a sacrifice the poor woman was making, that she could scarcely make ends meet. He came to the pastor one Sunday morning and said, "I have found out about this widow giving five cents every Sunday morning. I want to relieve her of this burden. I will give \$5.05 every Sunday morning and you may tell her to keep her five cents." So the pastor told her, "Sister, you are a poor widow. You have a hard time getting along in this world, with several children to support. Some good brother came and offered to unburden you of giving five cents a week. He will give it for you." She listened to his story until he was through, then the tears streamed down her face. "Yes," she said, "I am a poor widow and have fatherless children to support, and I spend all my energy to keep the wolf from the door, but are you going to deprive me of the blessings God pours upon me for giving this sacrifice every Sunday morning?"

We can always tell how much devotion a person has to anything by the amount of sacrifice he is willing to make for it. We show by what we put into any project, just how much place it has in our thinking and in our devotion. Show me what you love and I'll show you where your time and means are invested. Or show me where your time and means are invested and I will show you what you love.

An old low outcaste woman in India was asked by a missionary the price of a temple that was in the process of building. She turned to the missionary in surprise and said, "We don't know; it is for our God. We don't count the cost." Let us not count the cost of any sacrifice for our Lord.

The commercial spirit which can give only when it receives the equivalent in material things in return is not the spirit of the Gospel; neither is it in harmony with God's plan for the support of the church.

You may give without loving, but you cannot love without giving. Little love, little sacrifice, more love, more sacrifice; and greatest love, greatest sacrifice. Devotion is the thermometer to our giving, and giving is the evidence of our devotion.

We usually manage some way to do or to have the things we most earnestly desire. Hundreds of thousands of hungry, cold, and shelterless people in some way or other get their supply of tobacco or drink, because to them it is more important than food or clothes. This subject has made me think of the baptismal vow which we have taken. Among the things we have promised is that we will turn away from ourselves and our selfish inclinations. Are we not selfish if first we see to it that all our wants and desires are supplied and then we help some one else? Possessions should be held as a trust from God.

I wish to give an illustration given by Bro. George R. Brunk. "Here, I want to deposit a million dollars," said a certain father as he stood his sweet little son up on the deposit counter as though he were going to hand him over to the banker for safekeeping. But that was only in fun. Not for a million dollars of credit would that father have exchanged the boy. No, not for many millions. Where the family life is normal and children are welcome, there is no offer, no matter how high the price, that would be accepted in exchange for even one of the children. The cares of life may be heavy; there may be hardship and sickness and poverty, but the love knot is tied so tightly that we revolt against the thought of sacrificing one of our children.

But listen! We say that we would refuse to accept a million dollars for our child; two million, yes, even ten million would not be sufficient for a down payment. But would we allow cares, duties, and other interests of life to press upon us to the point of neglecting that child? Would we pursue the dollar in our business and fail to invest our time, energy, and money in that little life? That may well make the difference between success and failure for the child.

It is possible to reject the offer of a million dollars under one plan but sell out for a morsel under another. It is possible to cling to his physical body but let go of his priceless soul. It is possible to clothe him in the best that money can buy but to permit him to experience the tragedy of inner starvation. It is true indeed that our children are the most precious possessions that we have. They are a heritage from the Lord.

Are we willing to make large investments in young lives even if it does mean self-denial and sacrifice?

Kalona, Iowa.

TEACHING THE WORD

Report of Summer Bible Schools

By C. F. YAKE

Secretary, Summer Bible Schools

While the report for the 1952 summer Bible schools is later than sometimes, it is exceedingly encouraging and gratifying. It comprises the reports from fourteen district church conferences supplied to us by the district secretaries. This splendid co-operation is greatly appreciated, and has made possible our giving this report. Without the co-operation of all of the districts it becomes impossible to give a comprehensive report, but with co-operation it becomes a pleasure to assemble such a report which is very valuable and of interest to everyone. A detailed statement of this report will

appear in the 1953 Yearbook and in the Commission Handbook. Herewith is given a summary report of 1951 and 1952 which indicates the increases during the year.

	1951	1952	Increase
Schools	609	643	34
Enrollment	64,307	73,665	9,358
Average Att.	58,285	64,662	6,407
Teachers	8,297	8,987	571
Expenses	\$65,140.24	\$68,576.11	\$3,435.87
Miss. Offering	\$19,759.11	\$23,236.58	\$3,477.47
Menn. Homes	13,605	17,146	3,541
Other Homes	36,101	39,528	3,427
Preschool	15,272	14,901	1,629
Grade 9	1,269	1,396	117
Grade 10	1,058	1,064	6
Adults	3,172	3,099	183
Herald SBS	384	566	182
Diplomas	907	1,517	610

From this comparison you can make your own deductions and conclusions. However, there are a few to which we

(Continued on page 357)

FAMILY CIRCLE

That Good Part

(Luke 10:41, 42)

By Mrs. Walter B. Goff

I've a dozen tasks to do today

Before the set of sun.

They're really all important;

In fact, they must be done!

The whole house must be tidied;

There's the lawn to mow and trim;

The men must have some baked things;

The sweet corn must be thinned.

The girls must have their hair washed;

The curtains should be hung;

Those stockings must be mended—

Yes, all this must be done!

But as I stand and ponder

Just what and where to start,

I hear a soft, sweet voice

Speaking to my heart:

"Yes, these things are important.

But did you stop today

To think of your crippled neighbor

Who lives across the way?

"How he misses the friendly thoughts

And the words of cheer you bring;

And his heart would throb with gladness

If for him some hymns you'd sing.

"The old folks' home and the orphanage,

The mission home and the widow too—

All are eagerly awaiting

Visits from someone like you."

Then my heart bowed in repentance

And my toils seemed far and few

As I visited the weary,

Widowed Maude and sick folks too.

And oh, the quiet restful peace

That comes to my soul tonight

Is richer—yes, a thousand times—

Than if my house were kept just right!

Willow Street, Pa.

How proceed to keep happiness a growing concern?

The joy and happiness attending marriage to be maintained calls for attention to daily mutual interests, a daily sharing of all things, the cultivation of friends who are dependable in times of hardship, and the never-ceasing expressions of courtesies to one another. There are problems that arise in every marriage; there may be many difficulties. This is the place for counsel, co-operation, and comfort by sharing them. The cultivation together of compatible friends with whom worth-while service can be rendered deepens and enriches life. When sickness and sorrow come, friends are of inestimable value. Daily expressions of kindness and thoughtfulness keep the family tie alive. Living for each other, and both living for God, together aim-

ing to make the kingdom of God first, are basic. Here is the soil in which a happy married life grows best.—Carl Yoder.

"He's My Friend, Too!"

By Mrs. W. A. SHELLENBERGER

Sitting in church one morning during a special gathering I was nudged excitedly by my small son, who looked to me with a grin that showed genuine joy. His loud whisper came immediately, accompanied by a pointing finger.

"Mother, there's Bro. —."

I nodded and smiled at his eagerness.

Then I heard a second son whisper loudly to his daddy the same message. So the good news went until all four of our young ones had informed us in various ways that our former pastor was present in the congregation.

Some six months before we had moved our family to an entirely new section of the country. To spy our former minister in the crowd was a thrill that made the children eager for the service to end so that they might search him out to say "hello."

In thinking back, I can remember many ways in which this particular minister endeared himself to our children. His loving greeting, his friendly handshake, his kindly concern and genuine interest, all went to make him in their hearts a person beloved.

The bond of friendship which should exist between a pastor and the children of his congregation is largely the responsibility of the minister. However, the minister alone and unaided finds difficulty in gaining an entrance into the life and interest of youngsters.

It is the parents' responsibility to create situations which will provide the children and the pastor with the easy and natural contact.

We want our children to feel that their pastor is a friend, an understanding friend. In many cases there might even exist a comradeship in work and play as well as worship. Every parent knows that youngsters are ill at ease and uncomfortable when asked to sit quietly and speak properly in the presence of visiting adults. Entertaining the minister in our homes is, of course, the accepted way of becoming thoroughly acquainted. However, a child's exuberant nature does not thrive in an atmosphere of "company dinners," best manners, and dress-up clothes. A child who is shy and uncomfortable in a visiting situation will become his charming and irresistible self if turned loose on a picnic excursion. The visiting minister will cease to be a

rather awesome adult and can become a pal and playmate.

One ten-year-old lad remarked to his parents after such an experience, "I did not know Bro. — could be so much fun. Why, he's a regular guy!" Such a feeling in a boy's heart can be the groundwork for a growing and richly satisfying spiritual relationship.

The goal of our strivings is, certainly, that our children will grow into a spiritual understanding with their pastor. In this matter, also, parents can be of great assistance.

Much is said of the minister's suiting his sermons to the child's interest and understanding. But little is said about parents' suiting the child's interest and understanding to a minister's message. It can be done, to a certain extent, depending, of course, on the minister and his sermon material.

A thorough knowledge of the many interesting Bible stories, a familiarity with names of Bible characters, and a growing store of memorized verses and passages will alert a child to what is being said by the preacher. It is rather thrilling to see a child's face light up as he recognizes from the pulpit a bit of Bible knowledge or quoted verse with which he is familiar. With the older child, it might be a bit of Christian logic which he has discussed with his family. We all like to feel a mental kinship with someone who is admittedly more advanced than we are. It gives us a satisfying feeling of being quite close to the thing which that person represents. A child needs Bible knowledge to successfully bridge the gap between childhood innocence and adult understanding. He needs the feeling of being "in the know" as he tries to sit quietly listening to a sermon.

Our pastor should receive all the respect and co-operation that we can possibly give him. A child will respect, honor, and love those whom his parents honor. This puts the matter of church relationship squarely into the department of the home.

Parents who spend time in criticizing and finding fault with the minister in the presence of a child are in danger of forever barring the way to any good which he might endeavor to work in that child's thinking. They are also destroying respect and love for the church because, in a child's limited understanding, a pastor and the church are apt to mean much the same.

A child mind is wise with a pure wisdom that is often lost as he grows to maturity. It is a happy and well-adjusted child who feels as the little fellow did who met his pastor on the street. After introducing the pastor to his pal as "our preacher," he added with a proud upward look, "And he's my friend, too!"

Goshen, Ind.

What opportunities the virtuous forego, the villainous seize.—Browning.

TO BE NEAR TO GOD

THEME: OUR PRIVILEGES IN CHRIST CALL FOR HOLINESS OF LIFE

Sunday, April 19

Forasmuch as ye know that ye were not redeemed with corruptible things. Read 1 Pet. 1:18, 19.

As God's children we were not redeemed with such trash as perishable silver and gold, but with the precious blood of God's own Son, Jesus Christ.

"Ten million, million gifts
Spring from Thy hand
Of upflung mountains,
Evening skies, a tree!
Yet never one can quite compare
The giving of Thyself to me!"

What a salvation and at what a price! "I beseech you therefore . . . that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Monday, April 20

But as he which hath called you is holy, so be ye holy . . . Read 1 Pet. 1:15, 16.

Wesley said, "Many years ago I saw that without holiness no man shall see the Lord." God gave me a clear view as to how to obtain it. "It was by faith in the Son of God" and complete obedience to Him. "A heart that has come to rest in God, a will surrendered to Him: that is the secret of holiness."

Tuesday, April 21

Seeing ye have purified your souls in obeying the truth . . . see that ye love one another . . . —1 Pet. 1:22.

A child of God once knelt to pray at the close of day and asked God to bless everyone; heal the sick and cheer the sad. He awoke the next day and carelessly went on his way, not trying to wipe the tear from his brother's eye or share the load of the weary brother by the way. He didn't even go to see the sick brother next door to him. That night when he knelt to pray, a voice whispered, "Pause, hypocrite, before you pray. Whom have you tried to help today?" And then this Christian said, "Forgive me, Lord; from now on I'll live the way I pray." Do you love your brother, your neighbor, as yourself? Then treat him as you do yourself.

Wednesday, April 22

Ye also, as lively stones, are built up a spiritual house . . . Read 1 Pet. 2:4-7.

A cornerstone, measuring twenty-eight feet long, six and one-half feet wide, and four feet thick, was found in a recent excavation. To remove the stone meant the building would come tumbling down. So we understand what is meant by Christ being the chief cornerstone. It is by His transforming power, and through union with Him that we become living stones, built up into a spiritual house; a temple to the Lord. What matters in the temple is not our size or capacity or position, but what is our relationship to the chief cornerstone. Am I a "living stone" in God's house?

Thursday, April 23

Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people . . . —1 Pet. 2:9.

As the Israelites were before known as God's chosen people, so we who have accepted Christ as our Saviour are now His chosen generation. We are members of His royal family. "We may come into the presence of the King to offer 'spiritual sacrifices.' His unsearchable riches are ours; we have put on His 'robe of righteousness'; we feast at the Lord's table." We are a holy people treasured up for God's personal private property and for His own use.

"Oh, to be nothing, nothing
Only to lie at His feet,
A broken and empty vessel
For the Master's use made meet."

Friday, April 24

. . . that we, being dead to sin, should live unto righteousness . . . Read 1 Pet. 2:21, 25.

When James Calvert went as a missionary to cannibal tribes in Fiji, he was warned that it would be at great risk of his life. He said, "I died before I came here." To be dead to sin means to be dead to everything that is worldly or self-seeking or self-pleasing. It means being a new creature in Christ and alive unto God. It means allowing Him to live out His life through us. Wheat is crushed before it becomes bread.

"O cross that liftest up my head,
I dare not ask to hide from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

Saturday, April 25

Cast all your care upon him . . . Read 1 Pet. 5:7-8.

Our heavenly Father has made ample provision in Christ for a life without worry. Many cast some of their care on Him and find no relief. Christ says, "Unless you cast all your care on me I cannot help." "Our all care is matched by His all power."

"Bear not a single care thyself,
One is too much for thee;
The work is mine, and mine alone;
Thy work—to rest in me."

—Fannie Wenger.

Many think that much ground was lost in evangelism by the disputes between the advocates of the Gospel of personal redemption and enthusiasts of the social Gospel . . . The mutual understanding and the adjustment of these two groups to the ideas and aims of each other may be prophetic of a new revival in which both elements will be preserved. —Lacy, Revivals in the Midst of the Years.

PAUL'S CONFLICTS AT CORINTH

Sunday School Lesson for April 26

(Acts 18:1-16)

The great apostle is having conflicts. With-out or within? Perhaps both. Let's see.

Where is Paul in this lesson? In a prosperous and idolatrous Greek city. See Corinth on the map. Greece is in that "uttermost part of the earth." Corinth's pride was trade and the arts. Her specialty was heated temples and sanctuaries filled with immorality. In the midst of all this obscenity and corruption was the great believer having spiritual conflict in his soul? No. We cannot but believe that Paul's faith stood firm.

Consider how he came to Corinth. The Holy Spirit had said "No" to Asia, "No" to Bithynia, and "Come over into Macedonia." When Paul stayed at Philippi the foundations of the jail were shaken. Yet Paul does say that when he came into Macedonia his flesh had no rest. There was trouble on every side; without were fightings, within were fears. II Cor. 7:5. At Thessalonica and Berea he met persecution. Those who conducted him to Athens had no more than arrived when Paul asked them to go back to tell Silas and Timothy to come to him with all speed."

Paul had come from the cultured city of Athens to Corinth. The Gospel found little attention. According to his own words he was with them "in weakness, and in fear, and in much trembling." I Cor. 2:2, 3. Just what Paul's conflict was we cannot fully understand. We do know he found friends and work in Corinth. But we do know that his conflict was resolved when Silas and Timothy arrived. His preaching seemed to take on new zeal. He "mightily convinced the Jews."

Then the conflict without began. Too many were entering the kingdom. Notice the opposition from Paul's own people. With the "great heaviness and continual sorrow" that Paul carried in his heart for the Jews, it was no easy move from the synagogue to the house of Justus.

But from the day of his new birth Paul knew he was to be an apostle to the Gentiles. Where was the Gospel more needed than in Corinth? So as the door to the Gentiles opened Paul entered. Imagine the stir when the chief ruler of the synagogue came into the kingdom! Also many Corinthians.

Praise be to God who today as in Paul's day is ever near to help in times of conflict. God knew the fear within and the fightings without. "Then spake the Lord to Paul." Each need of Paul's was met. "Be not afraid." "Speak." "I am with thee." They "shall set on thee," which they did, but they shall not "hurt thee." "I have much people in this city."

And so without fear Paul continued eighteen months preaching to both Jews and Gentiles about the power of God.

—Alta Mac Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. J. S. Hartzler died at Rittman, Ohio, on April 1. His funeral was held at the Prairie Street Church in Elkhart on April 4. Bro. Hartzler was an important figure in the movement of the Mennonite Church which developed the more aggressive program which we now enjoy. We hope soon to publish an extended account of his life and labors.

The College Choir from Freeman, S. Dak., gave a program at our church in Denver, Colo., on April 9.

Bro. William G. Detweiler and the Amstutz trip spent the week end of March 29 in Indiana and Iowa, giving a program at several places.

Prospective patrons for the proposed church high school in Wayne County, Ohio, now number 64, with a potential total of 84 students and other patrons yet expected.

Three young persons were baptized and received into the fellowship at Cullom, Ill., on March 29. Bro. Ezra B. Yordy also conducted communion there on this date.

Twelve members of the Beachy Amish at Princess Anne, Va., have bought farms in central Georgia totalling over 4,000 acres. The Norfolk area, where they live, is getting so congested by housing projects that it was

getting difficult for young people to get farms.

A 75-year-old father was received into church fellowship by baptism at the East Bethel Mission, Waynesboro, Va., on March 29.

Bro. Daniel M. Glick, Smoketown, Pa., reports a need for hand-wound phonographs in good condition. These are used by missionaries, at home and abroad, in giving the Gospel message in various languages. Anyone desiring to sell or contribute, contact Bro. Glick.

The Executive Committee of the Mennonite Board of Education met at Chicago, March 27, 28.

The financial drive for the Christopher Dock Mennonite School in the Franconia district netted almost \$100,000. A farm has been purchased, building alterations are being made, and a faculty is being secured, with plans to open school this fall.

The Zion congregation, Broadway, Va., has installed bulletin boards for the posting of announcements.

Bro. Paul T. Guengerich and a quartet from the West Union congregation, Parnell, Iowa, conducted a service at the Oakdale Sanitarium on March 29.

Correction: The evangelistic meetings being conducted by Bro. Clair Eby, April 12-26, are at Churchtown, Cumberland County, Pa., near Carlisle, instead of at Narvon, as we erroneously announced. We trust the smaller congregation in Cumberland County will have good attendance at their meetings.

Bro. Chester K. Lehman held an Easter hymn-sing at East Petersburg, Pa., the evening of April 5.

Bro. Allen H. Erb, Lebanon, Oreg., preached the dedicatory sermon on March 29, for the new Meadow Brook Church, an outpost of the Zion congregation, five miles northwest of Molalla. On the same day the Zion congregation opened a new place of worship at Silver Falls.

The Quarterly Ohio Holmes County Ministers' meeting was held at Berlin April 7.

Dedicatory services were held for the enlarged church of the North Goshen, Ind., congregation on April 5. The dedicatory sermon was preached by Bro. John C. Wenger. This congregation, which now has 312 members, began in a mission Sunday school conducted by Bro. T. K. Hershey nearly 40 years ago.

Change of Address: Bro. John Stoll from Pleasant Lake, N. Dak., to (East) Minot, N. Dak., R. 4. Tel. 82-111. Bro. Stoll has taken charge of the Rockway Gospel Mission in East Minot.

Bro. J. L. Stauffer has returned to his home in Harrisonburg, Va., after a number of weeks in the Pacific Coast district. While there he had 14 Sunday speaking appointments in the various churches. While there he served as speaker at the annual Educational Conference and the Laymen's Activ-

ities Conference. He was instructor at the special Bible term at Western Mennonite School and special instructor for a well-attended ministers' week.

A Music Feast at Western Mennonite School on March 13 filled the auditorium to capacity. Choruses and quartets from the conference district gave the entire program. The Western Mennonite Touring Chorus gave programs in Idaho and Oregon during

(Continued on page 356)

Calendar

Annual meeting of the Illinois Mennonite Mission Board, Morton, Ill., Church, April 17, 18, 1953.
Semi-annual meeting Commission for Christian Education, Millersville, Neb., April 20-21.
Ohio Mission Board meeting at the Brunk tent, Canton, Ohio, April 24-26.
Study Conference on Evangelism and Missions, Goshen College, Goshen, Ind., April 30-May 2.
Annual meeting Southwestern Pennsylvania sewing circle, Kautzman Church, Devilsburg, Pa., May 2.
Annual meeting Illinois sewing circles, Morton, Ill., May 2.
Annual meeting Franconia Mission Board, Line Lexington, Pa., May 4, 5.
Annual meeting Gulfcoast regional conference, Premeaux, Texas, May 8-9.
District Sewing Circle Meeting of Ontario, Steinman Amish Mennonite Church, Boden, Ont., all day May 12.
Annual meeting Ontario Mission Board, First Mennonite Church, Kitchener, May 18-19.
Annual Meeting Ohio Mennonite and Eastern A.M. Joint Conference at Pike, Eldon, Ohio, May 28-29.
Indiana-Michigan District Mission Board at Clinton Community School, Goshen, Ind., June 2.
Indiana-Michigan Church Conference at Clinton Community School, Goshen, Ind., with Clinton Brick Church as host, June 3, 4.
Annual meeting Mennonite Conference of Ontario, First Mennonite Church, Kitchener, June 2-4.
North Central Conference and associated meetings, Red Top, Bloomfield, Mont., June 8-12.
Annual meeting Mennonite Youth Fellowship, EMC, Harrisonburg, Va., June 12-14.
Annual meeting Mennonite Board of Missions and Charities, EMC, Harrisonburg, Va., June 13-16.
Cultural Problems Conference, Hesston, Kans., June 16, 18.
Blenheim session of Conference on Mennonite Cultural Problems, Hesston, Kans., June 18, 19.
Lauraville Mennonite Camp, Mt. Pleasant, Pa.
Boys' Camp (ages 8-13), June 27-July 3
Girls' Camp (ages 8-13), July 4-10
Junior High Camp (boys and girls 13-15), July 11-17
First Family Week, July 24-31
Writers' Conference, July 27-31
Missionary Bible Conference, July 31-Aug. 9
Church Music Conference, Aug. 2-7
First Young People's Institute, Aug. 8-14
Second Young People's Institute, Aug. 15-21
Second Family Week, Aug. 22-28
Little Eden Camp, Onksama, Mich.
Junior High Week (grades 7 and 8), June 27-July 4
Senior High Week (grades 9 through 12), July 4-11
Boys' Week (grades 4, 5, and 6), July 11-18
Girls' Week (grades 4, 5, and 6), July 18-25
Young Adult Week, July 25-Aug. 1
Family Week, Aug. 1-8
Christian Business Men's Week, Aug. 9-15
Bible Conference—Family Week, Aug. 15-Aug. 22
Farmers' Week, Aug. 22-29
Church Music and E.C.A. Workshop, Aug. 29-Sept. 5
Rocky Mountain Mennonite Camp, Divide, Colo.
Pre-camp Training Camp, June 30-July 4
Week-end Bible Conference and Dedication, July 4, 5
Junior Boys' Camp (ages 8-12), July 6-11
Junior Girls' Camp (ages 8-12), July 12-18
Junior High Camp (boys and girls 13-16), July 18-25
Junior High Week (boys and girls 13-16), July 27-Aug. 1
Family Week, Aug. 2-8
Family Week, Aug. 27-29
Youth Retreat (18 yrs. of age and over), Aug. 24-29
Week-end Bible Conference, Sept. 5-7
Virginia Conference, Fautaux, Va., July 27-30.
Annual meeting Southwestern Pennsylvania Conference at St. John's, Johnstown, Pa., Aug. 2-5.
Annual meeting Conservative Amish Mennonite Conference, Hartsville, Ohio, Aug. 11-13.
Annual Indiana-Michigan District Sewing Circle Conference, Fairview congregation, Fairview, Mich., Aug. 18-20, 1953.
Annual meeting Illinois Mennonite Conference, Science Ridge, Sterling, Ill., Aug. 18-20.
Annual meeting South Central Conference, Hatchinson, Kans., Aug. 18-21.
Mennonite General Conference, Kitchener, Ont., Aug. 26-30, 1953.
Annual meeting Mennonite Board of Education, Napanee, Ind., Oct. 15-17.

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Go, Preach

MISSIONS.

Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2788.

Mission News

"We are convinced that we have found a good location, a suitable building, an open door, and a needy field right here in the city of Brussels," writes Bro. David Shank during the series of meetings held at the opening of the new Brussels Center, Foyer Fraternel, at 14, avenue de la Brabanconne. The meetings began on March 19 and continued through March 29. Ministers from a distance who participated were Pierre Widmer, Montbeliard, France; Joseph Muller, Toul, France; and Orley Swartzentruber, Paris, France.

Bro. Lee Kanagy writes from Tokyo, Japan, regarding the blessings of God on the lives of the missionaries in answer to prayer regarding two recent incidents in their lives: the sudden return of Sister Genevieve Buckwalter to see her dying mother and the birth of the McCammon baby as an RH factor baby. In the first instance air passage was secured for Sister Buckwalter in one-half the usual time required and in the second instance the McCammon baby seems to have responded satisfactorily to a complete blood transfusion just a few hours after birth.

Sister Genevieve Buckwalter, missionary to Japan, brought greetings from the missionaries and spoke briefly to the College Mennonite congregation at Goshen, Ind., on Sunday evening, April 5. Sister Buckwalter and small daughter will return to Japan as soon as necessary arrangements can be made. She left Goshen, Ind., on April 6 for Hesston, Kans., where she will visit relatives while awaiting passage arrangements.

Two young people were baptized at Obihiro, Japan, on Sunday, March 15. One was a high school boy, the son of the vice-principal of a middle school; the other, a senior at the University whose father is a teacher at the same middle school. The latter, a young woman, has been asked by the university to come to the States to take a doctor's degree in Home Economics and return to set up an American type Home Economics Department in the University. Pray for these young people and the twenty others who came to instruction class but were unwilling to make a full commitment to Christ at this time.

During recent evangelistic meetings at the Bethel Mennonite Church, Chicago, conducted by Bro. William G. Detweiler, six souls confessed Christ and found joy in the forgiveness of their sins. Others reconsecrated their lives to the Lord and rejoice in a new peace. Pray for these new and renewed Christians who have taken a stand for Christ. A baptismal service is being planned for the last of April.

A special fellowship dinner was held at the Bethel Mennonite Church, Chicago, at 5:00 p.m. Sunday, March 29, followed by a short program. Members were urged to bring

their neighbors and friends to this fellowship.

Bro. William Miller, Crumstown, Ind., spoke on Missionary Day programs at the Forks Mennonite Church, Middlebury, Ind., on Sunday morning, March 15, and at the Clinton Frame Mennonite Church, Goshen, Ind., that same evening. On Sunday evening, March 29, he spoke at the Shore Mennonite Church, Shipshewana, Ind., on "Opportunities in Voluntary Service." Bro. Miller is director of the Indiana-Michigan voluntary service program.

Bro. Paul Horst, Escanaba, Mich., spoke at the Crumstown Mission Church near South Bend, Ind., on Sunday evening, April 5. The Benton-Clinton Ladies' Chorus under the direction of Bro. Galen Johns furnished special music.

A group of foreign students from Goshen College gave a program at the Mennonite Home Mission, Chicago, on Friday evening, March 27. They also conducted a vesper service at the Iowa City Mennonite Mission on Sunday afternoon, March 29.

Bro. John F. Garber, Alma, Ont., conducted Easter week-end services at the Ninth St. Mennonite Church, Saginaw, Mich. His subjects centered around the theme, "Living the Spirit-filled Life."

Bro. Cleason Snyder of the Elmira, Ont., Mennonite Church has gone to Alberta, Canada, to serve under the Alberta-Saskatchewan Mennonite Mission Board. He can be addressed c/o Linford Hackman, Carstairs, Alta., for the present.

Sister Esther Beck, Obihiro, Japan, is recovering slowly from her recent illness. Pray that God will restore her to complete health so that she can continue her missionary service.

Our workers at Mathis, Texas, request prayer for the eleven-year-old boy who recently accepted Christ and who would rather read than eat or sleep. He wants to become a member of the church, but his father thinks he should wait until he is older and has had opportunity to attend other churches and be prepared to select the best one.

Seven Mennonite students enrolled in the Biblical Institute of Buenos Aires, Argentina, on March 17. All but one are first year students. The three boys and three of the girls live in the school's dormitories. Pray for these young people as they live in this new environment preparing for Christian service.

Sister Helen Witmer, who spent three years as a nurse in the Nazareth, Ethiopia, Mennonite Hospital, gave her testimony and talked to the children at the Morningside Mennonite Church, Toronto, on Sunday evening, March 22.

Young people from the Zurich, Ont., Mennonite Church gave a program at the Danforth Mennonite Church, Toronto, on Friday evening, March 27.

Your Treasurer Reports

We appreciate the considerable interest which has been shown in the expenses involved in caring for Sister Evelyn Bauer due to her illness. The Board has now been able to clear with the National Polio Foundation and we wish to report that the Foundation has agreed, in co-operation with the Dr. Watson Hospital, to take care of all the medical care for Sister Bauer since her arrival in the United States and until her release from the hospital. For this assistance on the part of these two agencies we are very grateful.

It is clear, however, that we are responsible to take care of all expenses covering medical care in India and transportation home. Our records now show that there is a balance of \$3,169.87 in this expense account which has not yet been met by specified contributions. Since we believe that there are many who will want to express their interest in Sister Bauer and her family by contributing to this need, we are urging specified contributions for this purpose. Anyone wishing to help meet the above expenses should designate their contribution for the Bauer Expense Fund and may send it through the District Treasurer or direct to this office.

We very much appreciate the fine care which Sister Bauer has received and we trust the Lord will continue to bless her and her family as they further seek the Lord's will in the future.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Bro. and Sister James Lark, Chicago, Ill., presented the needs of the Chicago Bethel Mission program to the following congregations in northern Indiana during early April: April 5, morning, Kouts, evening, Rensselaer; April 7, Kokomo; April 8, Prairie St., Elkhart; April 9, Holdeman; April 12, morning, North Goshen, evening, Olive.

Sister Una Cressman, missionary on furlough from the Argentine Chaco, was scheduled to speak in churches in Central Kansas as follows: Hutchinson, April 8; Greensburg, April 9; Hesston College, April 10; and the Pennsylvania Church, Hesston, April 12.

Bro. LeRoy Bechler, Saginaw, Mich., conducted Easter services at the Cleveland, Ohio, Mennonite Mission, April 1-5. Seven persons accepted Christ as their Saviour and five others reconsecrated their lives to the Lord.

Our workers at Cleveland, Ohio, report that the area in which they are living and working is being designated by the city authorities as an industrial area. They have been given a thirty day notice to evacuate

(Continued on page 356)



Woodstock School Buildings, Landour, U.P., India. Left to right: offices, small girls' dorm and classrooms; private dwelling; hostel for high-school boys; Ridgewood small boys' dorm; "The College," high-school girls' dorm.

International Schoolteaching at Woodstock

BY RHEA YODER

Woodstock, known over all the land,
Woodstock, sung of on every hand,
Woodstock—

Here many chances of learning we find,
Building the body and training the mind.

Forward, aim at the better goals,
Onward, find what the future holds,
Upward—

Rugged and steep though the pathways may
be,
Palms come from striving you know.

Though the above words cover a lot of the sentiment that students usually feel for their alma mater, they do, in fact, cover part of the worthy purpose for which Woodstock School exists. The purpose of this school, sponsored by a board of trustees representing seven or more missions in India and located at Landour, is to build body, mind, and spirit into strong integrated Christian characters. As you read this report you will see that, in a unique way, Woodstock is known over all the land. It is for me, a teacher at Woodstock, to do my part so that our school may be known over all the land in a way befitting such an institution.

It is always a responsibility and a privilege to work with young growing personalities wherever that may be. My services during 1952 as a teacher in Woodstock School, up 6,500 feet in the Himalaya Mountains, no doubt paralleled many a fourth-grade teacher's experiences in the States to a greater or lesser degree.

However, I wish to call your attention to some of the more unique things concerning Woodstock. First, its purpose is especially to serve children of American missionaries; hence 60 per cent or more of the student body is composed of missionaries' children. Second, the school is cosmopolitan in the number of denominations and religions repre-

sented in its student body. Third, the school is cosmopolitan in the number of nationalities represented in the student body (about twenty nationalities each year). Fourth, it is an American school on foreign soil. Fifth, it is located in the rugged Himalaya Mountains, 6,500 feet above sea level, amidst a scenic splendor and grandeur all its own. Sixth, the school is a boarding school.

Due to America's aid policy to underdeveloped countries, Woodstock School was crowded to the limit this past year. This meant that in third standard (fourth grade) I had a total enrollment for the school year of fifty pupils (not more than forty-six at any one time). Of this number, twenty-nine were missionaries' children; two were children of Truman's Point Four personnel in India; six were children of embassy personnel of various countries; others were children of various professional and business people.

As to nationality, twenty-nine were Americans, seven were Indians, three were Nepalese, three were Canadians, six were British, one was a Siamese, and one was a Norwegian.

The parents of thirty-seven were members of some Christian denomination, seven were Hindus, one was a Sikh, and the religious affiliation of five is unknown.

The international aspect of the school does present a challenge. Eighteen nationalities were represented in the entire student body. United Nations Day was celebrated with a special little service. A representative from the student body of each of our eighteen nationalities was on the platform carrying his national flag. Each in turn spoke in his native tongue saying that all men are brothers and should live as such. How we long for all to truly live as brothers in Christ! If Christ is truly represented in the school, the influence can be so immensely far-reaching when these students again scatter to their various homelands.

Among the students in third standard you will notice three students from the little coun-

try of Nepal. Nepal is just beginning to be a bit more open to foreigners and foreign influence. One of our staff members has been permitted to enter the country to collect natural science specimens in behalf of the Chicago museum. Missionary doctors, who have made favorable contacts with the Nepalese as well, have gone with this staff member to Nepal at various times. As a result of these contacts five students from ruling families in Nepal are in our school, three of which were in Standard Three last year. It is my prayer that Jesus Christ may have been presented in truth and sincerity to the three Nepali, six Hindu, and one Sikh student in my charge in 1952. Special opportunity for Christian witness did present itself in regularly scheduled Scripture classes in the classroom.

Of no less concern are the children of our missionaries, children who are in boarding and away from their parents approximately six months out of the year. Most of them are happy and get along well. A few have difficulty in making adjustments to boarding life. Our large concern is to meet the needs of these children.

Besides regular classroom work each teacher is asked to take his turn at afterschool and Saturday and Sunday duty with a group of children. Hence about every two weeks my scheduled working day started at 8:00 a.m. and lasted until 8:30 p.m. With another teacher as a helper I had charge of the small girls' Christian Endeavor on Sunday afternoons also.

Problems do arise. We do sometimes wonder just what course to take in various situations. We do need continual guidance from the Lord. We can only follow what we feel to be His leading and leave the results with Him. May He add His blessing to the work done at Woodstock School in 1952 and may His grace cover our weaknesses and failures.

Goshen, Ind.

A Missionary's Letter to His Children in Boarding School

Dear Frank and Ethel,

I gather from your letters that sometimes you have problems about things that should or should not be done, since some of your school friends whose parents are also missionaries have no restrictions about those things. It might seem that if good, experienced Christians who know the Bible well disagree about matters of Christian living, then it doesn't matter what we believe about such things. But that would be the same as saying that it's all right to take another person's life, to use liquor, to gamble, to let a person suffer and die rather than calling a doctor, or to worship the Virgin Mary, for there are many Christians who do these things.

So you see we have to decide what is right or wrong. Here are some principles to help you make decisions.

1. The Bible way is for all Christians. It is not the Mennonite way, but the Mennonite way is what we think is the Bible way.

We act the way we think God wants us to act, not the way the Mennonite Church allows us. It doesn't hurt for us to let our friends know what we think the Bible teaches, but we can't expect all of them to agree with us, and we are sympathetic with them if they don't.

2. We must be willing to do God's will before we can decide fairly whether a thing is right or wrong. If we want to do a thing and then hunt around in the Bible for a verse that makes it right, we are not trying to please God, but ourselves.

3. Some verses seem to contradict other verses. If we don't understand them, we should act according to the verses that agree with most of the Bible. For instance, in the

beginning of Luke 16 Jesus told a story about a man who cheated his boss terribly, and it sounds as if the story teaches us to do that. Well, that is so contrary to the rest of the Bible that it must mean something else.

4. Important beliefs should not be based on the Old Testament. For instance, David had many wives; a man was commanded to stone his brother for idol worship; Hebrew slaves were to be freed periodically. On the other hand, the New Testament teaches many of the things the Old does, like the Golden Rule; and such teachings must be kept.

Be sure to give God a chance to help you through daily Bible reading and prayer.

Lovingly,
Your Dad.

she was to be baptized, after all this time of watching and studying our people and listening to the pastor teach the Word. Indeed, she was a changed person! And she had fellowship the like of which she had always hungered for and until now at 71 years of age had never had. Her life was radiant and glowing and she was an inspiration to all. Now she was to be baptized!

She had come to our home this time so that the bishop might instruct and baptize her. She had never met him before, but we had tried to tell her about him. He had come many miles for this occasion and now the hour was late, so late that there was no time to explain to him her life of agony and how frail she now was. How could he, with all the words of the English language, understand the fears and sorrows she even now felt at the presence of any stranger, for she had come to have confidence in only those she knew over a period of time. But he was kindly and we trusted him; yet we suffered with her in her fears, for how could he know her frailty and fears?

And then she was sobbing . . . with her arms thrown about me she was saying, "What does he want with me? Why is he here?" As I said, he was very kindly, but to her he was another stranger. And this frightening fact was only emphasized by his questions about her past and present, questions which she interpreted as "suspicious of me." How she cried to us and later even seemed to mistrust us because of this experience. She could think of it seemingly as only a shifting of responsibility on our part where perhaps we feared to "carry through" the work we had begun with her.

Was she baptized? Not at that time, for she was indeed emotionally unfitted for it in her fears. Later she was, by the local pastor.

Kansas City, Mo.



A City Mission cottage prayer meeting in Peoria, Ill.

For Those Who Care

By MRS. FRANK RABER

IV

We brought her to our home, for she was sick. Indeed, she was so sick that we feared lest she might not stand the strain of the trip, though only a few miles. How she loved to come! She had such few friends, and all her life she had been pushed hither and yon. In fact, she had grown up thinking of herself as a misfit, and people had certainly helped emphasize the fact after she was grown.

Always she had suffered, and in so many ways—no home, no parents—hither and yon in homes of "charity." She was always being reminded of the shame and poverty that surrounded her birth, and of sin that caused suffering. And then, she too sinned, and the burden became so heavy.

A false religion had been thrust upon her, and the fear of it always had threatened her life. From her earliest remembrance she as-

sociated fear with the very thought of it. And because of the sufferings inflicted upon her by those "upon whom she was imposed," she had come to fear and mistrust people. Always they had taken advantage of her.

But now she was in the mission home, and we loved her. How we enjoyed hearing her laugh! For long she could not! And how she enjoyed food she could eat! For so long she had been hungry for things she could not prepare. You see, she had been for a long time, very, very lonely. Through many, varied, and strange paths she had come to find confidence. She had come to know Him who is life, "abundant life."

And she was in our home. Now she read the Word of God and many, many times burst into tears at finding a precious truth which she never knew was for her. And she was so happy that Christ had received her, that she had received Him, and that

Setting Up Housekeeping for Our London Gospel Center

By MIRIAM LEATHERMAN

When on August 11, 1952, we arrived in London, the weather was bright and sunny, the temperature for the greater part of the day was comfortable, and the flowers, of which London has so many, were gorgeous and beautiful. We were made to wonder, "Where is all the gloom and fog they talk about?"

We were directed by Bro. John Coffman to two comfortable rooms furnished for light housekeeping and having sleeping accommodations for our family of five. These were located in a quiet part of a suburb of London. Natural hunger immediately made us conscious of the fact that it was necessary to provide three meals a day for our family. This at once presented several problems. Questions such as the following needed a practical answer: Where shall I go to shop for food? How can I buy rationed foods? How will I use English money? What foods

are available? Will I be able to use menus much like those at home?

Mrs. Boor, our Quaker landlady, was quite helpful in solving these problems. She was, however, quite guarded in her contacts with us and seemed prejudiced against Americans as a result of previous experience. It seemed that she regarded American housewives as pleasure-seeking, cigarette-smoking mothers who drug their babies so that they can go out at night, have much clothing, are not good housekeepers, and especially know nothing about sewing, mending, and economy. She is fully persuaded by this time that at least we are not all like that. She has proved a decided friend to our cause.

Mrs. Boor accompanied me to the rationing board office where I received five ration books. These books we took to a grocer and registered for a weekly supply of eggs, one to each book (this amount has since been increased); cheese, about an ounce per book; sugar, one-half pound per book; butter, two ounces per book; margarine; fats; and bacon. We then registered with a butcher for a weekly meat ration, about enough for two meals a week. This was mostly beef and lamb. These foods one can buy only at the store at which one is registered. Mr. Holton, the butcher with whom I registered, presented a new problem. He was pleasant and gracious, but speaks a decided Cockney English, and I suppose I understood about two thirds of what he said, which was most embarrassing.

Learning to use English pounds, shillings, and pence was an interesting experience, but I seemed constantly in doubt as to whether I received correct change or not. I have now learned to say ha-penny for half-penny, tuppence for two pennies, etc., and know if someone tries to cheat me.

Menu planning was less of a problem than shopping, but we seem to have cultivated a taste for a greater amount and variety of fruit and vegetables than are commonly used here; also we use less bakeshop goods. Bread, potatoes, carrots, cabbage, and flour are abundant and cheap. There is plenty of rabbit on the market, also a variety of fish including whale steaks. We have not found too much of this food acceptable to our taste and have found we very definitely do not like all varieties of fish, for instance, skate. Poultry is too high to buy frequently. These few facts have made it difficult for us to keep our protein foods up to body requirements. English cooking apples are abundant and good and we enjoy a great variety of dishes from them. One day I saw a nice big pineapple in the market and asked the price. Imagine my surprise when the clerk said, "Seventeen shillings" (\$2.38). I did not buy it!

We were quite happy upon arriving in a strange country after five days on the ocean that there were two rooms awaiting us which would provide a temporary home for us. However, from the first we realized that this could be only temporary. We soon learned just how difficult it is to find suitable housing in our new country. Houses are old, few have central heating, and many of them are

arranged in flats, which means that in many of the homes there are accommodations for three families on three floors, all using the same entrance hall. Many of the better flats are not suitable for as many as five people and children are not desired. Rents are high and there are many restrictions.

The house which we need should provide not only living for our family of five, but should have guest rooms and a large public reading and fellowship room. Because of this public room we will need to locate in a part of the city which is not too highly residential and restricted. The student contacts which we desire in the city, would lead us to think we should locate close to the universities and colleges and yet in these same areas we find houses undesirable and many restrictions. We may need to choose the suburbs and contact a smaller number of students. In the five-room first-floor flat, where we have lived comfortably since Oct. 27, we are able to hold fellowship meetings, entertain friends, and in a small way carry on the work of the Center.

This has been a long, cold winter in England with much fog. While temperatures are higher than at home, the cold is moist and penetrating and we need to wear much clothing to keep comfortable. We miss central heating and home conveniences, such as a refrigerator, deepfreeze, and electric washer. We have learned to use a public laundrette and find it fairly satisfactory.

While we miss some things, we appreciate the experience of learning for ourselves that much of the world lives with less of the comforts of life than we enjoy in the States. This should give us a deep sense of our need of gratitude to God as the Giver of our blessings, and also of our responsibility to our needy and distressed fellow men. I believe we need to recognize, too, that too much of the material things in life may make it difficult for us to recognize fully the great Bible truth that as Christians we are "pilgrims and strangers in the earth," looking for a better home beyond this present life.

Keeping high the family morale needed some consideration. Our three children were taken away from the schools, community, friends, work, church, and Sunday school of which they were a part for a number of years. Suddenly they were expected to fit into a completely new system, one in which they found friendliness and tolerance, but also in a small way, lack of understanding. This together with the lack of some former foods and comforts, tried the courage and capacity for adjustment of us all. We tried to make this an experience of growth, spiritually and emotionally. We needed to remind ourselves anew that happiness in a Christian must come through love to God and our fellow man and cannot be dependent upon physical circumstances.

While there have been problems connected with setting up housekeeping in a strange land, we want to express gratitude for all the blessings that have been ours. Five of us crossed the Atlantic without seasickness. Although there has been much sickness about us and the death rate high because of the fog, we have been blessed with health except for a few minor ailments.

In view of the housing situation, we feel that we were provided with very satisfactory quarters both at the former and present locations. Both parties living in the flats above us are friendly and in no way objectionable. We have found many friends who appear to understand and appreciate our purposes in coming here.

In a very special way we are grateful for the support, love, letters, and prayers of our many friends and the entire church in the homeland.

Then, too, we are deeply grateful for the joys of fellowship and the opportunities for serving which come with our own church group of a dozen members. We praise God for the consciousness of His presence with us. We are grateful for the fact that we personally know Christ as our Saviour and have spiritual peace and joy regardless of outward circumstances.

It is the desire of our hearts that as we go about our everyday tasks and contact folks, we may be given grace to show forth enough of the Spirit of Christ that others will be inspired to love our Saviour, too, and that His name will be glorified. We ask you to pray to this end.

Muswell Hill, London, England.

Pap Kaya Purpa Nuet . . .

Early in January of 1952 there reached the San Blas Indians, who live on islands off the eastern coast of Panama, little red-covered books entitled "Pap Kaya Purpa Nuet San Markokos Soikstai," which were Gospels of Mark in their own language—the first part of the Bible in a language they really understood. In school the children are taught in Spanish, which is practically a foreign language for them. They are taught in Sunday school to read this Gospel so that they can carry it to their parents, who in many cases have not learned to read. It has been reported that children in the third grade are reading it at home to their parents and that children in the sixth grade can read it with considerable fluency. When one of the missionaries, himself a San Blas Indian, with a group of Christian companions recently visited one of the islands where they had been coldly received a year ago but which islanders had been urging the missionaries to revisit, he had the following experience:

"At the Congress Hall we were warmly received and hospitably offered food and drink. Then Claudio was escorted to several homes to treat the sick. When he returned presently to the hall, this was the astonishing sight that met his eyes: the First Chief lay in his hammock of state, listening gravely while one of our schoolboys sat reading to him from the Gospel of Mark; by the Second Chief sat another of our boys reading, and another by the Third. Claudio smiled to himself, went to take more medicine to the ailing; and when he returned, again found the chiefs still listening to the Good News—the wonderful news in their own language, as read by three second graders.

"These are the treasures of the islands, these young lives. When the schoolbell rings

—that is to say, when someone bangs briskly on the old empty bottled-gas tank—eighty freshly bathed and combed youngsters come running with notebook and pencil along the sandy path. On Sundays, double that number crowd the benches morning and night to sing and to learn God's Way."—Margaret T. Hills, in *Bible Society Record*.

Our Witness in Java

Our program for Indonesia is concentrated in the Muria area in the upper section of Central Java. Java is one of the islands in the Republic of Indonesia, formerly known as the Dutch East Indies.

The need for work such as MCC is doing in Java is prevalent in all of the Indonesian islands. The work being done in Sumatra and Djakarta (west Java) was discontinued and work started in the Muria area at the time of hostilities between the Dutch and Indonesian armies.

The purpose of changing areas of activity was to correlate the general MCC program for Indonesia with a more specific program for the Javanese and Chinese Mennonite churches in Indonesia.

Originally the work in this new area consisted of material aid distribution. This area is one of the poorest sections of the country. As the work developed, it became evident that medical aid was sorely needed. Now the medical work is the heaviest part of the program.

There are two well-established clinics. Together they treat about 3,500 patients each month. In connection with the clinics a colportage work of religious tracts is carried on. In addition to this program directed to the general population, we also conduct occasional Christmas bundle distributions.

Although there is no official correlation of our medical program for the general public with the program of the Javanese Mennonite Church, yet a relationship and a unity exists which prove beneficial to the native church and to the home churches we represent.

We are serving the Chinese and Javanese Mennonite churches in a particular way, however. The program of the Javanese church consists of giving financial support to the Mennonite Theological School in Pati, which MCC helped to initiate. Two instructors are members of the MCC unit. They are Doris Shoemaker, who teaches English three times a week, and Martha Ropp, who teaches health once a week. I have been asked to help in the sports program as an extracurricular activity once a week. As yet the Pati Theological School is only serving the Javanese Mennonite Church. It is our hope that the Chinese Mennonite Church will also help operate the school and send students.

Our aid to the Chinese church has consisted of sending the Herman Tans to the United States for several years of study in different Mennonite colleges. They are now studying at Goshen and have attended Tabor and Bethel.

It is the hope of the church that the Tans

will have a leading role in the Chinese church and be members of the Bible school staff. Meanwhile MCC hopes it will be possible to answer the request of the church to conduct Sunday-school work. In one of the largest Sunday schools 500 children, mostly of non-Christian families, are waiting for organizational and lesson help.

Our clinics are also set up to train church workers in clinical work both to assist in the MCC-operated clinics and later work in Mennonite-owned hospitals. We hope that we may encourage the angle of Christian social and medical service in the lives of the people.

Because of the medical nature of our program, a part of the work at the center is geared toward preparing medicine for the clinic and buying medicine in the neighboring city of Semarang—about 50 miles from Pati.

We are thankful to God and to our church for enabling us to serve from month to month. Service enriches our lives and teaches us how to live with Christ—no matter whether we work, rest, play, or fellowship. This is service—knowing one's total life is being recruited by and for the Lord.

It is our prayer that God may forgive our weaknesses and infirmities and through His grace challenge us to an even greater witness to the advance of His church, for the sake of those not yet of the fold, to the strengthening of the saints, for the beautifying of the world, and as a token of appreciation and worthiness of what He has done for us.—Hans van den Berg, in *MCC Services Bulletin*.

(Hans van den Berg of Baarn, Netherlands, is director of the MCC program in Java. The Javanese unit is an international one in that the six persons working there represent five countries. Other workers are Kenneth D. Shoemaker of Dakota, Ill.; Doris (Good) Shoemaker of Elkhart, Ind.; Dr. Martha Ropp of Wittenheim, Haut-Rhin, France; Liese Hege of Worms, Germany; and Anne Warkentin of Superb, Sask.)

Proclaim His Kingdom

The ends of all the earth shall hear
And turn unto the Lord in fear;
All kindreds of the earth shall own
And worship Him as God alone.

For His the kingdom, His the right;
He rules the nations by His might;
All earth to Him her homage brings,
The Lord of lords, the King of kings.

Both rich and poor, both bond and free,
Shall worship Him with bended knee,
And children's children shall proclaim
The glorious honor of His name.

The Lord's unfailing righteousness
All generations shall confess;
From age to age shall men be taught
What wondrous works the Lord has wrought.

—W. H. Doane, in "Liebenzell Mission."

Missions Editorial

Beginning at Jerusalem

Can you think of people in your community who wouldn't be welcome in your church? Do you have neighbors your church cannot serve? Who is going to win these people to Christ?

The question of the parish approach to home missions was discussed at the City Missions Round Table in Fort Wayne recently. The Urban Evangelism Committee has grappled with the problem and is seeking to find ways of meeting some of the issues involved.

By the parish approach we mean being able to serve all classes of people in the community where your church is located regardless of race or nationality. This means bringing them to Christ and absorbing them into your fellowship.

For a denomination which has maintained a traditional family type fellowship for several hundred years so that persons can be recognized as belonging to the fellowship by their family names, this would be a daring adventure.

Several pertinent questions could be asked. Have we found it easier to send missionaries to other races across the sea than to serve people of other races living among us? Are we ready to face the social implications of witnessing to persons of other races and nationalities who live in our communities? When we go into a new community to do mission work, do we direct our work toward one particular group rather than attempting to serve the total community? Do we insist that all those who accept Christ through our mission efforts must also adopt Mennonite cultural patterns?

Whether we like it or not some of these questions must be answered if our church is to become more of a missionary church at home. These problems are not new to Christianity. The early church absorbed Jews and Gentiles, masters and slaves. It was not easy, but those first-century Christians learned to compromise on unimportant details, meanwhile following the examples and teachings of Jesus on the weightier matters of brotherly love and mutual helpfulness.

This is no time for the Mennonite Church to draw back from home mission responsibilities because we suddenly realize that treating all men as brothers means breaking down some traditional fellowship barriers. Nor dare we allow the attitudes of other members of our communities, Christian or non-Christian, to deter us from treating people of all races and classes living among us in a true Christian manner.

May we stand firm against all types of prejudice which would prevent us from witnessing effectively to all men.—L. C. Hartzler.

Relief and Service News

MRC Weekly Notes

VS Personnel Needs

1. Summer Service (see paragraph below).
2. General hospital work for orderlies and nurse aides. (I-W credit)
3. Children's work in hospital and crippled children's homes. (I-W credit)
4. Counselors for boys' homes. (I-W credit)
5. Doctor (on a limited VS basis) for I-W credit.
6. Carpenters, block and brick masons, general construction work for I-W credit.
7. A person with hospital laboratory interest and background for I-W credit.
8. Mechanic for I-W credit.
9. Cooks and housekeepers for I-W centers.

Voluntary Service

Applications are urgently needed for summer service, especially for men. Most young men normally available for summer service are this year subject to the draft, therefore, the appeal for men volunteers. Summer service personnel are used in many of the church's mission stations and institutions. This valid service done in Christ's name and spirit brings fruit in the lives of the servants and those served. A new leaflet describing the opportunities of summer service has just been mailed from Elkhart to the pastors and bishops in each congregation.

Personnel needs for long-term voluntary service still continue as outlined above. These needs are urgent.

The following people have been invited to attend the voluntary service orientation school to be held at Elkhart April 8-17: Bro. and Sister Maynard Borntrager, Goshen, Ind.; Charles Hartzler, Jackson, Minn.; Robert Kauffman, Hesston, Kans.; Lem Lehman, Harrisonburg, Va.; Robert Lehman, Harrisonburg, Va.; Bro. and Sister Ralph Lughbill, Archbold, Ohio; Jason Martin, Goshen, Ind.; Bro. and Sister Lester Miller, Goshen, Ind.; Thomas Overholt, Norfolk, Va.; and Ida Showalter, Scottdale, Pa.

A letter has been received from the Lick Creek congregation, Edwards, Mo., asking for a man and three women to help with two Bible schools from May 25 to June 19. Any one who might be interested in three or four weeks of service should write to Mrs. J. P. Brubaker, Edwards, Mo.

I-W Services

MRC I-W leaders met at Elkhart, Monday, March 30, to discuss financial procedures and other mutual concerns. Present were Joseph Freyberger, East Lansing, Mich.; Mervin Swartzendruber, Plymouth, Mich.; Dale Gongwer, Gary, Ind.; and John J. Kaufman, Indianapolis, Ind.

Bro. Cal Redekop, former Mennonite Voluntary Service director in Europe, visited the Plymouth, Mich., I-W center Thursday, April

9, to show pictures of his European Voluntary Service experience.

Released April 4, 1953
Office for Service and Relief
Elkhart, Indiana

MCC Weekly Notes

Six More PAX Men En Route to Europe

Six more PAX men are on their way to Europe. They sailed from Hoboken, N.J., on April 2 and are scheduled to land in Antwerp, Belgium, about April 15.

Upon their arrival in Europe they will likely be assigned to one of the units in Germany building housing for refugees. These six men spent a week in orientation classes at Akron headquarters before sailing.

Their names and addresses: Wilbur J. Bender, Hartsville, Ohio; Willis Roy Leder, Freeman, S. Dak.; Eli M. Miller, Orrville, Ohio; Herman Devon Schrock, Mishawaka, Ind.; Clarence Ray Schroeder, American Falls, Idaho; and George Edwin Steckly, Albany, Oregon.

The work they will be doing is considered to be the most important thing being done in Europe to solve the refugee problem. Refugees who for many years have been living in camps or crowded quarters get homes of their own. And these homes mean renewed family life and opportunity for Christian fellowship and worship.

The total number of men in the MCC PAX program is now 56—51 of whom are in Europe. Most of these men are in Germany. A few of them are doing flood clean-up work in Holland and four are doing agricultural work in Greece. Five of the men are in Jordan working in various areas including home improvement, education, relief distribution, and youth welfare.

Klassen to Present Refugee Resettlement Program to Churches

C. F. Klassen, MCC member who has spent most of the time since the end of World War II working with refugees in Europe, will be visiting Mennonite churches in the United States and Canada during April and May in the interests of the MCC refugee resettlement program in Western Germany.

Bro. Klassen will describe how 60 Mennonite refugees have been resettled in new homes in Western Germany and the remaining task of finding homes for approximately 8,000 more homeless Mennonites scattered over Western Germany. It is hoped that during the next year 750 of these 8,000 can be resettled.

Most of these persons have lived as refugees for at least eight years and many of them as long as 10 years. They have been living in the most distressing circumstances—in camps, in attics, and such buildings as chicken barns and storage bins.

It is not difficult to see that they have suffered much. Their spiritual lives have been severely neglected. By bringing together communities of 30 to 50 families, these people will again have their own church life as well as normal family life.

The 1953 program for the resettling of

about 750 Mennonite refugees calls for a \$25,000 subsidy from Mennonite churches in the United States and Canada as well as the help of the PAX builders in Europe.*

Bro. Klassen will not only speak from observation but also from experience, having fled from Russia following World War I. He is scheduled to speak in churches in the following communities and areas:

April 7, Lind, Wash.; April 8, Aberdeen, Idaho; April 9, Albany, Ore.; April 11, 12, Reedley, Calif.; April 13, Upland, Calif.; April 15, Corn, Okla.; April 16, Henderson, Neb.; April 17-19, Kansas; April 21, Freeman, S. Dak.; April 22, Mountain Lake, Minn.; April 23, Kalona, Iowa; April 24, central Illinois; April 25, 26, Goshen, Ind.; April 27, Berne, Ind.; April 28, Bluffton and Elida, Ohio; April 29, Wayne County, Ohio; April 30, Belleville, Pa.; May 1, 2, Lancaster County, Pa.; May 3, Souderton, Pa.; May 5, Harrisonburg, Va.; and May 8-22, churches in Canada.

Preparing for Opening of Work in Korea

Ernest Raber of Sugar Creek, Ohio, and Dale Weaver of New Paris, Ind., who have arrived in Korea, are preparing for the beginning of MCC work in that country. Their address is: Mennonite Central Committee, P. O. Box 112, Pusan, Korea.

*Support for the refugee and PAX program is taken from the monthly relief and service offerings sent in by our congregations.—Ed.]

Released April 3, 1953
MCC News Service
Akron, Pennsylvania

Women's Activities

Have you planned your Goodwill Christmas bundle? If you have decided to prepare a bundle for a boy, you have seven selections to make. Will it be a pair of corduroy trousers, a spun rayon shirt and a woolen sweater to match, or will it be a variety of colors? What could be a boy's favorite soap? Will the washcloth match the towel in which you wrap your gifts? Will the handkerchief be gay or sedate? And the toy—will it be something which he can enjoy with other children, or will it be something to help him develop his hobby, or will it be something to inspire interest in some vocation? Or will it be just for pure fun?

The same questions may be asked in regard to the gifts you will put in your Goodwill bundle for a girl. Of course, you will have to decide whether you are going to include a dress or a skirt and blouse.

Sister Arlene Sittler says that the love and thoughtfulness we put into our bundles will go a long way in touching the heart and in bringing happiness and comfort to a child who needs you very much. Sister Sittler feels that by preparing the bundles ourselves we add a personal touch which shows more love, and what is more significant is that the child is very likely to catch this spirit of love which he needs so badly.

• • •

Now for some directions for making a bundle:

1. Prepare your bundle for a child between 3 and 16 years. When preparing more than one bundle, distribute as evenly as possible across the entire age range, and between boys and girls, so that an equal assortment will be received.

2. Put into your bundle ONLY THOSE ARTICLES LISTED.

3. Select a toy suitable to the age of the child, such as a knife, ball, box of crayons with color book, embroidery work, a small unbreakable doll, puzzles (not jigsaws), amusements, tractors, modeling clay, tinkler toys. Omit candy and gum.

4. All items must be new.

5. To cover the cost of shipping and to purchase a New Testament for each bundle, send check or money order in the right amount in a separate first-class letter addressed to either the Ephrata, Pa., or Kitchen, Ont., Canada, MCC addresses. Do not put any money in the bundle.

6. A Christmas card and self-addressed envelope without stamps may be included.

7. Wrap all articles in a turkish towel and pin securely with safety pins.

8. Pin a packing label carefully to the outside of the towel. The packing label should include: (1) Name and address of the sender, (2) Bundle for a boy, age—(or) Bundle for a girl, age—.

9. In order that these bundles can be distributed by Christmas, send your bundles before JULY 1, 1953.

10. Write the address plainly on the outside of the box or package and send by parcel post, express, or freight to: GOODWILL CHRISTMAS BUNDLES, MENNONITE RELIEF CENTER, EPHRATA, PA.; or NORTH NEWTON, KANS.; or 189½ KING ST., EAST, KITCHENER, ONT., CANADA.

• • •

And, one more thing, be sure to report to the secretary of your local sewing circle the number of bundles you or your class or club are sending. May we faithfully support the one organization for women and girls of our church. Your report will be an encouragement to your officers and will help give a true picture of what the women and girls of our church are doing for others for the sake of Jesus, our Lord, who has taught us to give and to share with those in need.—Mrs. C. L. Shank.

faithful and we want all the readers to remember them in prayer.

We are also thankful for the repair work being done on our church. We wish to thank those who have helped in this.

Bro. William Martin, Menges Mills, Pa., will be our evangelist for meetings from April 20 to May 3. We hope that you will remember this work in prayer. Ruby Clement.

LOS ANGELES, CALIFORNIA

(Calvary Congregation)

Dear Readers: "Let every thing that hath breath praise the Lord. Praise ye the Lord." We thank you to praise the dear Lord for His manifold blessings to us. He has sent us a much-needed rain.

There has been a lot of flu, virus, and measles in our group, as well as above the city. We lost three of our number this winter—Bro. J. M. Brubaker, Sister Florence Pettigrew, and Sister Emma Kauffman. All three were past the four-score years and more.

Our sewing circle reorganized on March 13. We had three of our number give of cash and clothing, receiving \$167.00.

We are having a Christian workers' training course in our weekly prayer meeting.

We are enjoying evangelistic services in charge of Bro. Henry Garber, Nampa, Idaho.

The meetings started March 15 and continue through March 22. There has been fairly good attendance considering the small group and the distance some have to come. Last Sunday Sister Garber spoke in the Sunday school and conducted children's meeting in the evening. These were enjoyed by the adults as well as the children. We are gratified by the Junior and intermediate Sunday-school attendance. We have as many colored children as white in the Sunday school.

On March 19 a number of people from several neighboring churches and some from the Upland Church met here to discuss Biblical nonresistance.

Bro. and Sister Burdette Herschberger and Mother Herschberger from Iowa are spending the winter in Los Angeles and worshipping with us. We welcome their presence with us.

Grandma Swartzendruber has not been so well all winter but was in church again. Sister Anna Burkholder is ill in bed at this time, as well as Sister Emma Kauffman from Van Nuys, Calif. We hope they will all meet with us soon again.

Catharine B. Kulp.

SHERIDAN, OREGON

(Sheridan Congregation)

Christian Greetings in the Master's name. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

The Lord has given us good things, both temporal and spiritual, to enjoy during the past year.

On Nov. 8 and 9 the annual Youth Conference was held at this place. We thank God for the young people of the church who take part in the Lord's work. Let us continue to pray that they may have more concern, and more willing to do His will in all things.

Communion and feet-washing services were held on Nov. 16. This memorial should bring us all closer to our Lord and Saviour who did so much for us. At this service three men from the Rock of Ages Rescue Mission, Portland, were taken into the church.

The quarterly mission meeting held at this place on Jan. 1 was well attended. Guest speakers were B. Charles Hostetter and Josef Herschowitz from Harrisonburg, Va.

The work at the outstations, Ballston, Logsdon, the Church in the Wildwood, and Yale, Wash., is still conducted by faithful workers who are willing to sacrifice that the Lord's work may prosper. Several have given their hearts to the Lord as a reward of these efforts.

Bro. Paul Miller, Hammett, Idaho, held revival meetings here in January. Many spiritual blessings were enjoyed during these services.

On March 7 an Educational Conference was held here. Guest speakers were J. L. Stauffer, Harrisonburg, Va.; Kenneth Good, Eldora, Ohio, and John Hochtetter, Creston, Mont.

Bro. Max Yoder recently returned from a trip to Honduras. He represented the Oregon Supporting Committee for the Tocoa field, in Mexico. He was a delegate from the Lancaster Conference, Bro. Henry Garber and Bro. Ira Buckwalter, and the workers in the Honduras Mennonite Mission. Decisions were reached covering expansion and operation of the field. He reports that the Tocoa and Toccoa areas comprise a large and effective field with

great possibilities for service. The workers are happy in their work and feel the Lord has called them to this needy place. Only during the last two years has the Gospel message of salvation through the blood of Christ been brought to these people. For centuries they have been steeped in sin and superstition under Catholic influence.

Bro. and Sister Eldon Hamilton of this congregation are stationed at Toccoa. One young girl has given her heart to the Lord and others are seriously considering taking this step. May we continue to pray for the working of the Holy Spirit in the hearts of the people, and the Lord and for the workers as they endeavor to teach them more about Christ and the Christian life. Esther Berkey.

SMITH, ALBERTA

(Bethany Congregation)

With longer days and brighter sunshine we feel that spring is near, even though the fields are covered with snow and the temperature may be 10 deg. above zero in the morning. The short spring season makes it necessary to make preparation before the busy planting time arrives.

But the Lord's work needs perennial care.

Our minister, Bro. Willis Yoder, spent a number of weeks in the field, and held the first of the year. Each Wednesday night he holds a service at a lumber camp, where they have been studying the Book of Genesis.

Some who never attend church may hear the Word through a funeral message, two of which our pastor has given in recent months.

Recently we were privileged to hear Sister Phebe Yoder give her testimony and the needs of the African mission field. We also enjoyed having her mother with us at our last sewing circle meeting.

Pray for our little group here that the true Gospel light may shine through us.

Mary Showalter.

WESTOVER, MARYLAND

(Holly Grove Congregation)

A mission station has been opened in Snow Hill with their first meeting on Jan. 18. There are now five Mennonite families living in that vicinity since the John Kutz and Omer Stoltzfus families moved there from Spring City, Pa. Reginald Taylor and Jennie Sheeler are married and living there. David and Sam Yoders have lived there several years. The opening of this mission reduced the attendance here, but it was soon boosted when Leslie Bakers of Spring City, Pa., and George Malins of Malvern, Pa., took up residence near here.

On Feb. 10 Esther Yoder and Weaver Martin were married at the Holly Grove Church, but have taken up residence near Ephrata, Pa.

Bro. and Sister Walter Campbell, Greenwood, Del., were in charge of our young people's meeting on Feb. 15. The messages were much appreciated.

Sister Elizabeth Erb, missionary nurse returned from India, spoke on March 15, after the Sunday-school hour. On Monday evening all the women were invited to the Amos King home where we were served a supper of rice and curry, Indian style, after which Sister Erb spoke to us of the women in India. On Tuesday evening she showed pictures of India, a few of Africa, and her journey home. She will be returning to India again in September of this year.

Mary Miller.

Prayer Plus

It is recorded of D. L. Moody that upon one of his journeys across the Atlantic there was a fire in the hold of the ship. The crew and some volunteers stood in line to pass buckets of water.

A friend said to Moody, "Mr. Moody, let us go to the other end of the ship, and engage in prayer." The common-sense evangelist replied, "Not so, sir; we stand right here and pass buckets and pray hard all the time."

How like Moody this was! He believed that prayer and work were the two hands of the one person: that they should never be separated. —Selected.

From Our Churches

ELLICOTT CITY, MARYLAND

(Maple Grove Congregation)

Dear GOSPEL HERALD Readers: Greetings in our Master's name. We rejoice greatly in what the Lord has done for us here.

We had our annual election of officers. Roy Clement has been elected Supt.; Milton Huber, Asst. Supt.; Charles Martin, Chor.; Grace Winstead, Treas.; Ruby Clement, Sec.

Last summer a mission station was started at Lisbon, Md., about thirty miles from Maple Grove. We are sorry that the mission had to close because there was no place to worship.

Bro. Walter A. Shank, our pastor, conducted a series of revival meetings when twelve souls took Jesus as their personal Saviour. We are thankful for the ones that have remained

MISSION NEWS (Continued)

their present quarters. Pray that God will direct them to a new location.

Bro. and Sister John Koppenhaver and sons, returning on furlough from Argentina via Europe, arrived in New York on the S.S. Queen Elizabeth, Monday, April 6. They can be addressed c/o N. M. Moyer, Bloomington, Pa., until further notice.

Sister Dora Taylor, missionary nurse from Honduras, is now at home at Elversen, Pa., R. 2. She is much improved at this writing and able to attend services again.

Bro. and Sister Lehman Longenecker, Marietta, Pa., expect soon to take up missionary service in the Bahama Islands.

The children of the Mennonite Children's Home, Millersville, Pa., were made very happy at Easter time with various contributions from visitors. The children and workers say, "Thank you and may God bless you."

Sister Evelyn Bauer returned to her home at Hollsopple, Pa., on April 2. It is hoped that she can secure adequate care there and will not need to return to the hospital.

FIELD NOTES (Continued)

the Easter holidays. The chorus was directed by Bro. Clayton Swartzentruber.

Bro. Harvey Birky showed pictures of his work among children of the South at Spangsbury, Pa., March 30.

Bro. Roy C. Bucher and a chorus from the Pleasant Hill congregation in East Peoria, Ill., gave an Easter broadcast over WRL.

A conjoint chorale program was presented by the Crystal Springs and Pleasant Valley choruses at the Crystal Springs, Kans., Church on Good Friday. Directors were Herman Diener and Paul M. Yoder.

Missionary Film Service, conducted by Bro. R. R. Smucker, R. 4, Elkhardt, Ind., is planning a trip to central Illinois. Dates are available preceding or following May 10, for groups in Illinois or western Indiana. Write Bro. Smucker for a statement of policy of his Film Service and for available programs and dates.

Sister Maude Swartzentruber is on leave of absence from the La Junta Mennonite School of Nursing and planned to visit the Lebanon Hospital, Lebanon, Oreg., the first four days in April. Then she stopped at Greensburg, Kans., and was to be at Newton and Hesston, April 8-13, and the Kansas City Children's Home, April 14.

Bro. Paul M. Lederach returned to Scottsdale on April 4, after an extensive trip in western states, chiefly in the interests of the Commission for Christian Education, of which he is Field Secretary. He was at West Liberty, Ohio; Peoria, Ill.; Hannibal and Garden City, Mo.; Hesston, Kans.; Southwestern Baptist Seminary at Fort Worth, Texas; and the Sunday School Board of the Southern Baptists at Nashville, Tenn. He also conducted evangelistic meetings at Hydrone, Okla., March 22-29. This was the former home of Sister Lederach, who accompanied him.

Goshen College choruses were active during the Easter vacation. The Motet Singers, who had spent an earlier week end in Il-

linois, gave programs in Michigan, Ontario, New York, Pennsylvania, and Ohio. This chorus was under the direction of Mary Oyer. The A Cappella Chorus, under the direction of Dwight Weldy, sang in Indiana, Ohio, and Pennsylvania.

The date for the Hammer tent campaign in the Casselman Valley district has now been set for Sept. 6-27. The tent is to be erected just across from Yoder's locker plant, within a half mile of Grantsville, Md. This is just off U. S. 40. Bro. Roy Otto will serve as general chairman of the campaign.

Ordination services were held at the Bethel Church, West Liberty, Ohio, April 5, in charge of Abram Kaufman and Frank Byler. Bro. Loren King was ordained to the office of deacon. Communion services were held in connection with this ordination service, just prior to the return of the Frank Byler family to Argentina.

A converted Catholic priest was among the speakers in a district Good Friday service at the Wideman Church, Markham, Ont.

Bro. Stanley C. Shenk, West Liberty, Ohio, served as commencement speaker for the La Junta Mennonite School of Nursing.

Bro. Myron Jay Amstutz was ordained deacon on Saturday evening, April 4, at the Sonnenberg Church, Dalton, Ohio, as one feature of a week-end service held at this place. On Good Friday morning eleven persons were received by baptism, and communion was observed on Sunday morning. Brethren from Virginia taking part in the services were Truman Brunk, Joseph Driver, and Lewis Showalter.

Bro. Virgil Brenneman, Iowa City, Iowa, led an inspirational song service at the First Mennonite Church, Colorado Springs, Colo., on the evening of April 5. Bro. Sherman Maust, Upland, Calif., directed the group in Bible study the same evening.

Announcements

Bro. and Sister Edwin Weaver will show colored slides on life in India at the Sales Pavilion east of Lancaster, Pa., at 7:30 p.m., April 13.

Inspirational song service at Upper Skip-pack, Skipack, Pa., 7:30 p.m., April 25, with Bro. Charles Gogel as speaker, and the Anders men's quartet giving special music.

G. G. Yoder, Princeton, N.J., on April 19, at the Conestoga Church, Morgantown, in the morning, and at the Zion Church, Beckersville, in the evening.

Christian Life Conference at Manheim, Pa., with Henry Ginder, Manheim, and Myron Augsburg, Sarasota, Fla., as speakers, Saturday evening, April 18, and all day Sunday, April 19.

Entire Mennonite Hour staff in a rally at Hagerstown, Md., High School, 2:30 p.m. DST, May 17.

Singing school by Paul M. Yoder on alternate evenings at La Junta and Cheraw, Colo., April 13-26.

"In Him" is the topic for the YPM at Lititz, Pa., on April 19, with David Landis, Ruth Getz, Arlene Groff, and Clair Bomberger as speakers.

Arlene Sitler representing MCC relief at Metamora, Ill., the evening of April 26.

Alvin Becker, Northern Bible Society, at Tiskilwa, Ill., April 19.

Linder Sisters, Louisville, Ohio, in illustrated talk on World Conference, North Lima, Ohio, April 18.

State sewing circle meeting at Brunk Bros. tent, Canton, Ohio, April 25.

Ruth and Rhoda Ressler in illustrated talk on Japan at Leetonia, Ohio, May 2.

C. F. Derstine, Kitchener, Ont., at Flatwoods Baptist Church, Dunbar, Pa., April 21, 22.

Robert Miller, Jonestown, Pa., will bring a message following the YPM at Miners Village, Cornwall, Pa., April 19, 7:30 p.m.

Elam Stauffer, Tanganyika, E. Africa, with the Frazer congregation, Frazer, Pa., Tuesday evening, April 14.

Youth Conference, First Mennonite Church, Kitchener, Ont., April 18, 19.

Visiting Speakers

March 15: Elam Stauffer, Tanganyika, at Mount Joy, Pa.

March 29: Mark Lehman and Boyd Nelson, Elkhardt, Ind., at East Goshen, Ind.; Homer Moutett, Choteau, Okla., at Harper, Kans.; Leonard Haarer, St. Jacobs, Ont., at Alma, Ont.; D. D. Miller, Berlin, Ohio, at Britton Run, Spangsbury, Pa., and Sunnyside, Conneaut Lake, Pa.; Roy D. Roth, Hesston, Kans., at Pleasant Hill, E. Peoria, Ill.; Harnish Noll, York County, Pa., at East Chestnut Street, Lancaster, Pa.; J. B. Shenk, Goshen, Ind., at St. Jacobs, Ont.

Easter week end: B. Frank Byler, Argentina, at South Union, West Liberty, Ohio; C. L. Graber, Goshen, Ind., at Shore, Shipshewana, Ind.; William G. Detweiler and Amstutz trio, Orrville, Ohio, at Erie Street, Waterloo, Ont.; A. Lloyd Swartzentruber, Kalona, Iowa, at West Union, Parnell, Iowa; Roy S. Koch, St. Jacobs, Ont., at Groffdale, Pa.; Peter J. Dyck, Moundridge, Kans., at First Mennonite, Kitchener, Ont.; L. S. Weber, Scottsdale, Pa., at Allentown, Pa.; Ezra Stauffer, Tofted, Alta., at Scottsdale, Pa.; Paul Erb, Scottsdale, Pa., at Detroit, Mich.; A. J. Metzler, Scottsdale, Pa., at Crown Hill, Marshallville, Ohio; J. L. Horst, Scottsdale, Pa., at Central, Archbold, Ohio; Wilbur Nachtigall, Puerto Rico, at Denver, Colo.

April 12: G. G. Yoder, Princeton, N.J., communion sermon at Gehmans, Adamstown, Pa., and preparatory and communion sermons at Reading, Pa., assisting Bro. J. Paul Graybill.

Evangelistic Meetings

J. H. Hess, Kitchener, Ont., at Pleasant Hill, Sterling, Ohio, April 9-19. C. F. Derstine, Kitchener, Ont., at First Baptist, Florence, N.J., April 22-May 3. Nelson E. Kauffman, Hannibal, Mo., at Monterey, Bird-in-Hand, Pa., April 14-23.

"A pastor must have meekness," a wise old layman said to a young minister. "If he doesn't, then pretty soon his pride will be hurt by all the slights and slams that will come his direction, and then he will decide to go 'somewhere they appreciate me.'" I believe the old layman was right.—Contributed.

LOVEST THOU ME? (Continued)

burning of ourselves out at Christ's command. That, then, is our allotted time.

Let us learn from the examples of those who have gone before. Moses, according to Heb. 11:24-26, was willing to suffer because of the high center of his affections. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt."

Paul was called to extreme suffering. II Cor. 11:24 ff. lists a few of his experiences. There was beating, starvation, nakedness, shipwreck, and a host of other sufferings which the great apostle bore willingly because of love for Christ.

The Master Himself was the great example for us in this consideration, as in all others. It was He who left all in heaven and stepped down to the humility of man according to Phil. 2:5-9 and other passages. It was He who fulfilled His own words, "The good shepherd giveth his life for the sheep."

We must be willing to suffer for Christ as His example shows us how. The world would call us fools, and so we are. We are either "fools for Christ," as Paul puts it, or fools in the eyes of Christ. When God said "Thou fool" to the rich man, He said it because he loved himself more than he loved God. Notice the arresting words at the close of this account, "So is he [a fool] that layeth up treasure for himself, and is not rich toward God."

We have evaluated our love for Christ and we have discovered that true love for the Master will suffer. Now let us consider further. There must be love regardless. There must be love regardless of others, regardless of where He leads, and regardless of cost.

Let us go back again to the little group beside the Sea of Tiberias. Christ is still with them. He has gathered the seven in a semicircle around Him. They are all absorbing every word that passes from His mouth. They have just been told about Peter's future suffering and death. Now they wonder what the Master has to say to them. Peter has no time to wait. He asks the question, "Lord, and what shall this man do?"—this with an interpreting gesture in John's direction. I think Peter asked the question in brotherly sincerity. There was no selfish motive in his words. He merely had a deep desire to know the future of the "beloved" disciple.

Christ's answer infers that Peter's question was out of place. "Listen, Peter," the Saviour says, "you must love me regardless of others. It should not concern you if I decide to let John live until I come back to earth. It's your business to follow. I want you to do that." The Master speaks to us as well as He did to Peter. The "follow thou

me" of John 21:22 includes every born-again Christian. There may be many who, by all appearances, are having a very easy time of it. They are following their own selfish desires from one day to the next with no apparent sense of shame. We cannot understand such a love relationship to Jesus Christ; however, we do not need to. I am reminded of the title I once saw on a tract—"Others May, You Cannot."

We must follow the Shepherd regardless of where He leads. Peter was not told where the path would take him. He did know that the end included a cross, but what lay between the Sea of Tiberias and the cross was not revealed to him. Christ simply said, "You, Peter, must accompany me." It is our business to trust our future to the supreme will of the One who leads. True love will do this without a fear. The Bible is full of promises such as "All things work together for good to them that love God." True love accepts these promises at face value—which is often a larger figure than we can read.

There is one more "love regardless" which we want to notice and that is, regardless of cost. For Peter this meant the cost of his life. For Paul it meant the same. For many since that time the words of the great apostle have become a motto, "to die is gain." Hundreds have felt the torture of licking flames from a martyr's fire. Can we expect to be asked to suffer less? The answer is, we cannot. It is only the mercy of God that allows some to pass through life with painful suffering excluded.

We can never hope to begin to repay even the down payment of our debt to Christ. The Master knows our predicament and therefore doesn't expect us to pay up. All He asks is an absolute surrender of ourselves. Love regardless of cost, in other words. Let us briefly construct the scene that took place on the border of the Sea of Tiberias nearly two millenniums ago. There was the little boat with its seven occupants riding the waves only a few hundred yards from shore. The disciples in that boat were the ones who had the message of the Gospel in their hands to give. They were heavily loaded with a tremendous responsibility—but they were fishing. Their responsibility had not become vital to their experience.

Shift your eyes now to the face of the Master as He stands on the shore. He looks out at the occupants in the fishing boat with longing eyes. He thinks of the world that is at stake. He thinks of the awful price that had just been paid for the salvation of guilty sinners. He thinks of the three full years of comprehensive training He has given the Twelve in preparation for the Gospel ministry. He sees the seven now, in the boat, back at their old occupation. There was no apparent concern for the world of sinners who were dying without hope and going to endless suffering in hell. Jesus stood on the shore. "I wonder, do they love

me?" must have been uppermost in the mind of Christ.

Jesus stands on the shore today. There still is a world at stake. There still are relatively few who have the message in their hands to give. You, the redeemed ones, are taking the disciples' place of responsibility now. You have the message and you have the command to go. One thing is necessary besides—it is love. You must be willing to suffer and you must be willing to follow regardless of what that following may include.

Christ says, "Follow me, accompany me." Is my love great enough to say—"anywhere"? Will I love the Master regardless of what the devil throws between us? Will I? That's the question. Let's be sure we are on the shore and following the Saviour. If Christ would want us to be fishing, He would be with us in the boat. Let us evaluate our position. Let us ask ourselves, "Is this where God wants me to be?" Anything outside of the will of Christ is to Him as worthless as the disciples' activities on the Sea of Tiberias were. Anything less than complete devotion is "fishing."

Let us be sure we can answer the question, "Lovest thou me?" with a humble, "Lord, thou knowest all things; thou knowest that I love thee."

Harrisonburg, Va.

SUMMER BIBLE SCHOOL (Continued)

want to call special attention. This year there were 34 more schools than in 1951 which resulted in an increase of 9,358 enrolled pupils. This required 571 more teachers than have ever been used in summer Bible school work. To see 6,867 teachers in this great work of teaching the Bible through these summer schools is beholding our church really at work. The total expenses amounted to \$68,567.11, but the missionary offerings amounted to \$23,236.58 which is approximately one third of the total expenditure. This literally means that by the investment of \$3.00 in this teaching work we make possible the investment of one additional dollar for missions. In other words, our three dollars become four dollars for the extension of God's kingdom, because actually what we spend for summer Bible schools is an investment in the extension work of the church. Stating it in another way, we are getting 33 1/3 per cent interest for missions on the investment in summer Bible school. Is not that wonderful?

While the figures given are not absolutely accurate and cannot be reconciled with the total attendance, it is quite clear that there were approximately twice as many children reached in non-Mennonite homes as in Mennonite homes. That is likewise indicative of the missionary outreach. On the other hand, it might also be indicative of a need for more extensive teaching to our own children.

With the growth of the summer Bible school movement, the drain on our sup-

ply of teachers becomes extremely heavy. While more teachers are becoming available because young people are preparing themselves for teaching, it is, nevertheless, painfully true that the supply is not nearly great enough for the demand. So the challenge comes to young people to prepare themselves for teaching. Teacher-training classes in home congregations are very valuable in preparing to teach. Attending a short Bible term at one of our church schools or going to college and preparing for Christian or public school teaching are other ways. Two aspects of this matter are evident: church leaders need to take the initiative in promoting teacher training and encouraging young people to prepare for teaching; young people need to develop an interest in teaching and be willing to prepare for it. Teaching is a task that requires training and skill. It is difficult to teach well, and good preparation is necessary as well as practice teaching under a competent supervisor.

The report shows also that there are still a number of our own summer Bible schools which are not using the Herald Press materials. We would like to encourage any such schools to consider and adopt our own. Personally, I am at the service of anyone who cares to make inquiries concerning our materials, and will be glad to answer any questions which may be raised. In view of the fact that the Herald Summer Bible School materials are received with appreciation by all evangelical people and are very widely used beyond our own denomination it would appear that all of our people would be interested in using our own denominational materials. From words of appreciation received, and from observations made by others, we think our church has a right to consider the Herald Press Summer Bible School materials second to none on the market and an evangelical Bible curriculum that is unexcelled. It will be a delightful satisfaction, by the blessing of God, if next year our report will indicate that every school has used the Herald Summer Bible School material.

May we together look forward to the summer of 1953 for an increase of 50 schools, by the blessing of God. Such a thing should not be impossible if all of us prayerfully and enthusiastically lend our support to this great missionary enterprise of the church. The cost is actually only 10 cents per pupil per day. What better investment can be made than to spend one dollar on every child for two weeks of Bible instruction? If for one dime a child can be given about three hours of Bible teaching a day, we should have a March of Dimes so large, and so long that every child within our outreach will be given a blessed opportunity of going to Bible school. Remember that God is counting on you to make your contribution in one way or another, and that before you is an opportunity that is unique and which has unlimited possibilities for good.

When one stops to think of the heaven in our beloved country, and the indifference of multitudes of adults for Christianity and the spiritual things of life, the forces of wickedness that are crowding in upon our children and young people, and taking them out of our homes and Sunday schools and churches into the ways of sin and into eternal destruction, then one cannot stand by; he must do something. And one of the best ways for saving children and youth is to bring them Bible teaching through the summer Bible school. Remember that God is counting on you.

Let us have more summer Bible schools for more children in 1953!

Scottdale, Pa.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Brubaker—Martin—Donald Eldon Brubaker and Alice Stauffer Martin, Susquehanna congregation, Port Trevorton, Pa., by W. W. Graybill at his home Dec. —, 1952.

Eby—Burkholder—Ira M. Eby, Paradise congregation, and Elizabeth C. Burkholder, Meltinger congregation, Lancaster Co., Pa., by Elmer G. Martin at the home of the officiating minister March 12, 1953.

Gehman—Graybill—Harry Jacob Gehman, Lost Creek congregation, Millintown, Pa., and Emma Olive Graybill, Delaware congregation, Thompsonstown, Pa., by W. W. Graybill, sermon by Donald Lauver, at the Lost Creek Church Jan. 31, 1953.

Graybill—Bromley—Leon Graybill, Doylestown, Pa., congregation, and Janice Bromley, Deep Creek congregation, Portsmouth, Va., by E. D. Kramer at the Deep Creek Church Aug. 30, 1952.

Harder—Rogers—Leonard Irvin Harder and Ethel Doreen Rogers, both of Disbury, Alta., by C. J. Ramer at the West Zion Mennonite Church, Carstairs, Alta., Feb. 24, 1953.

Hege—Shank—Omar M. Hege and Miriam Ariene Shank, Reif congregation, Hagerstown, Md., by Moses K. Horst at the home of the bride March 17, 1953.

Horst—Martin—Lauren B. Horst, Clear Spring, Md., congregation, and Betty Jane Martin, Clear Spring congregation, Edgemont, Md., by Moses K. Horst, assisted by Walter Shank, at the home of the bride March 21, 1953.

Minnich—King—Afram Minnich, Lititz, Pa., congregation, and Carolyn King, Holly Grove congregation, Westover, Md., by Ira A. Kurtz at the Holly Grove Church March 28, 1953.

McMichael—Shterzer—David H. McMichael, New Danville congregation, and Anna Lois Shterzer, Millersville, Pa., by Christian K. Lehman at the home of the bride March 21, 1953.

Petre—Martin—Wesley Allen Petre and Louise Martin, Reif congregation, Hagerstown, Md., by Moses K. Horst at the home of the bride March 10, 1953.

Schrock—Miller—Walter L. Schrock, Shore congregation, Shipshewanna, Ind., and Wilma Jean Miller, Plato congregation, Lagrange, Ind., by Percy J. Miller, uncle of the bride, at the Plato Church March 22, 1953.

Wimmer—Habecker—Arthur Clyde Wimmer, Welch Street, Pa., congregation, and Anna May Habecker, Habecker congregation, Lancaster, Pa., by Christian K. Lehman at the home of the bride March 14, 1953.

Yoder—Zook—Alfred D. Yoder and Anna Margaret Zook, both of the Maple Grove congregation, Belleville, Pa., by Jacob Weirich at the church March 11, 1953.

Zehr—Robert—Robert Zehr, Bridgeville, Del., and Vivian Guengerich, Farmington, Del., both of the Greenwood congregation, by Nevin Bender at the church March 23, 1953.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Berkshire, Glenda Marie, March 25, 1953, second child of Glenn and Zona (Thomas) Berkshire, Greenwood, Del.

Blickner, Mervin Ray, March 22, 1953, third child of Wilmer and Irene (Geiser) Brubaker, Orrville, Ohio.

Cable, Susan Annnette, March 17, 1953, to James and Lois (Hansberger) Cable, Hillsopple, Pa.

Ebersole, Kathleen, Feb. 11, 1953, second child of Seth and Virginia (Metzler) Ebersole, Manheim, Pa.

Eby, Evelyn Grace, Feb. 23, 1953, second child of Ivan and Irene (Weber) Eby, Guernsey, Sack.

Frederick, Marilyn Elaine, March 19, 1953, second child of Isaac and Mary (Shirk) Frederick, Millersville, Pa.

Groff, James Wade, March 15, 1953, first child of J. Wade and Evelyn (Metzler) Groff, Lancaster, Pa.

Grove, Albert Wayne, Feb. 19, 1953, to John and Melita (Friesen) Grove, Duchess, Alta.

Headings, Leah Saloma, March 26, 1953, to Ora and Mary (Hostetter) Headings, Tampico, Ill.

Hollinger, Jay Daryl, March 17, 1953, fourth child of Elam and Gertrude (Martin) Hollinger, Heuston, Kans.

King, Glenda Mae, Feb. 22, 1953, first child of Titus L. and Marian (Lapp) King, Parkersburg, Pa.

Kroft, Loyal Lee, March 25, 1953, to Levi and Frieda (Hostetter) Kroft, Sheffield, Ill.

Landis, Josephine Ann, March 5, 1953, third daughter of J. Dale and Erma (Martin) Landis, Lititz, Pa.

Martin, Dennis Earl, March 25, 1953, second child of Earl, Jr., and Mary Louise (Shank) Martin, Fredericksburg, Pa.

Mast, Daniel Laron, March 19, 1953, second child of Daniel L. and Shirley (Kaufman) Mast, Akron, Ohio.

Mast, Gordon Alan, Feb. 26, 1953, first child of Clarence and Zelma (Kaufman) Mast, Lancaster, N.Y.

Nice, James Clifford, Feb. 14, 1953, fifth child of Harry A. and Magdalena (Edelman) Nice, Kansas City, Kans.

Overholt, Philip L., Feb. 23, 1953, third child of Leonard and Amanda (Sommers) Overholt, Uniontown, Ohio.

Ramer, Marjorie Mardell, Feb. 19, 1953, seventh child of Edwin and Amanda (Bontrager) Ramer, Wakarusa, Ind.

Ramer, Rex Devon, March 16, 1953, fourth child of Paul and Edna (Culp) Ramer, Napanee, Ind.

Ramer, Thelma Jean, March 17, 1953, fourth child of Sidney D. and Viola (Gingerich) Ramer, Zurich, Ont.

Ressler, Marilyn Ruth, March 20, 1953, to Allen B. and Pauline (Good) Ressler, Wadsworth, Ohio.

Schmucker, Rial Kent, March 18, 1953, second child of Paul and Bertha (Brandenberger) Schmucker, Napanee, Ind.

Schneider, Arnold Jean, March 16, 1953, sixth child of Julius and Elsie (Shrock) Schultz, Molalla, Oreg.

Snieker, Glenn Stanley, Jr., March 16, 1953, to Glenn S. and Viola (Zook) Spicher, Belleville, Pa.

Springer, Ila Jean, March 4, 1953, to Orrville and Dorothy (Garber) Springer, Carlock, Ill.

Stoltzfus, Gary Ray, March 5, 1953, first child of Daniel K. and Elizabeth M. (Sensenig) Stoltzfus, Bareville, Pa.

Swartz, Arnold James, March 22, 1953, fourth child of John and Katie (Jantz) Swartz, Turner, Mich.

Weaver, Ernest Lee, Feb. 14, 1953, first child of Howard and Arlene (Witmer) Weaver, Salem, Ohio.

Weaver, Marian Rose, March 15, 1953, eighth child of Lester T. and Helen (Metzler) Weaver, Columbia, Pa.

Wenger, Kenneth Jerry, Dec. 28, 1952, fourth child of Kenneth and Donna (Headings) Wenger, West Liberty, Ohio.

Yutzey, Stella Louise, March 19, 1953, third daughter of Fred and Vida (Miller) Yutzey, Iowa City, Iowa.

Zehr, Lynn Ann, March 22, 1953, second child of Carl and Yvonne (Wilson) Zehr, Lockport, N.Y.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Barb, Homer William, son of James Barb, was born near Jerom, Va., Jan. 29, 1892; died at his home near Mathias, W. Va., Dec. 23, 1952; aged 60 y. 10 m. 24 d. He lived an active life until about 5 years ago when rheumatic fever severely impaired his health. He was married to Bertie Bellinger, who survives. Also surviving are 10 children (William, James, Mary, Vertie, Hosea, Homer, Vergie, Ames, living in near-by communities of Virginia and West Virginia, and Albert and Edna at home), his father, and a number of brothers and sisters. From his youth he was a member of the Mennonite Church. Funeral services were held, Dec. 25, from the Stony Creek Brethren Church, Bird Haven, Va., in charge of Lewis P. Shewalter.

Burke, Melvin Comador, was born near Woodburn, Ore., Oct. 27, 1888, the son of Frank and Lovina (Miller) Burke; departed this life Dec. 18, 1952; aged 50 y. 1 m. 22 d. On March 25, 1952, he was injured in a logging accident and on Sept. 15 he underwent an operation for a brain tumor, from which he never recovered. On Oct. 1, 1916, he was married to Grace Kauffman. Since 1917 he has lived near Hubbard and Canby, Ore. He was a member of the Calvary Mennonite Church. He leaves his wife, one son (Wallace, at home), one adopted daughter (Lois—Mrs. Clayton Welty, Portland, Ore., 4 grandchildren, his mother, one brother (Harley, Albany, Ore.), and 3 sisters (Rachel—Mrs. Dan Herschberger and Florence—Mrs. Oliver King, Hubbard, Ore.; and Velma—Mrs. Paul Roth, Canby, Ore.). Funeral services were held at the Ringo Funeral Home, Woodburn, Ore., in charge of Edward Kenagy and Wilbur Regier, with interment in the Zion Cemetery, Hubbard, Ore.

Lebold, Betty Kae, daughter of Lloyd and Edna Lebold, was born in Stratford General Hospital, Feb. 13; died Feb. 20, 1953; aged 7 days. Surviving are her parents, 2 sisters (Carol and Shiela), 3 brothers (Gary, Brian, and Keith), 2 grandfathers, and a grandfather. Funeral services were held at the home, Feb. 22, with burial in the East Zorra, Ont., Amish Mennonite Cemetery.

Nafziger, Christian M., was born in Merzig, Saar Becken, Germany, Feb. 24, 1861; passed away at his home near Lovellville, N.Y., Feb. 8, 1953; aged 91 y. 11 m. 15 d. As a youth of 21 he fled from his homeland to escape compulsory military training, arriving in the United States on June 28, 1883. On Oct. 28, 1886, he was married to Anna Moser, who preceded him in death in 1935. An infant son and daughter preceded him. Surviving are 2 sons (Joseph and Menno, Lovellville, N.Y.), 7 grandchildren, 8 great-grandchildren, and one foster daughter (Anna—Mrs. John Roggie, Croghan, N.Y.). He enjoyed good health most of his life and passed away unexpectedly in his sleep. He united with the Amish Mennonite Church in his youth and remained faithful until death. On Feb. 3, 1895, he was ordained to the ministry and one year later he was ordained to the office of bishop, in which place he served for over fifty years as a true servant of the Lord. Funeral services were held, Feb. 11, in charge of Elias Zehr, Nevin Bender, and Lloyd Boshart, with interment in the adjoining cemetery.

Wagler, Catherine, daughter of the late Mr. and Mrs. Jacob Wagler, was born in South Easthope Township, Nov. 19, 1886; passed away in St. Mary's Hospital, Kitchener, Ont., Jan. 31, 1953; aged 66 y. 2 m. 12 d. She was married to Moses Wagler on Nov. 17, 1896. Surviving besides her husband are 3 sons (Samuel B. and John, Shakespear, Ont.; and David, Tavistock, Ont.), one daughter (Nancy—Mrs. Enos Zehr, Bright, Ont.), 3 half brothers (James, Wellesley, Ont.; David, Tavistock, Ont.; and Moses, Shakespear, Ont.), one half sister (Leah—Mrs. Joseph Schlegel, Shakespear, Ont.), 15 grandchildren, and 10 great-grandchildren. She was a faithful member of the East Zorra Amish Mennonite Church. Funeral services were held at the East Zorra Church, Feb. 3, in charge of Henry Yantzi and Ben B. King.

YOUR PUBLISHING HOUSE

(Ninth in 1952 Report series)

Our public relations program has not been too strong. That is, we have not done too good a job of informing the "stockholders," the members of the Mennonite Church, about "Your Publishing House." We have done better in informing you of all the other church activities. The following means are being employed to a greater or less extent:

1. Annual public meeting of the Publication Board.
2. Programs on the work of the House by teams from Scottdale.
3. Annual report in the GOSPEL HERALD and otherwise.
4. "Your Publishing House" column in GOSPEL HERALD.
5. Welcoming guests to the House.

6. Services of House staff throughout the church.

7. Representatives at church conferences.
8. Bookstands.
9. Pictorial pamphlets.
10. Publishing House slides.

We mean to strengthen all of the above and employ additional means of informing our constituency of the work being done by its publishing agency. Your co-operation is solicited. The House slides have recently been revised. There are two complete sets with mailing cases and script. They will gladly be sent anywhere. The script makes possible their being shown by anyone. If speakers are desired for messages on Gospel literature or publishing, be free to make a request.

A. J. Metzler,
Publishing Agent.

ITEMS AND COMMENTS

In ratifying the new European treaty system, the Bonn Parliament of West Germany has now also completed ratification of the restitution agreement which provides for the payment to Israel of a total of \$822,000,000. In addition the Bonn government is paying another \$1,000,000,000 for other victims of Nazi atrocities of which some \$12,000,000 is allocated to persons living abroad. There can be nothing but praise for this act of restitution on the part of the German people. It helps, however, to increase the Near East problem, as the Arab states were bitterly opposed to making these financial resources available to their common enemy, the nation of Israel.

• • •

Evangelistic meetings held by Dr. Hyman Appelman in Mexico recently included three full weeks in the capital city and meetings in several other states. A total of 70,000 persons attended the meetings during the six weeks with nightly averages of 1,800. There were over 5,000 professions made, of which almost 3,000 were first-time professions of faith. Of the converts, 98 per cent were Roman Catholics and 95 per cent were over the age of thirty. Numbers of doctors, lawyers, and other professional men as well as entire families were saved.

• • •

Evangelical clergymen are disappearing in the Soviet Zone of Germany in much larger numbers than reported by any press agency, according to the secretary of the National Lutheran Council's desk of European Affairs. He says that evangelical clergymen disappear frequently and no information about their whereabouts is to be obtained. This is all a part, he thinks, of a stepped-up antic church propaganda campaign in the East Zone.

The oppression of Jews in communist Hungary is worse than in Nazi times, one refugee has told the International Hebrew Christian Alliance. Four forced labor camps have been set up for Jews in Hungary. Treatment in these camps is described as brutal, with little food given to prisoners and a typical workday from 12 to 15 hours. In Romania many Jews have been taken from their homes on short notice and sentenced to hard labor in the mines. One refugee escaped from a country behind the iron curtain writes, "I can tell you Hitler was a child compared to the criminals now in power there. I was tortured for weeks to tell the 'truth.' I was burned with cigarettes, beaten and tortured, and I fainted at least fifteen times. After the trial, lasting sixteen hours, I was again beaten and tortured by eight hoodlums. I lost consciousness and was taken to the police prison on a stretcher. When my wounds became gangrenous I was taken to the prison hospital and guarded day and night. The prison and labor camps are crowded and you will hardly find a family where at least one member is not in a labor camp or in prison."

• • •

A district court judge at Jackson, Minnesota, has warned warring factions of a Lutheran congregation that they will be tearing their community to pieces for years to come unless they settle their dispute immediately outside the courts. The judge urged the members of the church to "Use your Christianity in trying to get together on a fair and reasonable settlement." He commented further, "It seems to me a shame that good people like you should be in court fighting. . . . I do not like to sit up here and hear a matter like this and see neighbor fighting neighbor and relatives fighting relatives." The issue of the dispute was whether the congregation should retain its affiliation with the Lutheran Church Missouri Synod. The pastor of the church and some of the members



Says Dorothy S. McCammon

We Tried to Stay

—but they couldn't.

The new missionaries to China had to get out. And as Dorothy S. McCammon tells it, you will laugh and weep over their experiences through the four short years of their stay.

Before the end Dorothy saw her husband Don in prison and prayed that she too would be arrested. Yet you will see love for China and her people on every page of the book.

It is an intense story of love and high courage and unwavering faith in God. 34 illustrations. \$2.75.

MENTONITE PUBLISHING HOUSE, SCOTTDALE, PA.

insist that the Missouri Synod is now teaching false doctrine.

The United States Supreme Court unanimously ruled unconstitutional the action of the city of Pawtucket, Rhode Island, in denying the use of one of its city parks to a Jehovah's Witnesses minister for a religious meeting. Justice William O. Douglas, delivering the decision of the Court, said that the city had attempted religious discrimination against the sect because its views are unpopular.

A 12,000-seat portable "tin can" tabernacle will be built for Billy Graham's evangelistic campaign in Detroit next fall. The all-aluminum tabernacle was designed by industrialist R. G. LeTourneau of Peoria, Ill., and will be fabricated at the Long View, Texas, plant of this company. Shipped to Detroit in knocked-down form, it will be assembled at the site of the local campaign, probably the State Fair Grounds. After the Detroit crusade it will be shipped to England for use in the three evangelistic drives Mr. Graham has scheduled there in 1954.

The Church Peace Mission has issued a call for a conference on church and peace in Detroit next December. The purpose of the conference is to probe the basic theological differences between Christians who justify and who reject participation in war. The Church Peace Mission is the outgrowth of the conference on church and war held at Detroit in May, 1950. That gathering was attended by some four hundred representatives of the Historic Peace Churches, the Fellowship of Reconciliation, and a number of pacifist or peace fellowships within other denominations.

Harold H. Velde, Chairman of the House Committee on Un-American Activities in Washington, said some time ago in a radio program that it was entirely possible that his group would probe next year communist infiltration of American pulpits. This announce-

ment has created something of a storm of protest from church agencies. Of particular interest is the statement of Dr. Paul S. Rees, President of the National Association of Evangelicals. Dr. Rees declared, "The churches and their ministers will not object to investigations by Mr. Velde's committee, in case the committee has substantial reason to question the loyalty of particular persons or particular groups. What will be objected to is any activity on the part of the committee that assumes guilt in advance and by giving publicity to it raises questions about the character or patriotism of those who subsequently are found to be innocent. It will be objectionable also if the committee's work is so publicized as to make the social and political liberalism of a suspected Christian leader the occasion for springing the old clichés about 'pinks' and 'fellow travelers' and the like. It is our profound Christian duty to maintain the freedoms of the human spirit even while we are exposing to the light the utterly unscrupulous enemy that we have in communism."

Concerning the present tendency in Japan for the people to drift back to their former spiritual and cultural associations, Between the Lines says, "The multiple resentment over the behavior of many of America's adolescents in uniform has had its full reaction against the Christian Church. Invading armies never behave well and efforts of many of our Christian mission groups, especially the evangelistic leaders who storm Japan with the cross emblems on the uniform and banners of the conqueror, have left a bad taste in the mouths of the more discriminate and influential Japanese." This magazine says that Japanese Christian churches are still well attended, often crowded and doing ef-

fective work, but observes, "It is the more quiet and determined way that has always characterized the true missionary effort rather than the spiritual bond-storming that came along with the occupation."

Israel, probably the only country which has a special "Village of the Blind," will now also be provided with a "Village of the Aged." It will give elderly persons without families a better atmosphere than is usually found in old-age homes. The "Village of the Aged" will be built near Tel Aviv under the auspices of the Israel Ministry of Social Welfare.—Messianic Witness.

The Mennonite Brethren Church of North America is constructing an office building at Hillsboro, Kans., where the three boards of the church will have central offices. Other Mennonite Brethren institutions in Hillsboro are the Publishing House of the denomination and Tabor College.

President Eisenhower is encountering the same tourist problem as the result of his regular church attendance that confronted former President Truman. Large crowds of sight-seers have been attracted to National Presbyterian Church every Sunday by the hope of seeing the President and the First Lady. Regular parishioners must come early if they want to get inside the doors. Former President Truman last year told a group of clergymen that he had given up regular attendance at First Baptist Church because he attracted so many visitors that he felt it destroyed the atmosphere of worship. National Presbyterian Church is doing its best to cope with the problem. It has two services every Sunday. The President has failed to attend church only once since his inauguration on January 20.

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GOSHEN

GOSHEN COLLEGE

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLVI

TUESDAY, APRIL 21, 1953

NUMBER 16

The Test of Being White

By Jay B. Landis

I stepped out of the warm mission into the biting November night air. The city was quiet except for an occasional horn and the distant roar of a lumbering bus. I stopped a moment and glanced at the words on the cross above the mission door casting their soft blue neon light on the brick gable of the old church. "Jesus Saves," they said to me again, and the reality of the message quietly suggested my responsibility anew. I crossed the street, crawled in the old Plymouth, challenged her mechanism to the hostile elements, and headed up South Duke Street hill. South Duke Street—that main thoroughfare through Seventh Ward. Seventh Ward—the part of town where the Black Maria's siren blares most often, where the Welfare Committee can always locate a home that needs a Christmas basket. Seventh Ward—where the majority of the populace is common people, where row on row in the narrow sidewalks of Howard, Locust, North, and Christian sit the homes of those people who have failed the test—in the eyes of the people over town—the all-important test of being white.

But South Duke Street is the shortest way home and the Plymouth rumbled on over the filled-in ruts of bygone street-car days. The air was stinging, but there they stood; always they were there, in front of the Esquire Hotel with Brownie, the policeman, black like themselves. There they talked and laughed and sang and sometimes fought. There they were again as I had seen them a thousand times, hands in their pockets, their pearly teeth flashing when they laughed. They are black; I am white. I had known the difference ever since I was old enough to sing, "Red and Yellow, Black and White. They are precious in His sight, Jesus loves the little children of the world," and so had they.

The problem of the twentieth century is the problem of the color line. Popular white thought has set the American Negro in a caste of his own. Popular white thought maintains that the Negro race cannot and will not be permitted to enter into the full promise of American life. In the Melting Pot the Negro is one element that may be tolerated and utilized but he can never be fully

assimilated. But why not? Do we find, when we have examined carefully, any tests—of personal character, moral standards, patriotism—which in comparison with other Americans the Negro has failed to pass, except the test of being white of skin? How then can so many self-respecting citizens of the United States withhold from thirteen million other self-respecting citizens of the same great nation those things which are basic and noncontroversial, which every American desires for himself regardless of color, and which are his by virtue of the Declaration of Independence and the American Constitution?

The popular attitude of white America toward the darker tenth of the population is a failure of democracy. But more than this, the American white man with his prejudice has forgotten, if he had ever really known, the song of the angels on Christmas morning, "On earth peace, good will toward men." The white man's spirit is not good will. If he would be possessed of this spirit, he would not be withholding from his Negro brother the chance to earn a decent living. The Negro would not be a race in uniform: elevator boys, red caps, maids. He would not be cleanup man sweeping the trash from under the white man's machine.

If the white man's spirit were good will, he would not be withholding from his Negro brother equal educational opportunity in some parts of America. I quote Langston Hughes, who says, "We want all Christian schools open to us the same as to those of the white race or else we want those schools to drop the word 'Christian' from their catalogues."

If the white man believed in good will, he would give to his Negro brother decent housing—not the ancient abandoned sections of our cities, not residential segregation.

If the white man loved his Negro brother, that spirit would be manifested in public courtesy—the same accorded other citizens.

The Negro with the good will of the white man could ride without Jim Crow in any conveyance that carries the traveling public, and as he travels he could dine in any restaurant or sleep in any hotel open to the public which his purse

affords. If the white man were possessed of the spirit of good will, he would not be withholding from his Negro brother these things which are compatible with democracy and the Constitution, with Christianity, and with sensitive civilized living.

It is a paradox that though the white man has so often refused the Negro his love and good will, yet the Negro has, despite the bitterness and rejection, made his influence to be felt tremendously in American culture. At the same time in which the Negro people are a socially despised and oppressed minority, they are artistically esteemed and culturally influential. Some of the most characteristically American ingredients are Negro. In American art the Negro has had his tenth share of space and influence. In it we discover the Negro elements that have given new value and fresh momentum to the contemporary self-expression of America.

Despite the white man's inconsistent ostracism Negro artists have moved forward. Langston Hughes has given the manifesto of the movement, "We younger Negro artists who create now intend to express our individual dark-skinned selves without fear or shame. If white people are pleased, we are glad. If they are not, it does not matter. We know we are beautiful. And ugly too. The tom-tom cries and the tom-tom laughs. If colored people are pleased, we are glad. If they are not, their displeasure doesn't matter either. We build our temple for tomorrow, strong as we know how, and we stand on top of the mountain, free within ourselves." This is the young Negro's spiritual declaration of independence and marks the attainment, nearly two generations after physical freedom, of spiritual emancipation.

The Negro has worked hard for the white man.

Our Lamps

By Nancy B. Yoder

The little lamps of friendship

We light along the way,
Go shining on far down the years,
And brighter every day.

'Tis love that keeps them burning

In sympathy and trust;
God help us that no lamp goes out
Because we let it rust.

Bellefontaine, Ohio.

Remember the service:

Come Susie, rock the baby—Go Hannah, get the dinner—
Uncle Jim, go plow the new ground—
Here Sambo, grab my satchel and get to work—
Remember the sweat, the cotton fields, the lumber logs, the brick yards, the sawmills, and turpentine plantations—all black labor.

These are iron notes and acid lines. The Negro has felt deeply the injustice.

How has he reacted? The experience has bred within him something mystical and strangely different. It is vividly portrayed in these lines,

I've known rivers:
Ancient, dusky rivers,
My soul has grown deep like the rivers.

Will the Negro forgive the injustice? Perhaps he has, with Lewis Alexander:

I return the bitterness,
Which you gave to me;
When I wanted loveliness
Tantalized and free.

I return the bitterness,
It is washed by tears;
Now it is a loveliness
Garnished through the years.

I return its loveliness,
Having made it so;
For I wore the bitterness
From it long ago.

This poem embodies the sentiments of Christian forgiveness. It breathes of the same spirit as the compassionate interrogation in the Negro's song,

Were you there
When they crucified my Lord?
Were you there
When they nailed Him to the cross?

In poetry, in oratory, in painting, in sculpture, in singing: in these the Negro has shown us his attitude. Can we feel deeply enough to interpret the soul throbs of our Negro brother? Do we understand well enough to ask with James Weldon Johnson,

Hear of that slave poured out such melody
As "Steal away to Jesus"? On its strains
His spirit must have nightly floated free,
Though still about his hands he felt his chains.
Who heard great "Jordan roll"? Whose starward eye
Saw chariot "singing low"? And who was he
That breathed that comforting, melodic sigh,
"Nobody knows de trouble I see"?

Are we humble enough to allow the Negro in "The Creation" to show us the Great God?

Who lit the sun and fixed it in the sky,
Who flung the stars to the most far corner
of the night,
Who rounded the earth in the middle of His hand;
This great God,
Like a mammy bending over her baby,
Kneeled down in the dust
Toiling over a lump of clay
Till He shaped it in His own image?

Can we call him brother who is "shaped in His own image," though a darker

"lump of clay"? Has the Negro passed the test? Is he, perhaps, white after all?

From the prophetic voice of twenty-seven centuries past comes the call to the Christian, "What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" Micah was not alone in his declaration. Amos and other Old Testament preachers of righteousness maintained a vigorous testimony against social injustice of their day. They poured condemnation upon those who were "not grieved for the affliction of Joseph," those who were "at ease in Zion." The Christian has an attitude toward the question of social justice.

The Christian cannot demand justice. Demanding justice is the first step down the road from Christian nonresistance. The Christian seeks to do justice. He lives by the Beatitudes of the Great Lover of all time, "Blessed are the compassionate, for they shall receive compassion"; "Blessed are the peacemakers, for they shall be acknowledged as sons of God." (Revised Standard) The Christian bases his attitude toward social injustice upon Paul's letter to his good friend at Colosse, Philemon. Paul sends back to Philemon the runaway Onesimus who has learned to serve and has found the spirit of Christian love. To master Philemon Paul writes, "Receive him, a brother beloved." Henceforth the union of Onesimus and Philemon was Christian brotherhood. Paul's approach is the Christian solution for every form of injustice. The New Testament upholds not a demand for justice but an appeal to both persons to deal with each other in the spirit of love. Justice follows, then, as a matter of course.

When Christ lived there were those who believed themselves better than others. Jews considered Gentiles unfit for the kingdom. It was Peter, who walked three years in the shadow of the Lord Himself, who said to the Master questioning, "See, we have given up everything and followed you; what then shall be our reward?" And Jesus told a story about God's grace, leaving Peter to know that in Christ "there is neither Greek nor Jew," white man, black man, Chinaman, Indian, "but Christ is all, and in all." To Jesus the outcast Samaritan divorcee merited salvation as readily as the Sanhedrin big shot, Nicodemus. And Queen Candace's black Ethiopian treasurer made as good a church member as Saul of Tarsus, solid Israel stock, a Benjamite, a Hebrew, a Pharisee.

On common level Jesus saw people. On common level we should see them.

Our Readers Say—

I do enjoy reading the GOSPEL HERALD. . . I have found much help to my Christian life by reading it. . . Would enjoy it more yet if it would come through like it used to, without pictures. So many of them show such a poor mark of separation from the world. . . What brought about all this drifting away from what our church always stood for? I say it starts in the home first. Then as the home, so the church. I am afraid we fear man more than God. . .
—Mrs. Jacob E. Lehman, Chambersburg, Pa.
* * *

I should like to express my appreciation for the doctrinal emphasis in the GOSPEL HERALD. I hope it will continue to have a goodly number of such articles. I do understand the problem of making them attractive enough for most readers. . . —Hubert R. Pellman, Harrisonburg, Va.

Perhaps we are not as proud as the white society lady who

. . . even thinks that up in heaven
Her class lies late and snores
While poor black cherubs rise at seven
To do celestial chores.

But pride of position and prejudice of race is a subtle sin. Feelings of ill will lead easily to actual hatred. Ah, and hate is murder! We cannot hide our attitude. The child is made to notice differences and, depending upon his mother's attitude, he will accept what he sees as inner differences of value. The white child will give himself reasons why no colored person will ever eat at his dining room table. There are Mennonite white children who have had to give themselves such reasons. I once attended the mission outpost of a large northern congregation. A faithful member of that mission was an invalid sister, a delightful personality, a Negro. Most of the members of the big congregation seldom if ever thought about the little mission. Some interested ones did visit the mission sometimes. A few of them ventured to the bedside of Lina Mae and stiffly shook her warm hand. They didn't know Lina Mae and love her as Mother did. They didn't know her as I knew her. They spoke of such occasions afterward with mock apologies. I fear they hated Lina Mae. They certainly didn't love her. They were the kind of people whose little boys yelled to the little Negro boy from the window of his dad's Cadillac, "Only niggers tag last." This little boy's dad with the Cadillac was the one you heard on Sunday afternoon

(Continued on page 364)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1895) AND HERALD OF TRUTH (1864)

P. UL ERB, EDITOR

JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS

LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

A Church Home

We tell new converts that, while salvation in Christ is their first concern, they should not attempt to live the Christian life alone, but should find a church home. We invite new neighbors to our churches, in the hope that they might be led to desire membership with us. For we feel that a Christian who does not "belong" somewhere is like a wanderer without a home.

We need not argue the need for a church home. A lonely Christian is likely soon to become an ineffective Christian. Every normal believer seeks the fellowship of those of "like precious faith."

It is very important, however, that we give thought to whether our churches make good homes for the newly evangelized. Just as we have all seen households into which we would hate to thrust a homeless child, so our churches may have an unhealthy atmosphere for the babe in Christ.

A good church home must have a solid basis. It must be more than a social club. Since it is a fellowship of believers, they must have something to believe, and that something must be true. Therefore, a church needs a creed, a body of truth which the members hold with conviction. A church which is not held together by a common faith will fall apart. But not just any faith will do. There is a truth which is Scriptural, which is the revelation which God has sent to men. When a person comes into a church he wants to meet the assurance of faith, not the negation of doubt or unbelief, nor the confusion of error. Before we invite people to make their home in our church, we must ask ourselves whether we have an adequate faith.

A church home should offer real brotherhood. The New Testament picture of the church is that of a brotherhood. One of the cardinal concepts of our Anabaptist fathers was the brotherhood, not of all men, regardless of faith, but of the true believers. The man looking for a church home needs brethren. He needs to be tied to others by a genuine Christian spirit. He needs to find sym-

pathy and understanding and love. He needs to be recognized as one on a level with all the other members. He wants to find no cliques from which he is excluded, no classes where he is not accepted. Some churches are unfit as a church home because they are "choosy"—they want members only of their own nationality, or their own social stratum, or their own economic level. There are churches where you are not fully accepted unless you are Pennsylvania Dutch, or unless you can present a denominational pedigree. A church which fences itself off in cultural isolation is unworthy of its profession of a universal Gospel; it is false to an all-loving Lord.

A church home must have a warm, homey atmosphere. Babies in Christ may need incubators; they never need refrigerators. There must be the warmth of spiritual devotion, in which faith and love can grow. There must be the warmth of social fellowship, in which a person develops the sense of belonging. A church in which the members are known to each other only by their last names is hardly a home. It is at best an institution. A church can be so formal and unfriendly that new members are not attracted. Services should be conducted, surely, with dignity and reverence. But there must be times and places where there is opportunity for informal fellowship. Such fellowship has a most important function in the growth of a brotherhood spirit, and even in evangelism. Many a person has been won to Christ who was first attracted to Christ's followers.

And a church home must provide a way to serve. Every person wants to be of some use. He wants to feel that he is needed, that there is work he can do. A church program must be planned which gets every member into the harness. Keeping people on the shelf is a step toward getting rid of them. One knows he doesn't quite belong until he is given something to do. Confidence provokes performance. Little talents grow into great ones through exercise. Sometimes the work a man does is less significant than what the work does to him.

Maybe the reason some of us do so

little soul-winning is that we are ashamed to invite people to our churches. One does hate to lead a man to Christ and then send him into a church that will chill and discourage him. Feuds and bickering will not develop Christians. Let's look a bit more to the quality of the church homes to which we are inviting people.

Exhortation to Prayer

I exhort therefore, that, first of all, supplications, prayers . . . and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not); a teacher of the Gentiles in faith and verity.—I Tim. 2:1-7.

What is the basis for this exhortation to prayer? "I exhort therefore." To what does this "therefore" point? Upon what ground does Paul command Timothy to pray? Paul had committed a charge to his son Timothy. 1:18. Timothy was to war a good warfare. If Timothy was to keep this charge, he and the entire congregation must pray.

We fail often to recognize the importance of prayer. Real prayer is often left to come up with the rear guard. But Paul exhorts Timothy in this warfare that he should first of all pray. Instead of coming up with the rear guard, prayer should be in the vanguard. In this charge to war a good warfare, prayer is the initial thrust at the enemy. To emphasize the importance of prayer in fighting the good fight of faith, Paul uses four terms for prayer.

Who should this prayer include? This prayer which marches in the forefront of battle should be made for all men. There are times when we should pray especially for the brotherhood. John 17:9. But in fighting the good warfare our prayers must reach all for whom that warfare is waged. In this warfare we must be interested in all men.

How often our prayers never get beyond ourselves! We center about our own families, our congregations, our denomination. But in fighting the good warfare, our prayers must not be merely local concerns. They must be cosmopolitan, world-wide. For the good warfare which the church wages is world-wide.

Specially, we are to pray for kings, and for all that are in authority. Why is this specific command to pray for kings joined with the general command to pray for all men? One might suppose that "kings and all that are in authority" are one class of the "all men" and that other classes will follow. But Paul does not mention other classes. We are to pray for political rulers because of the great influence which they have upon all men.

Because of the favorable political circumstances which we enjoy in Canada and the United States, we sometimes forget how the fortunes of men are affected by political rulers. Had we lived in Hitler's Germany or in Stalin's Russia, we could better understand why prayer for rulers should be included with prayer for all men.

But if we are interested in this world-wide warfare which includes all men, we should now be able to understand this relationship. Political governments exist to punish the evil and to reward the good. They should control the passions of men in an evil society. It is against the background of a peaceful and favorably inclined government that Christianity can make its greatest strides forward to reach "all men."

The Apostle Paul realized this truth. It was against the background of a universal government that he could shuttle back and forth across the Mediterranean world with the good news of Christ. We also realize this truth. The door of missions is practically slammed shut in China. And that door was slammed shut by political rulers.

In this good warfare, pray for kings. Notice the plural. In these times of world crisis, when the engines of war are again being assembled, pray for Eisenhower, for Adenauer, for Churchill, for Malenkov.

What should be the content of this prayer for rulers? That we may live a quiet and peaceable life in all godliness and honesty. Anyone who knows what Christianity is, knows what war means to Christianity. It is a time of reversal, when Christian ideals are flouted, when

the "good warfare" cannot be brought to all men. It is a time when it is difficult to live in all godliness and honorableness. It is difficult to outwardly live the way of Christ in a time of war. Under persecution, when the church is not held in good repute, the cause of Christ suffers. The "good warfare" can best go forward to "all men" against a background of peace and tranquillity. In warring times like these, dare we come boldly to the throne of grace with a prayer for peace?

Why should we pray this prayer? We should pray this prayer because God would have all men to be saved. The millions of China, Russia, Japan, Germany, England, and America—God is concerned about each one.

We should pray this prayer because there is one God, and one mediator between God and men, the man Christ Jesus. No, we cannot be satisfied with China's worship of Confucius and Buddha. We cannot rest with Russia's worship of the state. There is one God and one mediator. All men who worship another god are lost.

We should pray this prayer because Christ Jesus gave Himself a ransom for all.

We should pray this prayer because we are ordained as preachers, and as apostles, as heralds of the good news, sent with a commission to teach the nations.

—M. C. L.

Seasons for Bible Reading

"To every thing there is a season"
(Eccl. 3:1).

By MARY ALICE HOLDEN

Read the Bible when
weak—II Corinthians 12:10.
discouraged—Acts 27:25.
you can't pray—Psalm 5:2, 7.
you can't find your way—Isaiah 30:21.
God is far away—Acts 17:18.
brokenhearted—Isaiah 61:1.
the world is too close—I John 2:5.
the world, the flesh, and the devil confuse, bewilder, and crush your soul—
Psalm 55:22.
It will make you happy—Matthew 5:1-12.
strengthen you—Psalm 104.
teach you to pray—Luke 11:1-13.
bring God nigh—Psalm 145:18.
bind up the brokenhearted—Psalm 147:3.
show you the Word of life—I John 1.
restore your soul—Psalm 23.
Cimarron, Kans.

Walter Marshall Horton says that the good news of the Gospel is the "everlasting possibility of a fresh start."

It Happened—

FIFTY YEARS AGO

(From HERALD OF TRUTH, April 16, 1903)

According to the returns from all the towns in Kansas which held elections on the 7th of April, the sentiment in favor of the prohibition law now in force is the most overwhelming in the history of the state, notwithstanding the determined efforts of the liquor interests to change the sentiment.

A double berth in a tourist sleeper, Chicago to San Francisco, costs only \$6.

(From HERALD OF TRUTH, April 23, 1903)

A meeting is to be held in the Menonite M. H. on East Chestnut Street, Lancaster, Pa., on the 4th of May, for the purpose of considering a movement for the building of an Old People's Home in Lancaster Co.

Hodgepodge Prayer

By Elaine Sommers

Great God,

To Thee my evening prayer ascends.
For sounds of spring,
Brown thrasher chattering,
For fellowship of friends,
I thank Thee.

For Motets songs of praise,
For joy-packed ways,
For bloodroot showing,
For children growing,
I thank Thee.

Great God,

To Thee my evening prayer ascends.
Goshen, Ind.

THE TEST (Continued)

beginning his favorite joke with, "Once there was an old colored man."

What is our score on the test of being white? What color are we down inside? Are we throwing black jagged cinders or planting green grass in the front yards of the people across the tracks? Let us give pause and answer the Negro when he says,

Brothers, come!
And let us go unto our God
And when we stand before Him
I shall say—
Lord, I do not hate,
I am hated,
I scourge no one,
I am scourged,
I covet no lands,
My lands are coveted.
I mock no peoples,
My people are mocked.
And brother, what shall you say?

Harrisonburg, Va.

Thirty-Six Hours in Puerto Rico

By Stanley C. Shenk

Thirty-six hours was all I had. By Thursday evening I just had to be back in Sarasota. There was no really feasible way to extend the time. I had tried to get on the plane from Miami the evening before, but that had not been possible. So here I was at 11:30 on Tuesday night, slanting in from the dark Atlantic and letting down toward the brilliant lights of San Juan and its modern airport. Thirty minutes earlier I had sighted the lights and the green and white beacons at Ramey Air Base on the northwestern tip of the island, but my 36 hours would not really begin until the wheels of the big Constellation would touch down on the runway at San Juan.

The hours that followed were full, to say the least. First, there was the 45-mile drive across the dark island on the twisting roads to La Plata. Then there was six hours of sleep in the home of John and Bonnie Driver. The next day was taken up with a brief look-see at the La Plata grounds, a 45-mile station-wagon tour that took in most of the mission locations, an evening meeting of La Plata workers, and the practice session of the young people's chorus that followed. That night before I reluctantly went to bed, John Driver, the young pastor of the La Plata and Rabanal congregations, told me the thrilling story of a Puerto Rican doctor who has recently been won to Christ and set free from a terrible addiction to demerol. Early on Thursday morning there was a ten-mile horseback ride through the sugar cane and up across the steep hills to Rabanal. Then it was all over except for the trip back to San Juan and the take-off for the return trip to Miami.

One of the most vivid impressions left by Puerto Rico is the sense one has of a tortured geography, of jagged sky lines, of steep hill masses and sharply cleft valleys that fall into no patterns whatsoever of orderly ridge lines and neat consecutive valleys. High green hills rise and fall away with spurs and arroyos running in every conceivable direction. The roads are innocent victims of this geographical violence. They twist, turn, climb, and descend without ceasing. A careful driver can get 10,000 miles to a set of tires; an impatient one gets only 2,500 or 3,000. As you approach La Plata, you descend along the flank of a mountain on a continually twisting road. La Plata is in a valley. Rather it is in a cup of the hills. Steep, green, and cut by ravines, they rise upward on every side. Upon them grow clusters of guava bushes, patches of bamboo, and solitary royal palms and flamboyants. Just to the east of the La Plata buildings is La Loma ("the hill"), an almost perfect cone, richly clad in green,

that soars up from the very center of the little valley. There are hills everywhere, but this is La Loma, "the hill"! Here and there in the valley there are small fields that miss being level by only a few degrees of elevation.

As one stands up on the heights at Cuchilla, and focuses his camera upon the tumbling landscape below and the sparkling Caribbean beyond, he must indeed focus at "infinity." Here in chaotic spurs and lesser peaks the land falls away 3,000 feet to sea level in less than fifteen miles. On a clear day one may see 50 to 75 miles of seascape beyond the shore line. It is upon this hilltop that the Elmer Springers live. The Car-

Living Royally

The greatest apologetics for Christianity is in the Christian life. There is nothing to be said against the king when his subjects live royally. After hearing a lecture by a skeptic, one college student said to another, "Well, I guess he knocked the props out from under Christianity this time, didn't he?" "Oh, no," said the other one; "he has not explained my mother's life, and until he explains that I will stay by my mother's God."—D. Carl Yoder.

ibbean is just beyond their front yard, so to speak, and from their kitchen window they can see the Atlantic, 20 air-line miles to the north, through two cliffs in the hills.

Another impression that comes vividly to the onlooker in Puerto Rico is that of being in a tropical climate. It is warmer than Florida. At 10:00 p.m. on my second and last night there, I took a short walk around the La Plata grounds. The atmosphere was absolutely balmy. There was no trace of chill in the air. This type of climate produces, of course, a lush verdant greenness everywhere.

There is *much* in Puerto Rico that is lovely. I will never forget the mists rising from the hills above La Plata after an early morning rain, the incredible greenness of the still-wet sugar cane in the warm, pouring sunlight, the cloud shadows that played tag upon the hills, the beauty of solitary royal palms on far hillsides, and the brilliance of the stars at night.

Another impression is of a land that is thickly populated. You see people everywhere—walking on the roads, clustered thickly in the little towns, and grubbing away in their steeply slanting fields that often run to the very tops of the high hills. On Thursday morning I rode along a bean field above La Plata where some of the plants were set on a slope

of 50 to 60 degrees. The use of all possible land for agriculture is necessitated by the overpopulation that is characteristic of the island.

Then, of course, overpopulation walks hand in hand with poverty. Ramshackle houses, dirt floors, and crude facilities are not only common but typical. Puerto Rico is a land of contrasts, and one of its most notable is between a luxuriant flowering nature and a poverty-stricken rural people. The Ulrich Foundation is now setting to work on a 260-acre experimental farm near La Plata to develop agricultural methods that will yield a richer return and thus help the people to a better way of life. I was struck by the earnestness and enthusiasm of the I-W men at the Foundation Farm.

A final impression is that of a church that is moving ahead with power and love and that is continually winning others for the kingdom. There are now eleven congregations and outposts in Puerto Rico. Over 400 Puerto Ricans attend their services every week, and more than 200 are now members of the church.

Late on Wednesday evening, as I sat in John Driver's living room, and the little tree frogs made melody in the night outside, John began to tell me the story of a Puerto Rican doctor who had recently accepted Christ there at La Plata. We will call him Dr. Batista. The name is fictitious, but the story is true. Dr. Batista had once served as supervisor of a large Puerto Rican hospital. Driven by the pressure of his work, he had cautiously begun to take demerol as a stimulant. Suddenly in his horror he realized that all his caution had been in vain and that he had not after all accurately gauged his dosages. From the depths of a bottomless desire his body had begun to cry out for the drug. He had become an addict. Facing his problem squarely, he had gone north to the States for a curative treatment. Apparently cured, he returned to Puerto Rico and to his medical practice. Nine months later, he was seriously injured in an automobile crash in a distant city. In the hospital there and among strangers who did not know his medical history, he had been given a routine shot of—demerol! For a second time he became an addict. In the weeks that followed he went to doctor after doctor, seeking the continuing treatment that his injured leg demanded, seeking demerol, and also consciously or subconsciously seeking some inner answer to his terrible problems of body, mind, and spirit.

One evening his big new car rolled up to the Mennonite hospital at La Plata. He went in and requested Dr. Brennehan to treat his leg. On that very first occasion, he mentioned to one of the La Plata people that he was a lost man, and John Driver was called over to help him. Dr. Batista lost no time firing off

his first question. "What is the philosophical basis of your religion?" he demanded. John replied in simple words. "We are all guilty of sin, but God in His love has sent His Son, Jesus Christ, to die for us that we might be forgiven and have a new life." Batista was moved by the simplicity of such an answer. How different it was from the finely spun complexities of his native Roman Catholicism! A second interview followed, and near its close, Batista accepted the invitation to bow his head and ask Christ for pardon. Several weeks later he finally admitted his drug addiction to Dr. Brenneman, and placed himself in his hands for treatment. Terrible days followed. He was placed upon a withdrawal schedule. Every day less and less demerol was granted his anguished body. He became desperate and begged for more, *more*, MORE. His car keys were hidden so that he could not careen away. Many prayers were offered for him, and every resource of Christian kindness and companionship was called into play. As the withdrawal program neared its crisis, Brenneman and Driver spent practically whole nights with the frantic man, praying with him, conversing, taking walks, and reading from the Bible. The day of crisis came on a Sunday. He was taken to La Plata for services in the morning and afternoon, and then out to Pulguillas for the evening service. That evening Bro. Lester Hershey preached and then gave an evangelistic invitation. Up went Dr. Batista's hand. Commenting on it later, he said, "It's a funny thing how that was when the preacher said, 'Lift your hands if you want to profess faith in Christ'—before I knew it, my hand was in the air! Ordinarily, I wouldn't have considered a thing like that." The next morning he told a companion, "I've been cleaned out inside." From that point on, his recovery was rapid.

Today both he and his wife are under instruction for baptism. A large sign now hangs above the front door of their house, "Christ is the head of this home." His wife says, "He used to be an atheist. Now he's a changed man. When I used to sing hymns, he would become angry at me. Now he sings them with me." One day in an intimate conversation John smiled across at his doctor friend, and asked him, "Doctor, what did you see in us folks here at La Plata that made you want to accept our Saviour and our fellowship?" Batista's answer was immediate. "For the first time in my life I found people who love others more than they love themselves." Batista has become a lay missionary in connection with his medical work, and is constantly witnessing to his professional colleagues and middle-class friends. One day he said to John, "Why do you folks always go just to the poor people? The rich need Him just as bad!" Through Dr. Batista a door is now opening to serve the middle and upper classes in that region, and our church is enter-

ing it. (Note: Several weeks after the original writing of this article, John Driver wrote me as follows: "After being free from the drug for three months he again yielded to the old temptation, evidently due to the stress and strain of the hour and a weakening of his faith and trust in Christ. He reported the condition, asked our help and prayers, and the other day gave testimony to his assurance that the victory will be his. Please solicit earnest prayers in his behalf. He will be happy to know that many Christians are praying for his victory in Christ even though they know him only through a fictitious name. . . . You will also be interested in hearing that a young seminary student in a Jesuit seminary who was studying for the priesthood came to us here in La Plata, made profession of his faith in Christ, and is staying with us here in La Plata. God works in marvelous ways.")

Yes, the Spirit of God is working in Puerto Rico and the kingdom is expanding in the hearts and lives of men and women. Pray for the missionaries, for the doctors and nurses, for the unit workers, for the Ulrich Foundation people, for Dr. Batista, and for all those there who have come to know and love the name of the Lord Jesus. Pray for the leaders as they confront the age-old problems of a mission field—beating off the assaults of Satan, developing a native leadership, training their young men who have a conviction for the ministry, and trying to alleviate the grinding poverty of the masses. Some of their problems can be phrased as follows: How quickly can we develop a native leadership to take our places? Where shall we train our young leaders? Shall we send them out of their native culture to one of our colleges in the rich, comfortable United States and thus possibly unfit them psychologically for future service amidst the poverty of their native land? Or shall we train them here at La Plata and in effect deny them the privileges of an education in the States? How can we meet the lure of the higher wages in the States that are constantly attracting our best young people—young people that we need to build a stronger Puerto Rican church? How can our poverty-stricken people ever support their pastors in a mature, New Testament church? Pray for our leaders in Puerto Rico and in Elkhart as they press for the solution of these problems.

"Occupy till I come," said the Master. So be it, say the workers in Puerto Rico. On my last evening at La Plata, I stood outside the little church in the warm night air and heard the young people's chorus singing "Un dia Cristo volvera"—to the melodious music of "Aloha Oe," the Hawaiian folk tune. "One day Christ will return," they were singing. Amen. And then we shall fully see what God has wrought and is *still* working out in Puerto Rico.

West Liberty, Ohio.

Pastor's Support

By MELVIN GINGERICH

In a recent study (1952) of 218 Mennonite congregations it was learned that 71 gave their ministers less than \$100 a year each in support, while 67 gave their ministry between \$100 and \$500 during the previous year. Twenty-five congregations gave their ministry between \$500 and \$1,000 during 1951, while the remainder gave sums above \$1,000. This last group, 55 in number, comprises one fourth of the congregations studied. It is apparent, therefore, that a considerable number of Mennonite ministers receive substantial support from their congregations.

How shall a congregation determine the financial needs of its minister who gives full time or almost full time to the work of his congregation? Recently a Mennonite congregation that faced this problem appointed a special committee to study it. Considering the needs of the family in terms of housing, food, clothing, utilities, transportation, health, entertainment of guests, taxes, books and magazines, and other legitimate items of expense, the committee arrived at a figure which they recommended to their congregation. As this was a thorough and perhaps a pioneer study, it occurred to them that others struggling with this problem would perhaps be interested in their findings. The Mennonite Research Foundation, Goshen, Ind., has, therefore, mimeographed a part of this report without identifying the congregation and will send copies to those requesting them.

Goshen, Ind.

Preachers at Mt. Pisgah

By I. MARK ROSS

"Of the attending of many meetings there is no end, and much travel is a weariness of the flesh" (Apologies to Solomon, Eccl. 12:12).

Mt. Pisgah Church near Leonard, Mo., on March 11-13 became the scene of "another meeting" to attend, but another one of the character which in the process of elimination makes it difficult to determine just which one to miss or which one to attend. For a number of years the annual inspirational meeting usually held in early March has been of inestimable blessing to the ministers of the South Central Conference. Usually the two days and an evening duration is held in one of the smaller congregations, occasionally on the outer fringes of the conference district, who are unable to entertain the larger gatherings of the conference. This year it was Mt. Pisgah's turn and they with their pastor and bishop, Daniel Kauffman, were gracious hosts to the visiting brethren. A strong devotional and inspirational emphasis again characterized this gathering, so dominant through the years.

A Prayer for This Week

Father, be present with us today and make us to realize your presence as though you were here in body. Then, Father, as we realize your presence, we pray that we might think and act wisely.

Father, we admit our weakness, and so we ask for your strength to live today as followers of Christ. Keep us from wondering about the needs of tomorrow, but always make us willing to do worthy deeds today, so that we would regret nothing of each yesterday.

Father, we trust in you and pray in Jesus' name. Amen.

Irene Peifer.

Moderators Wilbert Nafziger, Harper, Kans., and Edward Yutz, Yoder, Kans., both ministers, promptly called the sessions to order and maintained constant vigilance over the "precious" time allotted to each speaker, interspersing each pause with suitable comments and remarks. Capable moderators are ever a primary essential to a live meeting. Any one can read a program but it requires planning and vigilance to "guide" a meeting in the proper course.

The Fellowship of Song and Prayer is by no means the least enjoyable and a means to inspire the brethren of the South Central Conference. Under the leadership of the brethren J. P. Brubaker, "Singing preacher of the Ozarks"; Oney and David Hathaway, preacher brothers of Missouri; Uriah Johnston, layman and capable local Mt. Pisgah brother; and John Duerksen and I. Mark Ross of Hesston, the congregation gave expression again to their faith and joy in the Lord with zest and fervent song. Significant perhaps only to this singing group of preachers is the fellowship of the preachers' chorus, heard at all meetings of the brotherhood. Requests come early for "special music by the preachers." On the evening programs may be heard the soul-stirring messages of "O Happy Day," "Oh, Listen to the Wondrous Story," or perhaps "Keep the Lights Burning" accompanied by the high-pitched bell-ringing tones of Wilbert Nafziger's lyric tenor voice. There is often a chorus of "Amen's" at the conclusion.

The Fellowship of Prayer, "a balm for the weary," may be said to hold pre-eminence each year in the program. Devotions by Leo Miller and Frank Raber, city preachers of Wichita and Kansas City respectively; S. S. Hershberger's refreshing quotations from Scripture and song; the deeply spiritual and fatherly remarks of J. R. Shank, veteran missionary and writer of the

Missouri Ozarks; Harold Kreider, assistant pastor of Hannibal Mission, bring all to the feet of the Master to "learn of Him" and to beseech His blessing and presence. Then the special period of testimony and prayer in each daily session, this year led by Ed Miller, Gulfport, Miss.; Richard Birky, Cheraw, Colo.; Alva Swartzendruber, Hydro, Okla.; and R. P. Horst of Kansas City, Kans., with confession of spiritual need, unburdening of heart for the cause and for the brethren, and requests for prayer, bring one to sense the day-by-day burdens and down-to-earth problems confronting us all. "Now let us pray for the person sitting by your side," suggests elder Horst, and it gets personal and warmly edifying. Everybody present is prayed for. A sister, wife of a bishop kneeling by her husband, thanks God audibly for her husband and for the privilege of working side by side with him through the years; she pledges her renewed loyalties to Christ and His flock. Prayers ascend for absent brethren, for young men in I-W service and for their wives, sweethearts, and parents. Prayers for the unfaithful in the church and for unsaved relatives; prayers and supplications for revival throughout the conference and the church; prayers for brethren and congregations in other lands; prayers with thanksgiving for President Eisenhower, for his acceptance of baptism and of his acknowledgment of righteous principles in government, followed later with a motion to assure him via the conference secretary of the prayers of this conference body. "Tis the blessed hour of prayer, . . . O how sweet to be there!"

The Fellowship of Scriptural Exposition was ably led each morning and afternoon of the conference by Bro. John Duerksen, Hesston, Kans. Bro. Duerksen used I Timothy as the basis of this meditation. Thrilled again by this practical message, each brother may return to his flock and to his task with quantities of helpful notes for his file and with added zeal to do more expositional preaching.

The Fellowship of Inspiration and Instruction

Sharing the blessing of conference and used of God to instruct and inspire our hearts came Bro. Henry King, Arthur, Ill., and Bro. Nelson Litwiler, missionary to South America, with Nelson E. Kauffman, Hannibal, Mo. The central theme of the conference was the consideration of the message of the prophets in the series, "The Prophets Speak." Bro. King aptly carried the prophetic burden each evening, discussing "The Place of the Church in Prophecy," "The Great Apostasy of the Last Days," as well as marking out the chaotic wicked state of "This Untoward Generation" preceding the Lord's return, reminding us that the greatest Prophet of all was the Lord Jesus Christ Himself. Nelson

Prayer Requests—

(Requests for this column must be signed.)

Pray that the way may open for the Anis Haddad family to emigrate from Jerusalem to America.

Pray that the Atomic Energy Commission of the U.S. government may encourage the use of atomic energy for constructive rather than destructive purposes.

Pray for the Mennonite Hour broadcasts, especially for the two releases in Alaska, that they may bring salvation to many.

Pray for the Young People's Retreat to be held at Sankra, India, May 1-7, that a revival may result. Pray for Stuti Prakash, the main speaker.

E. Kauffman probed the prophets to unveil the great teachings of "Repentance" and "Judgment," methodically comparing prophet with prophet. Nelson Litwiler testified to his confession of saving faith in his Saviour in his early Canadian home, March 3, 1916, under the heart-searching messages of the "evangelist from Missouri," E. J. Berkey, now of Harrisonburg, Va. Bro. Litwiler's unique treatment and approach to the prophetic emphasis on the subjects of "Repentance" and "Separation," swinging as one would predict to the "Separated Worker for Christ's Kingdom and Harvest." Each evening he brought to our attention with crying alarm the need of, and means to the end of, the needed revival in the home church, clinching in the last message of the last evening the climax of all prophetic hopes and themes with the message on the "Triumphs of Christ's Return." Pre's, A's, and "Pro's" alike voiced John the Beloved's "Amen, even so come, Lord Jesus."

Said one brother: "I had decided not to come; now how could I have afforded to miss so rich a blessing." Said another, "It is imperative that these meetings continue." From a local sister, "What a blessing and joy to have the brethren with us and to serve them, and what a wonderful meeting." And so we plan again for the second week in March, 1954, D.V., for another fellowship we cannot afford to miss.

Hesston, Kans.

Life and blessing will attend the man who observes the Sabbath. The Sabbath of rest is a continual lesson to him to turn his eye from all created objects, and look to that heavenly rest into which God is entered, and which is promised to man.—J. Milner.

OUR SCHOOLS

My First Year in Japan

By CARL KREIDER

In a land where experience and traditions are strong, I have been impressed with the "firsts" which I have encountered during the past year. As the title of this article indicates, this was my first year in Japan. It was also the first year of instruction at International Christian University. It was my first trip to the Far East. It was my first experience in co-operative educational planning with people of various nationalities. It was the first time I had ever worked in a new institution, and I was aware all of the time that every step had the possibility of constituting a precedent. Yes, in spite of my experience at home and in Europe, in spite of my intimate knowledge of nearly thirty liberal arts colleges in America, I was conscious many times that after all I was a mere novice. But, on the other hand, I also had a lively awareness that this was pioneering work, and in all probability a most significant task.

Brim Full of New Ideas

Although technically I was dean of the College of Liberal Arts, I discovered soon after my arrival in Japan that such a college did not at that time legally exist, and in fact it could not exist until we were successful in securing from the Japanese Ministry of Education a charter as a "daigaku"—University. Such charters are by no means simple to secure. The Japanese educational system had been subject to many changes after the war. The old system whereby there were six years of elementary school, five years of middle school, and three years of higher school, was changed to a 6-3-3-4 system, and our proposed College of Liberal Arts fitted into the last four years of that educational sequence. The trouble was there were literally scores of other educational institutions in Japan (most of which had previously been something like junior colleges in America) which thought that they fitted in the new program too. To preserve educational integrity, the Ministry of Education quite naturally set up severe accrediting standards which an institution would have to meet before it would qualify for a charter under the new law. These standards were all prepared for established institutions. How would a new institution, brim full of new ideas, fit into the pattern set by the chartering committee? These and many similar questions often arose as we worked feverishly to get our program into shape. Can we be forgiven if we were just a little proud when the chartering committee granted us the charter?

In addition to my work in program planning in preparation for the charter request and the opening of the College of Liberal Arts, I directed the Enrichment Program of the English Language Institute. The purpose of the English Language program was to prepare Japanese and other non-English speaking students to read library books, write term papers, listen to lectures, and participate actively in class discussions, all on the University level in the English language. Intensive courses of drill in these various skills were organized by the English department. From the first, however, it was recognized that one does not use the English language in a vacuum. Therefore, the students began each day with one hour of classwork in the Enrichment Program. Five members of the faculty of the College of Liberal Arts participated in this program as lecturers and discussion leaders. Social problems, crucial for the welfare of present-day Japan, were chosen as the subjects for

Cultivate the habit of always seeing the best in people.—Theodore L. Cuyler.

the lectures: industrialization, labor relations, population problems, race relationships, and democracy.

The Turning Point

At first the lectures were not understood and there were long periods of silence in the classrooms where a "discussion" session was supposed to be in progress. By the end of eight weeks, however, we became of the opinion that students were understanding more than we had realized. Students had written papers for us before, but now we proposed that a comprehensive test be given. I prepared a test of a difficulty roughly comparable to that I had frequently prepared for my sophomore classes back in America. My colleagues were skeptical. The students might be able to handle such a test in Japanese; to do it in English was asking entirely too much. We compromised by agreeing that the test should be given in English first and then in the period immediately following the students would take the same test translated into Japanese. I regard the result of this experience to be the turning point in the year's work. Although the average score on the Japanese version of the test was slightly higher than on the English version, the difference in score was so small that it might easily have been accounted for by the fact that they were taking the test the second time when they took the Japanese version. We now know that our students were master-

ing material in English. Needless to add, no further tests have been given in Japanese.

Another distinct high point in the year's experiences was the attitude of the present group of language students toward continuing their work in the College of Liberal Arts. The Language Institute students were a highly select group. They were of the academic achievement and ability level that would have enabled them to have been welcome at any institution of higher education in Japan. Social status and opportunity for high level jobs in government and business in Japan, however, are often reserved for people who are graduates of the "right" universities. Furthermore, in the eyes of many Japanese, the former Imperial Universities (now called National Universities) are not only better institutions in almost every way than any non-government institution, but they charge tuition fees which are only about a third of that proposed for ICU. Would it not be better, in spite of all of the high idealism of ICU, for the student to transfer to a recognized national university? The student body replied with an overwhelming, resounding "No." They all wanted to cast their lot with this new pioneering institution, and to continue with the faculty in this new great venture in faith.

High Morale

One by-product of the student enthusiasm for ICU actually caused some embarrassment in the faculty. Although the general level of student achievement was remarkably high, the faculty decided after much heart searching that five of the students should not be permitted to continue unless they were successful in passing the new entrance examinations. Student leaders prepared a petition, signed by practically every one of the student body, asking that these five students be continued along with the rest. Nevertheless, the faculty retained its original decision that the five students in question be asked to submit to the new admissions test. Fortunately, the students did very well in the admissions test and were accordingly granted admission along with all of the other Language Institute students. The morale of the student body clearly is very high.

There have also been plenty of extracurricular activities to challenge my attention. I have given occasional lectures at neighboring universities such as Tokyo National University and Hitotsubashi University and before church groups, but the most interesting experience of all has been with my Bible Study class. On Tuesday noon of each week throughout the entire year a large proportion of the students denied themselves of over half of their lunch hour to participate in group study of the Gospel of Matthew. Another of my religious activities was my participation in the program of our newly organized local Chris-

(Continued on page 381)

PEACE AND WAR

Fundamentalists and War

By JOHN L. STAUFFER

As a Bible believer in the New Testament teaching of nonresistance, I lament the fact that those who are known in the Protestant denominations as Fundamentalists are so unfundamental regarding the question of carnal warfare for Christians. I am partial toward the Fundamentalists rather than the Modernists, because I have so much truth in common with them. Fundamentalists believe in the plenary and verbal inspiration of the Scriptures. They believe in the doctrine of the depravity of man and the need of blood atonement. They believe in the true humanity and true deity of our Lord Jesus Christ. They believe in the doctrine of grace and the work of the Holy Spirit. They believe in a personal devil and future retribution of the wicked. They believe in regeneration of the individual and in the second personal return of our Lord and Saviour Jesus Christ. Orthodox Mennonites believe all of these doctrines. Mennonites, however, differ from many Fundamentalists on the question of the doctrine of peace and good will toward all men. They also differ from the Fundamentalists in their understanding of the teaching of nonconformity to the world and the nature of the Christian life. Mennonites believe that the life must correspond with the profession and "by their fruits ye shall know them." We also reject the Calvinism and eternal security teachings of many Fundamentalists. Thus far, Fundamentalists have been adamant in their error, as we understand and interpret the teachings and practices of Christ and the apostles, relating to war, peace, and nonresistance.

With the Modernists, it is different. Many of them are pacifists and oppose carnal warfare, although not for the same reason that believers in Biblical nonresistance do. Modernists have taken away our Lord. They deny His deity. They deny the verbal inspiration of the Holy Scriptures. They hold the error that God is the universal father of all men, and that all men are brothers. They would outlaw war from the humanitarian and economic viewpoints. The Modernists dispose of the sin question and the need of atonement by ignoring it. I cannot agree with them. To summarize the situation, it may be said that Mennonites can go along with Fundamentalists wherever they adhere to the Scriptures, and we must part company where they misinterpret the teachings and practices of our Lord and the apostles. We cannot go along with the Modernists in their pacifism because

they deny the very foundations of the Christian faith. Anyone who dishonors our Lord and questions the authority and divine origin of Scriptures is to be avoided and shunned.

The point of departure between the one who holds to Biblical nonresistance and the Fundamentalists lies not in the truth that is held in common as Fundamentalists of the Christian faith, but rather in the inconsistent interpretation and application of some of these fundamentals to practical problems as they relate to militarism. The writer will endeavor to point out a number of these faulty and inconsistent interpretations and applications on the part of Fundamentalists.

1. The Fundamentalists are great "grace" preachers as opposed to law. The Gospel is the Gospel of the grace of God. "The law was given by Moses, but grace and truth came by Jesus Christ." They tell us that we are living in the dispensation of grace, which is true, but their *major defense* for carnal

War is a catalog of blunders.—Winston Churchill.

warfare and the duty of a Christian to participate therein is taken from Israel's relation and practice under the law. They are grossly inconsistent here because if they do not want to go back under the law concerning the ceremonies and rites, they should also not seek to conform their practices to the law.

2. Fundamentalists do not give the consideration to the teachings of our Lord that they should. Grace came by Jesus Christ and in the Sermon on the Mount He corrects the Mosaic law and rules out vengeance and legal retaliation. He pronounces a blessing upon the peacemakers. Under the law they used the oath. Under grace He forbids the use of the oath. Under the law they resisted evil with evil, but under grace they are told to resist not evil. Under the law they loved their neighbor and hated their enemy, but under grace they are told to love their enemies. Under the law, actual killing was murder; under grace, hatred is murder. He teaches that just as God the Father sends rain upon the evil and the good, so the same spirit is to motivate the children of God. Jesus definitely stated that His kingdom was not of this world and therefore His servants were not to fight. John 18:36. How Fundamentalists who are favorable to the literal interpretation of the Word of God can ignore the simple language of the Sermon on the Mount is certainly an enigma.

3. Fundamentalists are very clear in

their teaching of the separation of church and state in peacetime and they resist any move on the part of the President to appoint an ambassador to the Vatican. They also oppose the use of Federal funds for private religious schools. Certainly such procedures would be a violation of the principle of the separation of church and state. In wartime, however, the Fundamentalists go *all out* in support of both the national and international war effort and teach that all Christians should support their government. This is a clear union of church and state in wartime. What a contradiction of Christian principles!

4. Fundamentalists believe that men only become Christians through the new birth and that there should be a decided difference in character and conduct thereafter between a Christian and a non-Christian. They believe with Peter that we are "pilgrims and strangers" in this world, and yet they violate their belief by teaching that Christians must accept and render full citizenship responsibilities to the government by the acceptance of military service. This teaching of participation in military service is certainly a violation of the meaning of "pilgrims and strangers" in this world.

5. Fundamentalists are strong in their emphasis that Christians are to *obey* and to *submit* to every ordinance of man for the Lord's sake. They make *no exception* regarding military service, and yet they take exception if the state should forbid their preaching of the Gospel; then, they say, they would be justified in its violation out of greater loyalty to their Lord. Believers in nonresistance believe that when the Lord commanded His followers to "teach all things whatsoever I have commanded you," that that command includes all the teachings of our Lord and that loyalty to our Lord means that we must teach all that He has commanded out of loyalty to Christ, even though the state may not approve. We must include Christ's teaching of nonresistance in this program.

6. Fundamentalists know that Christianity is international. Their teaching on the duty of every Christian to obey his government's call to military service causes Christians in other countries to be arrayed in mortal combat against members of the body of Christ supposedly found in American armies. This makes the body of Christ divided against itself. A kingdom divided against itself will not stand. Matt. 12:25. This idea is not only erroneous, but a very decided reflection upon the teachings of our Lord and Saviour about the unity of the body. Since Christianity is international, no member of such a body can consistently consent to serve in a national army. The kingdom of God of which he is a member is not limited to national boundaries.

7. Fundamentalists are fond of quot-

(Continued on page 379)

FAMILY CIRCLE

Good-by

By Urie A. Bender

*Little darling, 'bye for now;
We're happy that you're free
From earthly bonds
That held you tight
In pain.
Glorious freedom
In Jesus' arms
Safe kept;
Bye-bye, dear one.
You've filled our days with joy
And thrilled us with your smile—
Pleasant sunbeam bright.
Soon we'll follow you.
A little while,
Then days of praise
Around the throne eternal;
So sweetheart, 'bye for now.*

Baden, Ont.

Creating Love for Church Music in Our Children

By J. MARK STAUFFER

"No man ever stands so straight as when he stoops to help a child"; God, help me to help a child. Those beautiful little blue-eyed, flaxen-haired boys and girls who look up into our faces need a worthy example; they need to see clean hands and pure hearts.

If a child loves his parents, he will doubtless love the church music which they love. This is only to say that the attitudes and ideas of parents determine, to a large degree, the attitudes and ideas of their children. We have known this for a long time, but apparently have not always converted our theory into practice.

Dear Christian Parents: We have a solemn obligation to create love for church music in our children. Here are a few considerations:

First, Love Your Church.

We parents must prove to our children that we love our church; this we must do if we are to gain their respect and guide them in their love. This means that we need to have a healthy attitude toward church officials, organizations, and the church program. Our comments, discussions, and criticisms must be kind and constructive if we are to maintain the confidence of our children. In the homes where parents love their church and her music, we may expect

the children to follow bravely and happily in their steps; this possibility gives us heart for the future.

Second, Appreciate Worship Experiences.

Blessed are the children whose parents appreciate the experiences of worship, whether in the church or in the home. Parents who insist upon a prompt arrival at the church for worship show to their children that they think worship is essential to Christian living. Likewise, when busy fathers and mothers are more than willing to stop their work and take time out for a free, unhurried, friendly period of family worship, the children will grow up believing that worship is important in family life.

Back to the church for a moment—I am thrilled every time I see a father and his son or a mother and her daughter sharing a hymnbook and both enjoying the blessings of congregational singing. I doubt if a boy, who sings hymns with his father in church, will ever take to the open road—a fugitive from his home and family. Likewise, I doubt if a girl who sings hymns with her mother, will ever bring disgrace to that mother by becoming impure.

Third, Sing with Children.

There should be lots of singing in the Mennonite home. Parents ought to sing for their children; children should sing for their parents, but better yet, parents and children should sing together. This co-operative type of singing is a wonderful family fellowship; it binds all members together and builds family spirit and morale.

I believe that every Mennonite family should own a Church Hymnal; our denominational loyalty demands this. Where the family is large, a number of hymnals should be available. No one can estimate the value that a child receives from hymn singing by the entire family.

H. Augustine Smith in his superb book, *Lyric Religion*, states, "The best hymns, if given a chance, quickly become favorites with the children." Every child should love and sing such good, familiar hymns as *Saviour, Like a Shepherd Lead Us*, *Silent Night*, *Away in a Manger*, *Father, We Thank Thee*, *There Is a Green Hill Far Away*, and others.

In the ideal church music home, hymn singing will be the normal thing; mothers will frequently sing with their daughters while working on a conjoint task. The family altar is the ideal occasion for the family to sing church music. Incidentally, it is not consistent with our church music philosophy to use instrumental accompaniment for worship periods in the home.

Fourth, Appreciate Congregational Music.

Congregational music affords children, as well as adults, the most active, audible form of divine worship; it is one of our most precious heritages. As parents, we should speak much about the blessings of congregational singing. Parental comments in the family circle such as these are good: "I love that last hymn we sang"; "It really inspires me to hear congregational singing like we had this morning"; "I'm glad our church sings without an instrument or a choir; congregational singing is the most beautiful church music there is." Any parent who confesses this is confessing what the great musicians have agreed upon. If the children who hear remarks like the above really love and respect their parents, we may be sure that they will champion congregational music in the church of tomorrow.

Fifth, Bless the Song Leader.

Many song leaders have a thankless job amid a thankless people. We Mennonites apparently find it easier to criticize than to commend; this is not always the way of love.

Congregational song leading is a large, responsible, and difficult position; our children should hear us admit this. While many song leaders have serious defects and limitations, we need not discuss them in the family except in a constructive manner. Most every music leader has at least one trait worthy of commendation; our children should hear about this. Commending a song leader in the presence of our children will do much to create love for the leader and for our church music.

May the Lord help us to provide the proper situation and to say and do the things which will create love for church music in our children; for this I pray.

Harrisonburg, Va.

Unbiased Appreciation

In a family where the younger boy is physically stronger and temperamentally aggressive, a problem is created not only for the older child but for the parents as well. In fact, much depends upon the proper attitude of both father and mother. Each child should have the same attention and appreciation and guidance in the development of their talents, thus creating in both a sense of his worth and importance. The stronger might easily outdo the older, weaker, and retiring child in rough and tumble games; but the older can learn to be creative and so incite the admiration of the younger. When each has learned different skills, the tendency to be competitive will disappear.

Parents, however, in wishing to be instrumental in the attainment of the purpose for which their children were created will seek the higher wisdom which only can bring any life to its full fruition.

—Clara and Carl.

TO BE NEAR TO GOD

THEME FOR THE MONTH: CONSTELLATIONS OF PROMISE

The Glory of God

Frances R. Havergal, in one of her letters, speaks of "whole constellations of promises." The Bible contains many of these star-bright clusters, bound together by some central truth or a single small word or phrase. At first glance, the glory of God seems one of these, but a closer look proves that it is more—much more. It is not a constellation so much as a whole solar system by itself with the Psalms for a bright ribbon of milky way. Someone has said, "There is nothing God will not do for and through a man who safeguards His glory." With this thought in mind, search these star-strewn vistas of promise until the glory of God dazzles your imagination and blesses your soul.

Sunday, April 26

Transforming Glory

Read Exodus 33:18-23; 34:28-35.

But if the ministration of death, written and engraved in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather glorious?—II Cor. 3:7, 8.

Moses was preoccupied with the glory of God. (Read Exodus 32—34 for a rewarding revelation of the man and his motives.) "And the Lord spake unto Moses face to face, as a man speaketh unto his friend" (Ex. 33:11). So intimate were these two before Moses voiced his audacious request: "Shew me thy glory!" God neither rebuked nor denied that prayer. And when the prophet returned to camp, people turned to stare in astonishment. Even that reflected glow was too much for them! God grant us that transforming vision (through His Holy Spirit) and enable us to reflect His glory to a dismal and sin-darkened world.

Monday, April 27

The Glory of Confession

Read Joshua 7:1-26.

Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake.—Ps. 79:9.

God spoke curtly enough to the prostrate Joshua. "Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned!" No use to assume the attitude of devotion—no use to sacrifice and fast and pray as long as sin remains undealt with. And sin of any kind violates the glory of God, because it leads to defeat for the Christian. Sin itself is a coming short of the glory of God. Rom. 3:23. And if sin is present? Joshua told Achan, "My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him." The gateway to glorifying God is humble confession.

Tuesday, April 28

The Glory of Answered Prayer

Read I Samuel 1:10, 11; 2:1-10.

And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.—Ps. 50:15.

Hannah accepted God's gracious invitation. Her prayer was a distillation of bitterness and tears, and it was answered. Then—oh, greater miracle!—she paid her vow and lent Samuel to the Lord as she had promised.

And she glorified God in a wonderful prayer of thanksgiving and praise. I wonder how many times God grants our requests when we scarcely remember to thank Him! I wonder how many vows, made over or upon sickbeds, are promptly forgotten! There were ten victims of that loathsome disease, leprosy, who were healed—but only one returned to give glory to God, and he was a Samaritan.

Wednesday, April 29

The Glory of Giving

Read I Chronicles 29:6-22.

Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorifieth glory in this, that he understandeth and knoweth me . . . —Jer. 9:23, 24.

Willingly—there lies the key to this whole incident. Gold, silver, brass, precious stones—all could have been contaminated by a grudging attitude. But no—the people gave willingly, their gifts the spontaneous result of perfect hearts. And even this is no cause for a perverted glorying in the flesh. David says, "Who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee . . ." In this simple story of the temple offering lies a golden truth—God is our glory. Read and reread it until the Holy Spirit kindles within you that fire of devotion—until your whole heart can answer with an unqualified Amen!

Thursday, April 30

Glory in the Fires

Read Daniel 3:14-30.

Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the midst of the sea.—Isa. 24:15.

Glorifying God in the fires—how many different forms this can take. The fires of poverty, persecution, misunderstanding, physical handicaps, illness—all seem so fierce and hard to bear. Yet each one can glorify God. But—and this is a sobering thought—the result depends on us. Let us beware lest, by our sinful attitudes, we rob God of the glory that belongs to Him.

Friday, May 1

Glorious Defeat

Read Acts 6:8-15; 7:54-60.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.—Rom. 8:18

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POWER OF THE GOSPEL AT EPHESUS

Sunday School Lesson for May 3

(Acts 18:18—21:14)

It seems difficult today to do mission work in big cities. Ask your pupils to name our mission centers in cities. Do any people in our largest city hear the Gospel through us? Any in Philadelphia? Chicago? How large are our city churches. Let one pupil be prepared to present the facts from the Mennonite Yearbook. Why is it so difficult to reach men for Christ in the city? There are so many people in a city. Is the Gospel not for city dwellers?

Paul went to another big city, Ephesus, the capital of the leading province of Asia Minor. Ephesus grew up in a prosperous country. Rockhorns says that here "Hellenic culture and philosophy had made a most disastrous union with oriental superstition." Magic was one of the city's specialties.

Find in the lesson how Paul brought the Gospel to the Ephesians. Paul had been hindered from coming here earlier by the Spirit. He had made a hasty visit on his way from Greece to Jerusalem. Now he returns. There was a great door open. Ephesus was the eye and heart of Proconsular Asia. Paul was anxious for all men to hear the Gospel.

After his manner Paul went to the synagogue and "spoke boldly." Concerning what? Paul was not ashamed of the Gospel of Jesus Christ. He disputed and persuaded. When hardened disobedient hearts persecuted him he quietly withdrew and boldly gathered the disciples in "the school of Tyrannus." Paul had a very definite sense of mission. This enabled him to continue in the face of sin and opposition.

The program became a concentrated one. Daily Paul preached. People coming and going from the city carried the Word to all Asia. God blessed the program by working miracles by the hand of Paul. This city was truly an effectual door. The would-be exorcists indirectly magnified the name of Jesus. Magic was put away. The Word grew mightily. The "beasts," the Diana worshippers (or the silversmiths) raised a great uproar. This God quieted. The power of the Gospel was defeating heathen worship of idols.

From Ephesus Paul went on through Macedonia and Greece to strengthen the brethren. Everywhere the Jews seemed to be lying in wait to take his life. Being anxious now to get back to Jerusalem for Pentecost he returned. Time would not permit him to go on to Ephesus. He called the elders to the port of Miletus. Parting counsels were given. Let some pupil read Paul's farewell speech.

This city church became a household of strong saints. Every city is full of people needing the Gospel. We must not shrink from declaring boldly the good news city people need.

—Alta Mac Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. Amos W. Weaver has been elected principal of Lancaster Mennonite School for the 1953-54 year. Bro. J. Paul Graybill will leave school work at the end of the present school year and plans to spend more time in pastoral work in his district.

The Iowa Mennonite School chorus of 41 voices, under the direction of Bro. Alvin J. Blough, over the week end of April 12 gave programs at the following places in Illinois: Flanagan, Roonake, Home for the Aged, Dillon, Morton, and Hopedale.

The Johnstown Mennonite School mixed chorus sang at the near-by Thomas Church the evening of April 12.

Thirty-seven Mennonite and Amish churches in Elkhart County participated in a two-week meat canning project. Thirty tons of meat were placed in 30,000 cans for use in Korea, Jordan, and West Germany.

The Cottage City, Md., congregation have welcomed Bro. Isaac Baer and wife into fellowship. In addition to his efforts in the newly established Washington Jewish Center, Bro. Baer assumes part of the pastoral work at Cottage City. Three new members were received here Easter evening.

Bro. Wesley Jantz preached the baccalaureate sermon for the La Junta Mennonite School of Nursing the evening of April 5.

The Messiah Bible College ladies' chorus sang at the Oak Grove Church, West Liberty, Ohio, April 5.

Six new members were received recently

by letter at the Oak Grove Church, Smithville, Ohio.

Speakers in a week-end meeting, April 18, 19, at Pottstown, Pa., were Christian E. Charles, Salunga, Pa., and Paul R. Clemens, Lansdale, Pa. Bro. Clemens is following with a week's evangelistic meetings.

The Trissels congregation, Broadway, Va., is building a parsonage for the use of its pastor, Bro. Norman Derstine.

Bro. O. N. Johns, chairman of the Ministerial Relations Committee of the Ohio and Eastern A. M. Conference, met with the Leetonia congregation on April 8. It was decided to call for additional ministerial help from outside the congregation.

The Metamora, Ill., chorus gave a program at Fisher, Ill., the evening of April 12.

Bro. Carl Rudy of the Geiger congregation, Baden, Ont., was ordained to the ministry on Easter Sunday afternoon at the Cressman Church, Breslau, Ont. He will serve as pastor there after his graduation from E.M.C. in June, 1954. Ordination services were in charge of Moses H. Roth and Oscar Burkholder.

Bro. Allan Eitzen, House artist, is one of approximately 1,000 students at the Museum School of Art in Philadelphia. Bro. Eitzen recently placed third in a design contest.

Sister Ida Showalter, after a number of years of much appreciated service as a linotype operator at the Publishing House, has joined the service unit in Kansas City, Mo.

A picture story based on "Amish Life" will run in a number of newspapers throughout the country on May 3. The story is furnished by International News Service.

Bro. Elmore Zook, Assistant Publishing Agent, interviewed students interested in journalism at Goshen College on March 9, and at Eastern Mennonite College on April 14, 15.

Bro. Christian E. Charles, of our Weaver bookstore in Lancaster, Pa., provided a book display for the Conference on Christian Literature and Sunday School Libraries held at Landsville, April 11, 12.

The Herald Summer Bible School Series was displayed by Bro. Paul W. Shank at the Greater Detroit Sunday School Association workshop on March 20. Bro. Shank and Sister Alta Mae Erb represented Publishing House interests at the annual meeting of the National Association of Evangelicals at Cincinnati, April 14-17.

Sister Ethel Metzger, Goshen, Ind., presented the Herald Summer Bible School Series at a workshop conducted by the Moody Press. The Moody bookstore in Chicago is handling this series.

"The ushers will seat people at the places in the services marked by an asterisk."—Goshen College Church Bulletin.

Bro. John Stoll was installed as pastor at the Rockway Gospel Chapel, East Minot, N. Dak., on April 19. Baptismal and communion services were also held on that date.

Bro. Atlee Beachy, Dean of Men at Goshen College, spoke to the Western Pennsylvania Goshen College Alumni Reunion near Grantsville, Md., on April 11.

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Calendar

Semi-annual meeting Commission for Christian Education, Milford, N.H., April 24, 25.
Ohio Mission Board meeting at the Brunk tent, Canton, Ohio, April 24-26.
Study Conference on Evangelism and Missions, Goshen College, Goshen, Ind., April 30-May 2.
Annual meeting Southwestern Pennsylvania sewing circles, Keshenew Church, Davisville, Pa., May 2.
Annual meeting Illinois sewing circles, Morton, Ill., May 2.
Annual meeting Franconia Mennonite Board of Missions and Charities, Line Lexington, Pa., May 4, 5.
Annual meeting Gulfcoast regional conference, Fremont, Texas, May 8-10.
District Sewing Circle Meeting of Ontario, Stelmam Amish Mennonite Church, Boden, Ont., all day May 12.
Annual meeting Ontario Mission Board, First Mennonite Church, Kitchener, May 18-19.
Annual Meeting Ohio Mennonite and Eastern A.M. Joint Conference at Pike, Elda, Ohio, May 28-28.
Indiana-Michigan District Mission Board at Clinton Community School, Goshen, Ind., June 2.
Annual meeting Pacific Coast Conference: Christian Workers, June 2; Church Conference, June 3, 4; Youth Conference, June 5. Place not announced.
Indiana-Michigan Church Conference at Clinton Community School, Goshen, Ind., with Clinton Brick Church as host, June 4.
Annual meeting Mennonite Conference of Ontario, First Mennonite Church, Kitchener, June 2-4.
North Central Conference and associated meetings, Red Top, Bloomfield, Mont., June 8-12.
Annual meeting Mennonite Youth Fellowship, EMC, Harrisonburg, Va., June 12, 13, 15.
Annual meeting Mennonite Board of Missions and Charities, EMC, Harrisonburg, Va., June 13-16.
Cultural Problems Conference, Boston, Kant., June 18, 19.
Biennial session of Conference on Mennonite Cultural Problems, Revere, Mass., June 18, 19.
Indiana-Michigan YFV convention, Goshen College Union, June 25-28.
Lafayetteville Mennonite Camp, Mt. Pleasant, Pa. Boys Camp (ages 9-13), June 27-July 3.
Girls Camp (ages 9-13), July 4-10.
Junior High Camp (boys and girls 13-15), July 11-17.
Junior High Camp (boys and girls 13-15), July 18-24.
First Family Week, July 24-31.
Writers' Conference, July 27-31.
Mennonite Bible Conference, July 31-Aug. 3.
Church Music Conference, Aug. 3-7.
First Young People's Institute, Aug. 8-14.
Second Young People's Institute, Aug. 15-21.
Second Family Week, Aug. 22-28.
Little Eden Camp, Onekema, Mich.
Junior High Week (grades 7 and 8), June 27-July 4.
Senior High Week (grades 9 through 12), July 4-11.
Boys' Week (grades 4, 5, and 6), July 11-18.
Girls' Week (grades 4, 5, and 6), July 18-25.
Young Adult Week, July 25-Aug. 1.
Family Week, Aug. 1-8.
Christian Business Men's Week, Aug. 8-15.
Bible Conference—Family Week, Aug. 15-Aug. 22.
Promotional Week, Aug. 22-29.
Church Music and E.C.A. Workshop, Aug. 29-Sept. 3.
Rocky Mountain Mennonite Camp, Divide, Colo. P-w-camp T-r-in-camp Camp, June 29-July 4.
Week-end Bible Conference and Dedication, July 4, 5.
Junior Boys' Camp (ages 8-12), July 5-11.
Junior Girls' Camp (ages 8-12), July 13-18.
Junior High Week (boys and girls 13-18), July 20-25.
Junior High Week (boys and girls 13-18), July 27-Aug. 1.
Family Week, Aug. 5-8.
Family Week, Aug. 17-22.
Youth Retreat (16 yrs. of age and over), Aug. 24-29.
Week-end Bible Conference, Sept. 3-7.
Annual meeting Southwestern Pennsylvania Mission Board, Casselman Church, Grantsville, Md., July 10, 11.
Virginia Conference, Fentress, Va., July 27-30.
Annual meeting Southwestern Pennsylvania Conference, at Stahl's, Johnstown, Pa., Aug. 2-5.
Annual meeting Conservative Amish Mennonite Conference, Hartsville, Ohio, Aug. 11-13.
Annual Indiana-Michigan Christian Workers' Conference, Clinton Community School, Goshen, Ind., Aug. 18-20, 1953.
Annual meeting Illinois Mennonite Conference, Science Ridge, Sterling, Ill., Aug. 18-20.
Annual meeting South Central Conference, Hutchinson, Kans., Aug. 18-21.
Mennonite General Conference, Kitchener, Ont., Aug. 28-30, 1953.
Annual meeting Mennonite Board of Education, Nappanee, Ind., Oct. 15-17.

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Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Dr. Jonathan Yoder, Dhamtari, M.P., India, has recently been using his rest period during the afternoon to teach an instruction class for converts in preparation for baptism.

The fifth annual conference of the Mennonite churches in Puerto Rico was held March 15-17 at the Betania Church, Pulguillas, P. R. The messages centered around the theme, "I will build my church." People from Palo Hincado, La Plata, Rabanal, Coamo Arriba, and other mission points received much inspiration from this fellowship. Bro. William Hallman, missionary on furlough from Argentina, was a guest speaker.

The first women's meeting, including the sisters from all our congregations in Puerto Rico, was held during the annual conference on Saturday afternoon, March 16. Several sisters gave reports on what their own groups are doing. Sister Beatrice Hallman, missionary on furlough from Argentina, reported on similar meetings among the sisters in the Argentine Church.

The Goodwill Rescue Mission, London, Ont., reports four professions of salvation at the Mission during March and one at their Indian prayer meeting. They granted 662 nights lodgings and served 1,185 meals during the month. They report a good supply of vegetables and potatoes as a result of their recent appeal.

Bro. Donald King, pastor of the Pigeon, Mich., Mennonite Church, brought the evening message to the Ninth St. Mennonite congregation at Saginaw, Mich., on Sunday, March 29.

Escher Ulrich, who has been a cook at the Eureka, Ill., Home for Aged for more than six years, left for Puerto Rico on March 31. She plans to cook for I-W boys employed by the Ulrich Foundation at Aibonito.

Bro. Paul Erb, Scottdale, Pa., conducted Easter services at the Detroit Mennonite Church, Detroit, Mich. His concluding message on Easter evening was on "The Christian's Hope."

Thirty-two participated in the communion and feetwashing services held at the Good Shepherd Church, Rabanal, Puerto Rico, on March 18. One was received by baptism and another was reinstated into fellowship the same evening.

A young man was received into the church by baptism at the Good Shepherd Church at Rabanal, Puerto Rico, on March 18. Before his conversion he had been a member of the Holy Name Society of the Catholic Church and a local Catholic leader. On the 24th he was seriously hurt in an accident received when jumping from a sugar cane truck whose brakes failed in going down a steep grade. He is recovering satisfactorily at the La Plata hospital.

A March 17 letter from Caroline Plank

indicated the safe arrival of Eastern Board missionaries, Sisters Fannie Miller and L. Caroline Plank in Mogadiscio, Italian Somaliland. She indicates a good trip and we quote the following: "Rhoda, Wilbert, and Daniel Lind came out to the ship to welcome us. In every way they gave us a royal welcome. Nature herself gave us a warm, friendly greeting accompanied by refreshing breezes. We are grateful to the kind hand of the Lord in His granting of traveling mercies."

About forty ladies from the Hopedale, Morton, and Flanagan congregations helped with spring housecleaning at the Home for the Aged, Eureka, Ill.

Bro. William Hallman, missionary on furlough from Argentina, and Bro. Josef Herschkowitz, Harrisonburg, Va., will be the visiting speakers at the annual meeting of the Mennonite Mission Board of Ontario to be held at the First Mennonite Church, Kitchener, Ont., May 16-18. The Ontario Board is considering the question of entering the province of Quebec with the Gospel.

Bro. Allen Shirk of the Bihar Mission, India, spent a few days recently touring at Bokakhar, a village about five or six miles away from Naresbharh. It is located on a high hill. Two families are very much interested in the Gospel. There are some Christians in that village who want to unite with our church. During the latter part of March Sister Elsie Shirk and Sylvia Ann went to Landour.

During March, Bro. and Sister Paul Kniss of our Bihar Mission, India, toured at Kasmar. There was good interest on the part of some but the high caste people also opposed them. Later on in the month they toured at Banio. The interest there is good.

The young men in the first year class in the Mission Normal School, Dhamtari, M.P., India, spent the last week of March at Mohadi station in a practical work program of village evangelism. Bro. Kiyaram, a member of the Dhamtari Christian Academy staff, had charge of the group.

The house where services were held at Salto, Puerto Rico, an outpost of La Plata, was taken away from the workers. Pray that the work may continue in this very difficult place where there is much opposition.

Three were baptized at the Calvary Church, La Plata, Puerto Rico, on March 29. One of these was the former Jesuit seminary student who accepted Christ some time ago. Communion and feetwashing services were observed the same evening.

A consecration service was held for Sister Lydia Rodriguez at the Betania Church, Pulguillas, Puerto Rico, on April 1. Sister Rodriguez has answered the call to serve as a missionary from the Betania Church in that community and in neighboring communities. She is supported by her home congregation.

Your Treasurer Reports

Some years ago an interested brother placed with the Mennonite Board of Missions and Charities a fund of \$1,000 which is to be used as a loan fund for groups wishing to sponsor missionary projects. This fund has been set up on the same basis as quarter investment funds but is designed more specifically for youth missionary projects. We wish to again announce that this fund is available and that any group or Sunday school wishing to borrow funds for starting missionary projects can obtain them from the Mission Board office. We sincerely believe that missionary projects sponsored by young people and Sunday school groups offer a very fine way to obtain funds for the church's program. Anyone interested in funds for this purpose should write direct to this office.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

In the service Bro. Paul Lauver, Cayey, P. R., brought the message and Bro. Lester Hershey, pastor of the Betania Church, took charge of the consecration service.

The Goshen College Biblical Seminary conducted an evangelism workshop for students in the seminary at the Mennonite Home Mission in Chicago, April 8-12.

Ten persons were baptized and one received by letter at the Betania Church, Pulguillas, Puerto Rico, on April 2, including six mothers and four boys. Two of the ten, a mother and son, were from Coamo, where work has recently been opened. Communion and feetwashing services were held at the Betania Church the same evening.

Bro. Wilbur Nachtigall, missionary on furlough from Puerto Rico, served as a special speaker at the Illinois Mennonite Mission Board meeting held at Morton, Ill., April 17, 18.

Bro. Clayton Beyler, Hesston, Kans., served as guest speaker at the Mennonite Gospel Center, Kansas City, Mo., for Easter services, April 2-5. He also spoke to 40 young people at an Easter breakfast held in the enlarged social room at the Center.

Sister Marianna Stutzman, hostess for the Kansas City Hospital Service unit, led the Ladies' Bible Class at the Mennonite Gospel Center in an Easter meditation at their fellowship luncheon on Wednesday, April 1.

Bro. Harold Kreider, Palmyra, Mo., preached at the Mennonite Gospel Center, Kansas City, Mo., on April 12.

The first service held in the new church building in Coamo Arriba, Puerto Rico, was held on Good Friday, April 3. A part of the

(Continued on page 380)



Rael Boke (left) and Dede. Both were former witch doctors but are now happy Christians. Dede was recently baptized.

Opportunities for Service at Bumangi Station

By CATHERINE LEATHERMAN

"Opportunities for service." What a picture that title conjures up! Perhaps it is of the sun-tanned missionary preaching the glorious Gospel under a tree while an attentive audience of unsaved Africans drink in the message. Perhaps it is a campfire scene, with the missionary quietly telling the old, old story to those who lie about the fire. Perhaps it is a picture of grateful patients at the hospital, gladly receiving the God of the givers of the medicine.

The type of service is not hard to visualize. For the nurse, the teacher, the evangelist, the doctor, we have a pretty clear idea of what mission work will mean, although each is different. If we were asked to describe what mission work is like at a mission station, we would likely picture it thus: On Sundays the Word of God is preached in the grass-roofed church; weekdays are filled with daily opportunities to speak the glad tidings, as people come for medical help, or for other help; the Bible classes in the school offer opportunities for evangelism among the youth of the land; always there is the privilege of living the Gospel before the people. The fellowship of the believers offers the opportunity to strengthen and be strengthened.

This picture is true. Yet there is another side to the picture that perhaps is only seen and experienced by the missionary himself. There are the day by day responsibilities and tasks which seem to have only temporary meaning, and yet must be done. Let me give you some samples.

Just as the sun showed red over the eastern horizon, a call came at the door. "Hodi," called the insistent voice. ("Hodi" is the way of announcing one's presence at the door.) It was a lad from the District School who stood there.

"Did you come for the fish?" I asked.

"No, I came to ask for some fire."

"Fire! What do you want fire for? The cook has matches," I said.

"We want to burn the grass in this garden," and the boy pointed, African fashion, by pursing his lips and sticking them out in the direction of the garden.

I looked at the stove, cold and entirely lacking in live coals. "I'll give you matches because there is no fire here yet," I said, and off the boy went to his work in the garden.

"Hodi!" This time it was two school boys. "Mama, we came for the fish," they said respectfully, after greeting me in the formal African manner. So I opened the door of the small kerosene-burning refrigerator and they removed the eighteen large lake fish they had put there the night before. These fish would be cooked for dinner for the fifty-odd boys in the boarding school.

"Hodi!" This time it was the supervisor of the station workmen who wanted the keys to the workshop.

"Hodi!" A small boy had arrived with ten eggs wrapped up in a cloth to sell. (Eggs cost 14¢ a dozen.)

"Hodi!" It was mid-morning and a young mother stood at the door with her baby tied African-fashion on her back. A very comfortable arrangement for both mother and baby.

"I came so you could weigh my baby," she said shyly. Now Monday evening is the time for the baby clinic when babies are weighed on our household scales. But the mothers are sometimes busy, or forget, and then they come whenever it suits them. I explained carefully that Monday is the day for weighing babies and ended by weighing the baby anyway.

"Hodi!" It was three school boys, about nine o'clock on Thursday morning. I had been trying all morning to prepare for the

Bible classes at the government schools and to get the flannelgraph figures ready. Interruptions had been many. Some came to ask to go along in the car when I go to the schools. One man wanted change for paper money. This time the three school boys held out a note to me. It was from the head teacher. "Please, Mama," it read, "when you go to the schools to teach, will you take these three sick boys along to the dispensary?"

I looked at the boys and made mental calculations. The truck would hold about thirteen or fourteen. About eight others had already asked. If many more wanted to go, I would have to choose between them, a necessary but unpleasant task. A last we were ready with all passengers in the car. I had the feeling, while driving the well-loaded car along the road, that I was running a bus service, which service, nevertheless, was subsidiary to the main business of going to teach the Bible classes in the schools.

Another day and a half was spent in the mundane service of trying to make the District School accounts all balance and to prepare a clear report of how finances stood, or rather, didn't stand, for the account is overdrawn. After a whole day of grappling with figures, my head feels good for nothing at all.

Another day as I was crossing the courtyard, going to get a book someone had requested, a man and a woman came along the path. As soon as the woman saw me, she groaned and dropped to the ground as if unable to go a step further. The man came forward, greeting me politely according to African custom. Then he said, "Mama, my wife has cut herself on the foot very badly with her hoe, and we want you to look at it."

"Did it just happen this morning?" I asked.

"No, it was a week or so ago, and we thought it might heal by itself, but now it is very bad; so please, you look at it."

I pointed toward a small house among the trees. "Do you see that house? That is where Lois lives who dispenses the medicines."



Daudi Buna with his foster mother. The baby was delivered by Caesarean section after the death of the mother from cerebral malaria.

You go there and she will take care of the foot."

The man was reluctant to go. "Yes, Mama, we know Lois gives medicines, and we will go to her and get medicine, but it would be much better if only you would consent just to look at the foot yourself." So I promised to come to look at the foot. Not that I will be able to do anything more than just to look, but even that seems to give them some satisfaction.

These incidents give the other side of mission work. Just as two and two make four, I have come to the conclusion that in mission work, to the ministry of witnessing, needs to be added the ministry of the helping hand day by day so that the total will add up to the establishment of a church among the African people.

The missionary needs wisdom from heaven to know what to do and what not to do, so that the people to whom he ministers be helped, but not made dependent. It also takes a constant looking heavenward to receive the grace and love and patience required in this ministry. There is the constant challenge to be inwardly willing to have the self-life crucified so that Christ's own love may overflow into our weak human hearts.

The amazing thing is not that the missionaries have accomplished this much during these years, but that God could have accomplished the formation of a living church here in spite of the weaknesses, often-mistaken judgment, and sometimes unwillingness to be made "broken" bread, and "poured-out" wine, of these His servants who labor here.

Tanganyika, Africa.

To South America and Europe for the MCC

By ORIE O. MILLER

January 12, 1953. Panagra Airlines No. 301, Lima to Buenos Aires.

Albert's car had chains to get us to Lancaster through snow and blizzard Thursday evening, Jan. 8. In Washington we got word of Eastern Airlines next day's flight cancellation on account of weather, but they took us by night coach flight instead. Stratford Hotel charged \$7.00 for one-and-one-half-hour room occupancy. Braniff plane from Miami on Jan. 9 was nine hours late. Braniff paid our room at Travelers Hotel near the airport. A rainstorm caught us on the trip downtown. We stayed at Crillon Hotel in Lima, Peru, leaving Sunday morning, a day late. Twenty minutes out of La Paz the plane turned back on account of weather, a closed-in airport. Then the left inside engine faltered and stopped and we limped back over the Andes, thankful to land at Lima again three hours later. Braniff then canceled flight and shifted us to Panagra via Buenos Aires and two days late. Arrival in Asuncion will now be at least three and one-half days late. Paraguay is still hard and a bit hazardous and roundabout to reach. While air companies use every care and keep passengers at first-class hotels, traveling this is a strain.

January 14, 1953. Braniff Airlines en route from Buenos Aires to Asuncion.

Delbert Erb and Daniel met us at the Buenos Aires airport. A 10:00 p.m. snack at the Floresta mission home closed Monday. Yesterday Dan and I arranged this passage and had most of day left for visiting. Delberts are now in charge of the Floresta home and center (where missionaries and guests come and go). Amos Swartzentrubers also live there and work out from there.

January 17, 1953. Federau's Hostel, Friesland Colony, Paraguay.

Wednesday it rained and drizzled all day in Asuncion, no local plane service. Thursday afternoon took taxi and then plane to the new MCC-bulldozer-prepared airstrip here, a thirty-minute flight. The nine-village colony made a pretty picture below us. Afternoon coffee and a bit of visiting and planning and then by wagon (a four-km., 50-minute ride) to Hutterite Primavera. Brethren Arnolds, Martens, Meier, and others were our gracious hosts until Friday noon, showed us the three communities (home of about 700 souls, 229 in 9-grade school), the expanding hospital (made possible by U.S. contributed monies), their industries, their farming and livestock developments, library, etc., and shared their vision and concerns regarding mission, the nonresistant faith, their young people, education, etc. The visit was an invigorating experience. By 1:00 p.m. Friday we were back here, looked at the high-school building and Mennonite Church (under construction), visited the ever-busy Dr. Popow hospital plant (noted the three much-needed additional buildings, including nurses' home made possible by the C. J. Dyck fund), saw the bulldozer and listened to its praises, and met from 7:30 to 11:00 p.m. with the colony leadership, and heard why there is feeling just now that a sugar factory would seem the colony's economic savior. Their sincerity and deep conviction on this, and the fact of an existing, most difficult economy impresses one deeply, but as a practical answer fails to convince. One feels it would be much better to get and use credit to develop better dairying, processing and marketing products, and other projects closer to the soil, experience, and genius of the colonists.

January 20, 1953. Neufeld's Hostel, Filadelfia, Chaco.

Saturday it seems to have rained throughout Paraguay—three inches here in the Chaco—and the outlook and spirits transform overnight. Rain kept us in Asuncion from getting to Leper Mission, all government dirt roads being closed to traffic. By Sunday noon, however, we joined delegates and others at Km. 81, and after lunch participated in an unforgettable dedication service. About 120 folks representative of all the colonies were present. Martin Duerksen from Buenos Aires preached. There was good singing, the Fernheim nurses' choir doing especially well under Dr. Dollinger's direction. The project voluntary service group rendered well a drama on "Cross Bearing."

This Barrio Grande Leper Service facility is well under way, has five married couples in charge aided by some twenty young, enthusiastic voluntary service folks (all Men-

nonite) and with a well-outlined four-year development program ahead. The project seems well located and laid out for the need to be served. We got back Sunday evening for the Asuncion Mennoheim service. Sunday services here are well attended and at times up to 330 attend the afternoon church service. Early yesterday a Beechcraft brought us to Filadelfia and by 9:00 a.m. we were on our way to Menno Colony center and after lunch jumped to the Bob Unruh experiment farm, and closed our Chaco first day with supper at the Unruhs', the MCC center here.

January 26, 1953. Buenos Aires, Crillon Hotel.

Last Tuesday in the Chaco we visited Neuland Colony, and the mission to the Lengua Indians begun in 1937. At Neuland the newly finished 24-bed hospital, and the many tile house roofs (this colony seems the first to have developed this) impressed us but were told by Oberschulze Derksen that about half of the \$180.00 past year average family income came from outside gifts—a hard grind to satisfactory full support still ahead. Giesbrecht, who began the Lengua Mission in 1937, met us at the station and showed us the new hospital, church, and the Indian Christian village (50 baptized members). Wednesday we spent in Filadelfia, population now 820, and noted the many new homes in building, lunched at New Tribes Missionary Cremenak family home and took part in a packed-house evening worship service. At 9:00 a.m. Thursday, the Beechcraft picked us up, and by noon we were ready for lunch at the Asuncion center. After a day and a half more of contacts, gathering of loose ends, and as meal guests at Wiens', Preacher Epps', Schmidts', and C. Walde's, our Paraguay Commission seemed done; so we went by river plane on Saturday morning to Buenos Aires. Our wives were here a day ahead of us, in this air-conditioned, well-located hotel. Yesterday morning we attended English service at Corrientes St. M-thodist Church (Dans went to Mennonite Spanish service) and in the afternoon we all went to the German Mennonite service where Martin Duerksen serves and which MCC supports. About 100 were present. Today was quietly spent here at the hotel with Duerksen, planning his program for the two years ahead, and with Dans. At 9:00 we leave for Trenque Lauquen and the pastors' and Argentine Mission Council meetings for the balance of the week.

January 30, 1953. Trenque Lauquen Mennonite Camp.

About 60 Argentine pastors, missionaries, and children were here Tuesday and Wednesday in the annual pastors' meeting which serves as conference on the off years. Reports showed a healthy growth in church membership for the past year (a net of about 100, bringing the total to a new high point) and about 25 per cent increase in total giving. Most of the congregations shared in this advance. Much of the discussion in the pastors' meeting and mission council the two days since had to do with how to place the 12 missionaries who remain after 11 of the

past year's 23 have left for furlough or retirement. But one appreciated the spirit of unity within and between groups (Mission and National—lay and ordained) and the progress from mission to church responsibility and the hearty acceptance of this concept. The minimum field personnel in Argentina would seem to be 16 (6 in Chaco and 10 in lower Argentina) which with furloughs would require about 22, this for another five years before further reduction.

February 6, 1953. Montevideo MCC Center.

Last Saturday, Sunday, and Monday were spent quietly with Daniels at Hotel Crillon. Buenos Aires. Tuesday afternoon we visited Collegio Ward campus (a Methodist-Disciples High School) and the Southern Baptist Seminary plant (in erection) and the Methodist Seminary plant (around 70 students). Monday night's host brought us here. Frank Wiens from Paraguay preceded us. After getting the lay of the land and something of the problem remaining from land purchase for last year's group, we spent two days visiting the two colonies, El Ombu and Gargental (200 or more miles to the northwest).

It was a hot and dusty trip Wednesday morning but by twelve noon we were at the table of Gerhard Dyck, El Ombu business manager. This approximately 90-family group have done well the past two years. They have made all their loan and amortization payments, except to MCC on which their schedule is to begin Sept. 1, 1953. They now all live on their own land and the homes they have built. They have their own school of 70 pupils and a nice church meeting room. Roads, fences, well-laid-out crop plots indicate order, system, and hard work. Gratitude to God and to the North American brotherhood for this chance and opportunity was expressed over and over. The colony committee met with us at 5:00 p.m., the inevitable coffee afterwards, and we were off to Young (30 km. distant and their post office and shopping place and about midway between the two colonies). A nice clean hotel there provided us for the night.

By 8:30 the next morning we were at Gargental—the newer 4,000-acre (108 family to be) colony. Their first wheat crop was good, flax poor. The 50 families already here were crowded into sheds and barns while building their sod or brick houses on their own 35-acre plots which dotted the beautiful, rolling, rich-black-loam-soil landscape. A colony committee meeting at 11:00 noon came to grips with their critical land purchase finance problem and by two o'clock, two delegates were returning to Montevideo with us. Here, too, expressed gratitude, hard physical work, the naked difficulties of pioneering in a new land and culture impress one. MCC has served and liaised well, one feels, in all this, but needs also to readapt its program and services. Freedom and opportunity prevail in Uruguay. More of our refugee and displaced brethren should look this way.

February 10, 1953. Mennonite Home, Sao Paulo, Brazil.

Saturday afternoon before leaving Montevideo, we drove out to the newly purchased, Huterian Bruderhof 18-acre fruit and truck farm project. A half dozen of their Paraguay young folks there in higher schools stay here, and they conduct mission work from this base. It is well located and adapted to these purposes, and they seem to have begun well. We visited in the Jahne home and center all evening, had worship at 11:30 p.m., were picked up by airport bus at 12:15 a.m., left Uruguay at 2:20 a.m., landed at Rio de Janeiro at 7:35, and by 11:00 a.m. were met at Sao Paulo airport by the two brethren Dick and Dueck.

Soon after lunch the folks began arriving for the afternoon fellowship and evening worship. Over a hundred of Sao Paulo's estimated 150 Mennonite residents and workers were present for the 7:30 service. Rosenfeld preached, we testified, and there was much hearty singing. Since two years ago we note a larger, better adapted MCC center but still crowded, a continuing good spirit and fellowship, many young people and children, a growing total community in which the center is a must, a lighthouse, and a mission station until an organized, indigenous church becomes clear. The Abram Dicks seem unanimously and wholeheartedly appreciated. With Abram Dueck, Curitiba, we shared peace conviction and MCC Peace Section concerns.

We leave, convinced that the brotherhood in Brazil is progressing in numbers, in healthy church life and establishment, and in good relationship to the larger brotherhood. Our schedule calls for leaving Sao Paulo airport 3:30 this p.m., spending the night in Rio, and arriving at Zurich two days hence, Thursday, 2:30 p.m.

February 16, 1953. Frankfurt-Berlin Train.

The K.L.M. flight from Rio to Zurich required 22 hours' flying. There were three stops. It was smooth and without incident. By late Thursday afternoon we were in Basel and at work on accumulated mail. Friday and Saturday were spent in European program orientation, Sunday attending Halesstrasse services and with Johns, and last evening, came by train to Frankfurt. Basel headquarters are overcrowded these six weeks with 33 Bible school students. For the next year there must be other facility for this growing project and institution. The refugee situation and services, the growing Pax program in Germany, and how to serve better from the Frankfurt center in this, all was the burden of today's discussion and talks here. With C. F. Klassen, Jacob Friesen, and Jesse Short we tried to see and map the course ahead.

February 17, 1953. Leaving Berlin for Bremen.

Snow-drizzle-wet-apparently typical weather today. Spent the forenoon at the new Berlin center, Mennoheim. Twenty-six East Zone refugees now live there with three MCC workers. Yesterday 2,070 new folks from the East registered in West Berlin. We listened most of today to description of life and conditions current there. About forty of the Berlin Mennonites attended the biweekly sewing and fellowship at the Home. It is an appreciated facility. This afternoon we re-

visited the Kreuzberg MCC neighborhood center. The community is slowly taking over management and support. They beg us to stand by a bit longer than we had planned. To make a satisfactory final grade, we probably must. About seven to eight thousand folks a month are touched and helped and served here. Later at Bremen, Klassen joined me in visiting the new combined refugee migration and material aid offices and the MCC personnel house and center. Here at Bremen is combined what was previously at Gronau and Hamburg. The fourth night on the train brought us back to Frankfurt and today we auto through the Palatinate, headed toward Luxembourg.

February 22, 1953. Luxembourg Railroad Station.

Harvey Millers have just dropped me off here on their way to Lauterborn Mennonite service. A severe head cold and otherwise awkward train schedule occasions my hurrying on to Basel.

Last Thursday we visited the two proposed Palatinate Pax projects—both near Kaiserslautern, in which area the U.S. Army is also concentrating 60,000 strong. Also visited Sister Tina's vigorously continuing neighborhood center in the heart of this booming city of Kaiserslautern and tried to envision God's further leading to us here. We then visited the Enkenbach Mennonite refugee home and had profitable fellowship and lunch in the banker Bro. Fritz Stauffer, Ludwigshafen home.

On Friday forenoon, again in the Stauffer home living room we heard Bro. Fast's report of his previous three days' visit to Holland flood areas and agreed on what to recommend to do in relief. During the afternoon Klassen and I drove the 200 miles via industrial Pfalz and Saarland here. Yesterday we visited, counseled, and prayed with our Esch and Dudelange stationed missionary couples—also together visited the site of Luxembourg Duchy's first Mennonite meetinghouse to be erected this summer, and then fellowshiped over evening coffee in the Bishop Joseph Oesch home—and between times during the day talked through Holland unit matters with Irvin Horst, who had arranged to meet us here for that purpose.

It has been a full week, a cloudy, foggy, wet, chilly week—probably less than three hours' total of sunshine, but it gave a picture again of brotherhood and need and challenge and MCC workers and service in western Europe not possible to get otherwise, but seemingly essential to MCC work and mission planning.

February 27, 1953. Swissair Office, Zurich.

Since Sunday spent the days with Fast here in Basel office coming to clear conclusions. Wednesday we spent together at Geneva and the Church World Service Bossey workers' Institute and saw M. R. Ziegler of the Brethren Service Committee. Last evening we could attend Basel Bible school closing exercises at Shansli Church. The student testimonies on what the school meant to them spiritually were a warming experience. The packed audience room, the informal talks, all spoke to the weighty place this school in its third year already has in South Europe Mennonite church life. Our Swissair

flight is due to leave here at 4:45 p.m. and arrive in New York at 8:30 in the morning.

Akron, Pa.

Old Ba Mouri Said, "Read It to Me"

Old Ba Mouri, with his scraggly gray beard, was the head of his clan and officiated in the ceremonies involving blood sacrifice for appeasing their ancestral spirits and evil spirits. His sons had accepted Christ as Saviour, but old Ba Mouri counted the cost and found it too great—for a time. The day came when he appeared at the preacher's adobe yard in Baraga and announced that he would take Christ as his Saviour. What a day of rejoicing among the Christians! The tangible evidence of his heart's decision was the breaking of the clan calabash used for "drink-offerings," with its many little juju attachments embodying "power," and the burning of all combustible materials used in divination, witchcraft, and juju. Old Ba Mouri radiated the joy of a newborn Christian and was the first one on hand every morning for prayer. Because he was too old to learn to read, he insisted that either the preacher or some Christian read to him daily from our Mossi New Testament (published by the American Bible Society for the Assemblies of God). His break with traditions and clan ceremonies astonished and angered his kinfolk but was cause for great rejoicing by his Christian sons, the Baraga Church, and the missionaries.

One of his backslidden sons made a trip to the Gold Coast—the Utopia for Mossi—and returned with a load of kola nuts. Though counseled by the faithful pastor against selling this stimulant, the temptation to quick profit was a snare to which Ba Mouri succumbed. He cooled off quickly and ceased attending services. Weeks passed by, and little by little he resumed the usual heathen practices, plus more evil than he had practiced in his former unsaved state. "Seven spirits more vile than the first" took full possession of the cleansed adobe, and "the last state was worse than the first."

In the midst of his evil-doing Ba Mouri had an angelic, nocturnal visitor who warned him that severe judgment awaited him if he died in his sins after having known the way of salvation. In great fear he came to the long-suffering preacher for advice, which ended in his kneeling down in repentance.

Some time later he had another dream in which he saw me come to Baraga, and he told the Christians that he would see me again before he died! (At that time I was in a pastorate in Compton, Calif., not yet sure when I would return to Africa.) The day our car got through on that awful bush-road and the Mossi Christians at Baraga nearly pumped my arm off, old Ba Mouri, bowed with age, his grizzled old face shining with joy, his voice quavering, welcomed me with the seemingly endless greetings of the old Mossi men. Turning to the group, old Ba Mouri motioned to me and said, "This is all like I saw in my dream; isn't God true?"

Old Ba Mouri had a premonition that his end was near; so he called his oldest nephew, a sinner, who would customarily have charge of the traditional funeral rites. He instructed him that they were not to leave his body to rot three days in the heat, as custom decreed. Nor were they to have the customary endless drumming day and night, nor the beer-drinking and nearly nude dancing, with its attendant evils. They were to commit the funeral to the Mossi preacher for a Christian burial.

Three days before old Ba Mouri died, another nocturnal visitor foretold his death to the preacher and another Christian man. Ba Mouri died the third day. The messengers carried the news far and wide. Christian leaders washed and dressed the corpse. Willing hands dug the grave. The entire Christian group gathered to hear the reading of the Word in Mossi and the singing of Gospel songs, as old Ba Mouri had instructed. Clan leaders, sinner relatives, and friends sat in a group by themselves with frustrated helplessness. They were mortally afraid to violate the dead man's last instructions, for they believe sincerely in vindication by the spirits of the dead. What! No drumming? No drinking? No dancing? No screaming? No abundance of food? No milling around?—How drab to them! But the Christians rejoiced over a soul forever safe in glory. They testified and sang and preached and sang and testified. The all-night vigil was a time of joy to them, but bore some to the heathen who came to the funeral, because Ba Mouri was head of the clan and they were obliged to attend from fear of vindictive ancestral spirits. But the reiteration of the faith and instructions of the dying old man left an indelible impression on the minds of African animists, who are in closer touch with the spirit world than Occidentals, so wrapped up in materialistic philosophy that they are caloused to that realm. Seed was sown; it is being watered. Someday we shall see yet more turn to the Christ who meant so much to old Ba Mouri, the clan head who forewent all the honors of a clan burial and accepted the unpretentious burial of a Christian, "esteeming the reproach of Christ greater riches than the treasures" of a clan burial; "for he had respect unto the recompense of the reward."—John F. Hall, in Bible Society Record.

Missions Editorial

Developing Missionary Conviction Through the Home

We accept the responsibilities of the Great Commission. We pray and give that the Gospel can be preached and demonstrated at home and abroad. But as parents, are we preparing our children to carry on the Great Commission when they become the church of the future?

The family altar provides abundant opportunity for instilling missionary conviction in our children. The Bible itself is full of the missionary message and the Acts of the Apostles illustrates well the mission enterprise of the early church.

By using the Daily Prayer Guide in family devotions, parents can help children get acquainted with our missionaries and service workers. The Spring Missionary Day bulletin carried a list of foreign missionary children under eighteen whose parents serve under the General Board. This can be used to encourage children to write to missionary children their own age. District Boards can provide such information for their workers.

The Mennonite Yearbook and Directory published annually by the Mennonite Publishing House at Scottsdale, Pa., contains information about our foreign mission fields and home mission stations with the workers serving at each place. Every Mennonite family should have a Yearbook in the home for reference and for explaining to the children the total program of the Mennonite Church.

Our Publishing House and bookstores carry missionary books which can be recommended for children's reading. Missionary books make good gifts for birthdays and Christmas. In addition, most of our Sunday-school libraries have missionary books which parents can encourage their children to read.

Another interesting family project would be a visit to a near-by city or rural mission station. Parents will need to help children understand the benefits they enjoy which they can share with others, both material and spiritual benefits. These benefits should be recognized as blessings from God which carry with them the responsibility of sharing. They should never be acknowledged as evidences of class distinction.

Systematic missionary giving by the family with the children participating in the quarter investment program and/or filling a mission savings bank will develop mission interest. There is no better time to teach stewardship than when children are beginning to learn the value of money.

Developing missionary conviction in the home is dangerous. Parents will need to expect that their children may volunteer for foreign work instead of farming or taking up some profession. But is there any calling greater than proclaiming the message of love to the lost?—L. C. Hartzler.

I predict that the most significant development in the Mennonite Church during the next decade will be the coming into a greater place of service of the laymen of the church.

—A. J. Metzler.

Relief and Service News

MRC Weekly Notes

Administrative Visit

Boyd Nelson, Acting Secretary for Service and Relief, made an administrative visit on April 7 and 8 to the unit serving at the Menonite Hospital and Sanitarium, La Junta, Colo. He also visited the service unit at Kansas City, Mo., and the men living in the I-W center which is being established in that city.

Summer Service

Recently a new leaflet describing the MRC summer service program was mailed to all pastors and bishops of our congregations. Any churches or MYF groups who wish additional copies of these leaflets may receive them upon request.

A number of young people have already been notified regarding their assignments this summer. About fifty more people are needed in this program, so applications and inquiries are welcome.

Mathis, Texas

Bro. Paul Conrad, leader of the Voluntary Service Unit in Mathis, Texas, reports that the unit began its construction work on Monday, April 6. A large part of this construction work will be to build homes for underprivileged migrants.

Bro. and Sister Willis Kanagy of Manitou Springs, Colo., have recently gone to Mathis to assist in the work there for several weeks. Bro. Kanagy has had considerable experience as a contractor and he will help the men in the construction unit get started with this work.

MCC Weekly Notes

Conference on the Church and Peace

A Conference on the Church and Peace is planned for Dec. 7 to 10, 1953, in Detroit. It is being sponsored by the Church Peace Mission, an organization with which the MCC peace section maintains contact through representation on its executive and national committees.

The purpose of this conference is to study the basis of nonresistance in Scripture, theology, and Christian experience, and as a result, acquire a sounder way to deal with the problems in the field of peace and war which confront the individual Christian, the Church, and contemporary society.

Other purposes are to worship and fellowship with other Christians who have the same concern and to consider how the Christian peace witness and its application can be brought to the attention of other groups.

The Church Peace Mission is an outgrowth of the Detroit Conference on the Church and

War held in May, 1950. It consists of representatives of the historic peace churches and of the organized peace fellowship in other denominations who together encourage interest in the Christian peace witness in the Church at large.

Worker En Route to Formosa

Harold Becker of Marion, S. Dak., is on his way to Formosa where he will join the other four members of the MCC unit. He will be a driver and mechanic of one of the mobile medical clinics. Harold was scheduled to sail from San Francisco on April 13. The MCC program in Formosa consists largely of medical service, but also includes care of orphans and unwanted babies and child feeding. Workers in Formosa are Glen and June Graber, Wayland, Iowa; Ruth Fisher, Kalona, Iowa; and Roy Eby, New Providence, Pa.

Reedley, Calif., Personnel House Dedicated

A new concrete-block house to serve as a home for single women working in Kings View Homes and as a unit center for staff members at Reedley, Calif., was dedicated Sunday, April 12.

A brief service was held at 3:00 p.m. at the house at 200 Kleinsasser Avenue in Reedley. Open house was also held in connection with the dedication.

Another part of this opening was the contribution of sheets, pillowcases, towels, and wash cloths by those attending the open house. Gifts in excess of needs for the house will be used in Kings View Homes.

This one-story house has a stucco exterior. It is 50 feet long and at its widest point is also 50 feet. The house has kitchen and dining room facilities.

It provides sleeping quarters for 12 persons. The house will also be used for unit meetings and activities. At the present time the unit consists of about 30 persons who either work at Kings View Homes or the Reedley regional MCC office.

Several Families in Paraguay Interested in Migrating

A number of Mennonite families in Fernheim and the Menno Colony in Paraguay have shown interest in migrating to Bolivia.

Some time ago families in Fernheim had shown interest in this migration and then it seemed interest was dying down. Now several men from both Fernheim and Menno have gone to Bolivia to investigate. Three men from Menno are on a six-month investigation trip.

This information is reported by Robert Unruh, worker in Paraguay from Bloomfield, Mont. He also indicated that there continues to be a stream of people going or getting ready to go to the United States or Canada.

Bolivia lies to the north and west of Paraguay and is bordered by Peru and Chile on the west and Brazil on the north.

Bolivia has compulsory military service from 19 to 55 years. It is possible that the government might give consideration to Mennonite settlers. Its government resembles a military dictatorship.

Agricultural products include potatoes, cacao, coffee, barley, coca, highland rice, and

rubber. The chief topographical feature is a great central plateau at an altitude of 12,000 feet more than 500 miles long.

Released April 10, 1953

MCC News Service
Akron, Pennsylvania

Women's Activities

Have you been wondering what you should do with your old Christmas cards that are too pretty to discard? A group of young people in Ohio followed the suggestion given by Mrs. Mahlon Hess, Tanganyika Territory, East Africa. Accordingly they pasted the beautiful cards on construction paper leaving room for the missionaries to write a Scripture verse in the language of the people who would receive them. (They used no cards which featured Santa Claus or Christmas trees.)

Two other ideas were used in this project. Pictures from Scripture calendars and pictures of colorful roses were pasted on construction paper. Mrs. Hess suggests that it is well to paste some pictures on half sheets of construction paper. She was hoping to give some of these to her Sunday-school pupils at Easter time.

Our missionaries in Japan also used old Christmas cards at their 1952 Christmas program. See page 111 in the Feb. 3 GOSPEL HERALD.

* * *

The twenty-seventh annual meeting of the Associated Sewing Circles of the Southwestern Pennsylvania Conference has been announced for May 2 at the Kaufman Mennonite Church, Davidsville, Pa.

Special speakers for this occasion are Mrs. C. K. Lehman, who will speak on "Fostering the Missionary Spirit in Regions Beyond," and Sister Rhoda Ressler who will give a missionary message as the closing number of the day. "For His Glory" is the general theme of the meeting. Special music will be provided by the Johnstown Mennonite School.

* * *

Bro. Han N. van den Berg, director of the Javanese MCC unit, reports in the March Services Bulletin that three of the native clinic helpers in Kajapua, who have worked with the unit for several months, developed a real liking for medical work and have now registered for an official four-year nurses' training course at the Semarang Hospital.

In commenting on this decision, Bro. van den Berg says: "In pondering about this decision of these young people, I am thrilled at the thought of what the example of MCC Christian workers' witness may have had in helping these young people decide to make this profession their lifework. It is my prayer that God not only will guide their four years of training, but that after they are finished they may work for the church and in the church hospital program."

This might prove another opportunity for us to encourage Christian nursing. Wouldn't it be nice to know the names of these nursing students? May we be ready to support them, that they may be successful in their training and faithful to the church.

The adult sewing circle at the Lower Deer Creek Church, Wellman, Iowa, has recently added a new committee to their organization whose duty it is to pack and label finished garments ready for shipment at the church as the day's work is done.

Sister Ed Swartzendruber of this circle also writes in the *Missionary Challenge* that they appreciate the faithful work of their devotional leader who always sees that they have a profitable devotional hour. "We felt especially blessed when we observed Women's Day of Prayer," says our sister.

• • •

Your general sewing circle committee is pleased that so many orders are coming in early for the 1953-54 *Daily Prayer Guide*. The price is 25¢ postpaid. Send your orders to Mrs. John L. Horst, 404 Homestead Ave., Scottdale, Pa.—Mrs. C. L. Shank.

PEACE AND WAR (Continued)

ing "Render unto Caesar the things that are Caesar's, and to God the things that are God's" in defense of military service. Their application of this Scripture, however, is wretched because when they are through with their interpretation of it in wartime, there is nothing left for God until the war is over; then men are free to serve God fully. The believer in Biblical nonresistance sees a number of things that he can render Scripturally to Caesar in wartime. He is exhorted to pray for rulers. He pays his tribute to the state for protection and benefits received. He honors those in authority. He renders respect and obedience in every way, except to participate in carnal warfare, because he belongs to God. To God belongs full and unqualified obedience, worship, and the use of our bodies for His glory, because our bodies are not the property of the state, but the temple of the Holy Ghost. We are blood-bought. "What? know ye not that your body is the temple of the Holy Ghost . . . ye are not your own" (1 Cor. 6:19, 20)?

8. Fundamentalists freely confess that carnal warfare is the product of sin, and that wars will never cease until the nature of men is changed. The Biblical nonresistant also believes this truth, but in addition he believes that the New Testament teaches that *those who have had their sins forgiven should no longer participate in the product of sin*. We are commanded not to be conformed to this age, and participation in carnal warfare would certainly be conformity to this present evil age. Rom. 12:2; Gal. 1:4.

9. Fundamentalists are very vocal in their defense of the American way of life and justify their participation in civic affairs and military service on that basis. It is hard to believe that God is pleased with the American way of life when multiplied millions are facing starvation in other parts of the world and Americans are spending their billions for the destruction of life in expected warfare. It

would seem that the children of God should not feel their responsibility to help preserve what we have. Should not God's people rather be concerned about the proclamation of the Gospel more than the preservation of an American way of life? Believers in Biblical nonresistance found a haven in this new world a hundred years before it was an organized nation, and they appreciate the religious liberty that is enjoyed in this land. It is painful to say it, but it is the truth, that Fundamentalists are less tolerant toward minority groups who disagree with them on the military question than government officials are. The expressed opposition to Biblical nonresistance comes largely from Fundamentalists. Political and other military men are more tolerant and understanding of our position. Why should this be so? The definition of a conscientious objector in connection with the draft act gives recognition of a loyalty to God that is higher in the minds of the individuals who oppose warfare, than loyalty to the state. Fundamentalists can well meditate on this Scriptural distinction made by the draft act.

10. Fundamentalists are fond of applying the words of Jesus and Paul on peace and nonresistance to personal relationships. These teachings certainly

God wants to give us something, but cannot, because our hands are full—there's nowhere for Him to put it—Augustine.

apply here, but they also apply to international relationships as well. The Fundamentalist denies this by passing the responsibility to the government to take action against a Hitler or any other international figure who runs amuck or imperils the peace of the world. Such enemies, they tell us, become the enemies of the nation and the nation is therefore responsible to take action against them. Believers in Biblical nonresistance should not deny this right and duty of the state, but, *Who is the state?* The state or nation includes all who exercise their full privileges of citizenship. It is not possible to pass the responsibility for military action over to the state and thus absolve one's self from personal responsibility. *The state is a nonentity apart from its citizens. International enemies are the personal enemies of those who constitute the state that takes military action against them.* God will send the bill to those who constitute the citizenship of the state. Bible believers in nonresistance cannot consistently exercise the franchise and refuse participation in military service. The two go together and belong to the earth-dwellers and not to those holding heavenly citizenship and living as "pilgrims and strangers" in this world.

11. Fundamentalists defend very zealously the right of the state to execute the criminal and to suppress crime by force

if need be. They also hold that the nation has the right to prepare for self-defense and use its resources to that end. Many Biblical nonresistant believers do not take issue with this interpretation of the Fundamentalist. But the New Testament makes a clear distinction between the Christian and the state in Rom. 12 and 13. Why cannot the Fundamentalist, who believes the Word of God, see this distinction?

Romans 12:14-21

1. Bless persecutors. v. 14
2. Avenge not yourselves. v. 19
3. Feed enemies. v. 20
4. Overcome evil with good. v. 21
5. Live peaceably with all men. v. 18

Romans 13:1-8

1. Civil power requires subjection which a Christian yields. vv. 1-5
2. Civil power is a revenger. v. 4
3. A terror to the evil. v. 3
4. Beareth not sword in vain. v. 4
5. Executes wrath upon the evildoer. vv. 3, 4
6. Christians pay tribute for protection and support of the state. 13:6

"He [civil power] is a minister of God to thee for good" (Rom. 13:4). It should not be difficult for one to see that the Christian is not considered by Paul to be a part of the civil power. The civil power protects the good and restrains the evil. The state in God's sight is a servant maintaining order in the world without in any way dominating the body of believers. Fundamentalists certainly contradict Paul when they hold that a Christian must participate in the wars of the state.

12. Fundamentalists are strong against the assertion of modernistic pacifists that all war is and always has been sin. The Fundamentalists believe that war was no more in God's original plan than was sin and physical death, yet war came into the human race as a result of depravity in human nature. Fundamentalists believe that God used war as a means of judgment upon evil in the Old Testament. They know that God commanded Israel to destroy the seven wicked nations of Canaan. They believe that the Old Testament forbids murder the same as the New Testament, and they also know that God commanded Israel to execute the death penalty for more than a score of crimes. They believe that since God is the author of physical life, He also has the right to terminate it as He will, and that He has the right to delegate its termination to whomsoever He will. In the Old Testament this right was delegated to Israel and they were disobedient and sinned when they failed to carry out God's authorization. Bible believers in nonresistance can also accept these statements.

The Modernists dissent vigorously from these Old Testament facts. In place of it, they contend that the God of the Old Testament was a tribal deity and

(Continued on page 381)

MISSION NEWS (Continued)

money for this building was given by the Puerto Rican church.

Special Easter services at the Betania congregation, Pulguillas, Puerto Rico, included a Good Friday service on April 3 and sunrise service in Puerto morning on top of one of the near-by mountains.

The chorus from the Calvary congregation, La Plata, Puerto Rico, gave an Easter program in various churches during the Easter season.

Bro. and Sister Milton Vogt of our Bihar Mission in India went for a tour up the Kodama way. The few Christian people they met were happy to see them and enjoyed the Christian fellowship. Bro. Vogts were happily surprised to see the growing interest at Harila. The young folks who had been taught for many years are now growing up and are calling for teaching. In an Oraon village, where the Mission has been working for years, they found the interest has increased but also the Roman Catholics have come in. Seven families are definitely interested. Pray for these people. During the latter part of March Sister Vogt and Myra Jean went to Kodaikanal.

Bro. Samuel Miller, on furlough from Argentina, spoke at Frazier, Pa., on April 5.

The Virginia Mennonite Home, Inc., has obtained a permit to construct a 50-room building in Assembly Park, adjoining the campus of Eastern Mennonite College. Bro. M. C. Showalter is president of the corporation.

The mobile home which Sister Phoebe Yoder is planning to take to Africa with her was open for visitors at Hesston College on April 9. The interior of the neat-appearing truck was built by Bro. Freedley Schrock.

Two workers are urgently needed at the Eastern Mennonite Home, Souderton, Pa. A married couple would be preferred—the husband to serve as a handyman and the wife as assistant cook. Address Henry K. Delp, Line Lexington, Pa.

Two married couples are needed immediately to serve in the Welsh Mountain Samaritan Home, New Holland, Pa. This is an old people's home operated under Lancaster Conference and has now been approved by Pennsylvania Selective Service for I-W men. For further information call or write Clayton M. Martin, R. 1, East Earl, Pa. Tel. Terre Hill 52364.

Bro. and Sister Edwin I. Weaver, on furlough from India and planning to return to that field next September, spoke on April 12 at Masontown and Scottsdale, Pa. They also conducted worship with the Publishing House workers on April 13. En route to Lancaster they stopped to see Sister Evelyn Bauer, who is making progress in her recovery from polio at her home near Johns town.

Prayer is the key to perfection and the sovereign good. It is the means of delivering us from every vice and obtaining us every virtue. For the one great means of becoming perfect is to walk in the presence of God.—Madame Guyon.

FIELD NOTES (Continued)

Sister Ruth B. Stoltzfus, Denbigh, Va., spoke to girls and women at East Chestnut Street, Lancaster, Pa., on April 18.

Ten young people from White Cloud, Mich., gave programs in the Upper Peninsula the week end of April 12.

Speakers at the annual youth conference, Wooster, Ohio, April 17-19, were Warren Miller, David Hostetler, and Ray Bair.

The Franconia Tract Society met at the Towamencin Church on April 6.

Five young people were received into church fellowship by water baptism at the South Union Church, West Liberty, Ohio, April 12.

The Highway Village congregation, East Peoria, Ill., is co-operating in a community program to drill a well for several homes and the church. A friend is underwriting the cost to the church.

Sisters Bernice King and Rosa Beachy of the Arthur, Ill., congregation are working in a shoe factory in Olney in order to be in the community and help in the outreach work at Amity.

Bro. Howard S. Bauman, pastor of the church at Elmira, Ont., has moved into a parsonage provided by the congregation.

A Bible Conference was held at the Bethel Church, Elora, Ont., April 10-12, with Emerson McDowell, Toronto, Ont., and Orland Gingerich, Baden, Ont., as speakers.

A men's meeting was held at the Prairie Street Church, Elkhart, Ind., April 6, to consider the organization of an emergency relief unit, patterned after the one in operation at Hesston, Kans.

Bro. Daniel Krady, who is working as a technician at the Norristown, Pa., State Hospital, is the new editor of "Voice of Youth," the young people's publication of Franconia Conference.

A voluntary service reunion with Bro. J. Lawrence Burkholder as speaker, was held at Souderton, Pa., April 11.

A Christian Life Conference was held at the Bridgeport Mission in the Franconia district, April 11, 12, with Bro. Harold Fly as speaker. Bro. James Millen followed with a week's evangelistic meetings.

Announcements

Anniversary conference at Perkasio, Pa., with Ray Emswiler, Bergton, Va., and Elias Kulp, Bally, Pa., as speakers, May 9, 10.

Bro. Roy Otto, Springs, Pa., at Salem, Elida, Ohio, April 26.

Bro. and Sister Samuel Miller, on furlough from South America, at Yellow Creek, Goshen, Ind., April 26.

Bro. and Sister Eugene Blosser, under appointment to India, at Peoria, Ill., on Mother's Day, May 10.

Johnstown Bible School reunion at Alden, N. Y., May 30, followed by an all-day conference on May 31 at the Alden Church.

Bro. Raymond Misher, McMinville, Ore., in Bible Conference in Albany, April 24-26.

Bro. Nelson Litwiller, on furlough from Argentina, in Kishacoquillas Valley churches, Pa., May 10.

Central Illinois MYF meeting, with J. J. Hostetler speaking, at Pleasant Hill, E. Peoria, 7:30 p.m. D.S.T., May 2.

Bible instruction meeting at Palo Alto Chapel, Pottsville, Pa., May 9, 10. Speakers: Alvin Martin, Aaron Shank, Christian E. Charles, Warren Good.

Bible Conference at Oak Grove, West Liberty, Ohio, on the Jew and Prophecy. Speakers, both converted Jews, Arnold Seidler, Pittsburgh, Pa., and Sanford Mills, Columbus, Ohio.

All-day Sunday-school meeting, Hanover, Pa., on Ascension Day, May 14, with Raymond Charles and Luke L. Horst as speakers.

Visiting Speakers

March 22: Orrie D. Yoder, Del Paso Heights, Calif., at Portland, Ore.; Claud Hostetler, Portland, Ore., at Tangent and Albany, Ore.

March 29: Walter Shank, Ellicott City, Md., at Steelton, Pa.

April 5: Milton G. Brackbill, Paoli, Pa., at Wooster, Ohio; Eli E. Miller, Elton, Pa., at First Mennonite, Johnstown, Pa.; Roy D. Roth, Hesston, Kans., at Roanoke, Ill.; Earl Buckwalter, Hesston, Kans., at Garden City, Mo.; Amos Martin, Moorefield, Ont., at Alma, Ont.; Leonard Haarer, St. Jacobs, Ont., communion sermon at Bethel, Warfordsburg, Pa.

April 12: Edgar Metzler, Goshen, Ind., at Roanoke, Ill.; Aaron Mast, Belleville, Pa., at Central, Archbold, Ohio; J. N. Kaufman, E. Peoria, Ill., at Peoria, Ill.; Elam Glick, Belleville, Pa., at First Mennonite, Johnstown, Pa.; Paul A. Friesen, West Sterling, Ill., at Morton and Pleasant Hill, E. Peoria, Ill.; J. N. and Edna Byler at Frazier, Pa.; O. N. Johns, Louisville, Ohio, at Newfville, Pa., and Cedar Grove, Greencastle, Pa.; Elam Stauffer, on furlough from Tanganyika, at Mellings, Lancaster, Pa.; Sherman Maust, Upland, Calif., at Denver, Colo.; Clarence Helmutz, Elverson, Pa., at Wesley Chapel, Newark, Del.; Myron Augsburg, Sarasota, Fla., at Steelton, Pa.; Alvin Becker, Northern Bible Society, at Wooster, Ohio; A. K. McLennan, field secretary of Shantymen's Association, Toronto, Ont., at St. Jacobs, Ont.

April 19: D. A. Yoder, Elkhart, Ind., at Yellow Creek, Goshen, Ind.; J. C. Wenger, Goshen, Ind., dedication sermon at Hudson Lake, Ind.; Glenn Martin, La Junta, Colo., at Colorado Springs.

Evangelistic Meetings

Peter B. Wiebe, Goshen, Ind., at Petoskey, Mich., April 19-26. Leonard Haarer, St. Jacobs, Ont., at Hawkesville, Ont., May 3-10. Milton G. Brackbill, Paoli, Pa., at Lansdale, Pa., May 2-10. Kenneth G. Good, Elida, Ohio, at Belmont, Elkhart, Ind., April 16-23. Roy Geigley, Mummaburg, Pa., at Parkesburg, Pa., April 30-May 10. Paul Landis, Crockett, Ky., at Ridgeway, Harrisonburg, Va., beginning April 7. Ross D. Metzler, Lewistown, Pa., at Pike, Harrisonburg, Va., April 6-16.

PEACE AND WAR (Continued)

not the Father as revealed in the New Testament.

As believers in the Biblical doctrine of nonresistance, we must vigorously dissent from the Modernist viewpoint. We believe that the God of the Old Testament is the same as the God of the New Testament. We want a Deity who is both loving and just, and such a presentation is found in both Testaments. "Vengeance is mine, I will repay, saith the Lord," is given in both Testaments.

We agree with the Fundamentalist's viewpoint regarding the Old Testament. Israel was a nation among nations and God was pleased to use Israel as an executor of judgment upon evil nations and upon the criminal in their own midst. We disagree with the Fundamentalist's application of Israel's delegated powers to include the Christian Church, the Bride of Christ in the New Testament. The body of Christian believers are a called-out group separate from the world and from its sin. They are termed a "holy nation" within the nations, belonging to an international fellowship and consequently cannot have part in national or international wars.

We believe that God still rules and overrules in the nations of the world, but has not given us any instructions about our participation in the wars of the world and therefore we are not qualified to pass on the question as to whether a present-day conflict is a righteous or unrighteous war. Let us as Christians not step in where God has left us without instructions.

13. It would be interesting to have our Fundamentalist friends explain why the tribe of Levi was not included in the military census that was taken of the twelve tribes. The Levites were engaged in priestly service for God and were not even chaplains in the Israelitish army. Are not the Levites typical of the priesthood of New Testament believers? If God made an exception in the tribe of Levi under the dispensation of law and exempted them from carnal warfare when He was using the Israelite nation as His executioner, how much more consistent for God in a dispensation of grace to separate the church from the state and exempt His New Testament priests from carnal warfare responsibilities. God still exercises judgment upon evil through the state.

Harrisonburg, Va.

TO BE NEAR TO GOD (Continued)

Stephen, like Moses, had an experience that transfigured his face. The renewed spirit left its imprint on his physical body. He looked like an angel! Nor was this a death-induced change, because it happened before anyone knew Stephen was about to die. I wonder if that face haunted Saul afterwards! I wonder if it influenced his decision or stirred him to greater self-denial! Here, in

this crushing moment of defeat, we find glorious overtures of triumph and victory.

Saturday, May 2

Defrauding God of Glory
Read Acts 12:20-24.

I am the Lord; that is my name: and my glory will I not give to another . . . —Isa. 42:8.

What a strange contrast, this, to Stephen's death! Herod, accepting homage from the mob, was robbing God of glory—a serious offense. And yet—we dare to repeat his blasphemy in miniature. We take credit for a fine field of grain, a well-behaved child, or an orderly household as if our efforts alone were responsible. We use even Christian service (sermons, relief projects, Sunday-school classes) to glorify ourselves instead of God. God help us to examine our motives and go to Him for cleansing from the taint of self-glorification.

—Edna Beiler.

OUR SCHOOLS (Continued)

tian fellowship. A Sunday for community children had been organized more than a year ago and was proving to be a tremendous success. Would a regular Sunday morning worship service for adults be viewed with favor? Last September such services were started with a small group gathering to hear a simple Christian message. As the weeks passed the attendance grew and today our hall is packed every Sunday morning. Although we feel that it is too early to organize a formal church, all who attend have been asked to join our informal Christian fellowship. The sermons are preached largely by members of our faculty, sometimes in Japanese, sometimes in English and translated into Japanese. Before too many months have passed we hope to move into a church building in order that our program can expand and become one of the truly great features of ICU as it serves faculty, students, and members of the community.

Entertainment of Students

To foster intimate faculty-student contacts Mrs. Kreider and I have during the past year entertained all of the students in our home at least once, and some have been with us a number of times. The off-campus students have come for lunch in small groups each Wednesday. We wondered how they would react to eating in Western fashion, for we knew that this would be the first such experience for many. We soon discovered that they preferred to try their luck with the unfamiliar knife and fork rather than chopsticks, but at the same time they were not too fond of American style salads. The dormitory students came to our home in the evenings. This was in many ways a more satisfactory arrangement for both parties, and we long for the time when all of our students may live in dormitories and feel perfectly free to come to our

home for discussion, for singing, for games, or for prayer at any time. We are also in urgent need of additional faculty homes so that all of our faculty may participate with students in this informal way. Needless to add, our church program will also be strengthened immeasurably by dormitories and additional faculty homes on the campus.

What will the second year at ICU be like? Many questions in our minds a year ago have been answered, but many new ones will still challenge us. For one thing, our student body will be nearly three times as large, and our instructional program will be much more complex. The pioneering stage of ICU is by no means passed, and one thing that my experience this year has taught me beyond the shadow of a doubt is—I like to pioneer.

Tokyo, Japan.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3-5).

Bender, Gwendy Kay, March 26, 1953, ninth child of Alvin and Clara (Lehman) Bender, Topeka, Ind.

Bender, John Paul, April 1, 1953, second child of Paul and Leona (Miller) Bender, Granger, Md.

Bontrager, Lisa Noreen, March 28, 1953, fourth child of Delbert L. and Grace (Shank) Bontrager, Fairview, Mich.

Bratton, Rodney James, March 25, 1953, second child of Galen and Rose Marie (Pica) Bratton, Lewistown, Pa.

Detwiler, Donna Kay, April 3, 1953, second daughter of Elmer and Grace (Zimmerman) Detwiler, Harper, Kans.

Eby, Ellen Marie, April 1, 1953, fourth child of Harold and Mary (Martin) Eby, Mason and Dixon, Pa.

Hershberger, Philip Earl, April 3, 1953, third son of Howard and Martha (Buckwalter) Hershberger, Hesston, Kans.

Hoover, Michael Kent, April 1, 1953, first child of Clair and Donabelle (Garber) Hoover, Greben, Ind.

Keeler, Glenn David, Feb. 18, 1953, second son of Curtis and Verna (Long) Keeler, Lansdale, Pa.

Landis, Brenda, March 6, 1953, fourth child of Abram C. and Grace (Dersine) Landis, Harleysville, Pa.

Miller, Clifford LaVerne, March 19, 1953, third child of Samuel and Cora Miller, Williamsport, Pa.

McConnell, Eugene Allen, March 24, 1953, second child of Roy James and Ila Mae (Zimmerman) McConnell, Archbold, Ohio.

Overholt, Beverly Sue, March 21, 1953, second daughter of Lester D. and Mary Emma (Rush) Overholt, Perkasie, Pa.

Rice, Dolores Ann, March 23, 1953, second child of Noah and Alverda (Leatherman) Rice, Pinerville, N.Y.

Shantz, Ronald Glen, March 25, 1953, seventh child of Mahlon and Mary (Cresman) Shantz, Dunnville, Ont.

Sheeler, Susan Elizabeth, April 1, 1953, first child of James and Ruth (Allebach) Sheeler, Spring City, Pa.

Shetler, Wava Marie, Feb. 11, 1953, second child of Paul W. and Dorothy (Bender) Shetler, Kulona, Iowa.

Shultz, Geneva Marie, March 19, 1953, second daughter of Elmer and Clara (Eberly) Shultz, Leetonia, Ohio.

Snider, Audrey Lynn, March 4, 1953, third child of Wilson and Barbara (Gregory) Snider, Alanson, Mich.

Stutzman, Marie Luanne, Feb. 15, 1953, third child of Joe E. and Luella (Schultz) Stutzman, Sweet Home, Ore.

Stutzman, Stanley Jay, April 3, 1953, third son of Harold W. and Lela (Hershberger) Stutzman, Kinross, Iowa.

Weaver, David Lester, March 25, 1953, third child of Elmer P., Jr. and Martha (Gross) Weaver, Holtwood, Pa.

Weaver, James Galen, March 11, 1953, first child of J. Paul and Nora (Senseng) Weaver, Ephrata, Pa.

MARRIAGES

May the blessings of God be upon the marriages established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Beachy—Kelm.—Vernon S. Beachy and Esta J. Kelm, both members of the Walnut Creek, Ohio, Mennonite Church, by Paul R. Miller at the home of the officiating pastor April 3, 1953.

Book—Detman.—Merlyn E. Book, Mennonite Church, Sterling, Ill., and Joyce Detman, Sterling, Ill., by Donald M. Gosholt, pastor, First Lutheran Church, Rock Falls, Ill., Feb. 22, 1953.

DeHaven—Propst.—Denver DeHaven and Doris Propst, both of the Chicago Avenue Mennonite Church, Harrisonburg, Va., by Harold G. Eshleman at the church March 1, 1953.

Emswiler—Foltz.—Harold Emswiler, Bethel congregation, Broadway, Va., and Anna Lee Foltz, Buckhorn congregation, Martinsburg, W. Va., by John F. Shank, assisted by Ray Emswiler, at the Buckhorn Church.

Hooley—Schrock.—John Hooley, Forks congregation, Middlebury, Ind., and Phyllis Schrock, Locust Grove congregation, Butte Oak, Mich., by Harold A. Yoder at the Locust Grove Church March 14, 1953.

Hoover—Shewalter.—J. Harry Hoover, Indianapolis Mennonite Church, Ephrata, Pa., and Irene Shewalter, Ephrata United Zion Church, by Martin Shewalter, assisted by Peter Gress, at the church April 4, 1953.

Horst—Leaman.—Abram S. Horst, Jr., Weaverland congregation, and Marjorie Ruth Leaman, Stumptown congregation, Lancaster Co., Pa., by Elmer G. Martin at the Stumptown Church April 5, 1953.

Martin—Petre.—James S. Martin and Ethel R. Petre of the First congregation, Hagerstown, Md., by Moses K. Horst at the home of the bride April 5, 1953.

Ritter—Witmer.—Clayton Lee Ritter and Elsie Kathryn Witmer, both of the Chicago Avenue Mennonite Church, Harrisonburg, Va., by Harold G. Eshleman at his home April 5, 1953.

Schroet—Richard.—Elmer Schroet and Josephine Richard, both of the Sugar Creek congregation, Wayland, Iowa, by Simon Gingerich March 12, 1953.

Strite—Hampton.—Orville Strite, Chambersburg, Pa., congregation, and Pauline Hampton, First Free congregation, by Amos E. Martin at his home March 21, 1953.

Stutzman—Voth.—Orville R. Stutzman and Ilean Pearl Voth, both of the Pennsylvania Conference, Hession, Kan., by Earl Buckwalter at the church March 19, 1953.

Weber—Good.—Wilson Weber, Salford congregation, and Fannie G. Good, Vincent congregation, Spring City, Pa., by Ellis Mack at the home of the bride Nov. 1, 1952.

Mrs. Earl Kreider, Wadsworth, Ohio), one foster granddaughter, and two brothers (L. M., Upper Sandusky, Ohio; and Warren O., Wadsworth, Ohio). Funeral services were held at the First Church, April 1, in charge of J. Robert Kreider and S. D. Robber, with burial in the Lower Mennonite Cemetery.

Birky, Veronica. daughter of Joseph K. and Mary (Bender) Yantzi, was born at Tavistock, Ont., April 14, 1882; died at Lebanon Community Hospital, Jan. 30, 1953; aged 70 y. 9 m. 16 d. She accepted Christ in her youth and became a member of the Mennonite Church, remaining faithful until death. She was united in marriage to Z. Birky on Feb. 1, 1904. Surviving are her husband, one stepdaughter, 7 stepgrandchildren, 5 great-grandchildren, one brother, 2 half brothers, and many other relatives and friends. Funeral services were held at the Fairview Mennonite Church, Albany, Ore., with burial in the Lebanon Cemetery.

Book, Janie Lyan, infant daughter of Leland and Dorothy (Saltzman) Book, was born Feb. 27, 1953, and passed away Feb. 28. Graveyard services were held at the Science Ridge cemetery, Sterling, Ill., in charge of Robert Keller.

Culp, Moses, son of Henry and Susannah Culp, was born in Elkhardt Co., Ind., July 16, 1870. He married Lucretia Culp in 1892. He converted several years ago and united with the Mennonite Church. He had not too many years to serve his Master but the few were years of joy in the Lord and he had a ringing testimony. He had been a faithful member for some time and died of a heart ailment on March 26, 1953; aged 82 y. 8 m. 10 d. He leaves to mourn his departure, 2 daughters (Hazel—Mrs. Ellis Martin, and Amanda—Mrs. J. B. Griesel), 5 grandchildren, 5 great-grandchildren, and one brother (David, Goslen, Ind.). One daughter (Ada) preceded him in death. Funeral services were in charge of C. A. Shank, Simon Gingerich, and D. A. Yoder at the Yellow Creek Mennonite Church, Goslen, Ind.

Freij, Ammon L., son of Levi and Barbara (Mishler) Freij, was born in Holmes Co., Ohio, April 13, 1869; passed away at his home in Lagrange, Ind., March 11, 1953; aged 83 y. 10 m. 22 d. He was a faithful member of all of whom have preceded him in death except one brother (Alvin, Shipshewana, Ind.). He was united in marriage to Fannie Yoder on June 14, 1904. Two sons and two daughters preceded him in death: Fred (W. Coward), Martha—Mrs. Francis Goodremont, Lagrange, Ind.; Nora—Mrs. Raphael Yoder, Topeka, Ind.; Oscar who preceded him in death; Alice—Mrs. J. B. Griesel, who preceded him in death; Wayne (Bill, both of Lagrange, Ind.). Also left to mourn his passing are 11 grandchildren and a number of other relatives and friends. He was a farmer all his life until about 10 years ago when he became a householder. He was a member of the Shore Mennonite Church, where funeral services were in charge of Percy J. Miller.

Heister, Blanche E., having been a failing member for 12 years, died at the Lewistown Hospital, March 16, 1953. She was born at Mattawana, Pa., Dec. 30, 1876, a daughter of the late Joseph B. and Emma J. (Kauffman) Renninger. Her husband (John W. Coward) preceded her in death last April. Surviving are 2 sons (Ralph D. Narberth, Pa., and Jesse W. at home), one sister (Mrs. Grace Ziliers, Huntington, Pa.), and 2 grandchildren. She was a member of the Shore Mennonite Church where she had been often worshipped in the Mattawana Mennonite Church. Many of our visiting brethren had been entertained in their home. Funeral services were conducted in the Booth Funeral Home, McVegetown, Pa., by Aaron Mast, assisted by Ross Metzler, Henry Esbenen, and J. Richard Gottsball. Interment was made in the Pleasant View Cemetery.

Hooley, Donald Jay, oldest child of Alvin Jay and Gladys (Zook) Hooley, was born at Hubbard, Ore., July 9, 1922; left this life in Frankfurt, Germany, March 16, 1953; aged 30 y. 8 m. 7 d. At the age of three he developed asthma as a result of whooping cough. He reacted his physical activity and became of his ill health he had to drop out of public high school. Because of his deep desire for an education he later attended the University of Michigan where he finished high school and did some postgraduate work in bookkeeping, which fitted him for service in MCC relief overseas. He had hardly begun his second term of service when he fell ill and was hospitalized while recovering from an operation. He was baptized in early youth and united with the Zion Mennonite Church where he remained faithful through life. Left to mourn

his departure are his parents, 2 sisters (Bernice—Mrs. Earl Kerner, Albany, Ore.; and Faye—Mrs. Cecil Berner, Silverton, Ore.), 2 brothers (Lloyd, Hubbard, Ore.; and Ray, Coshocton, Ohio), and a number of other relatives and friends. Memorial services were held at Frankfurt on March 20 and then the body was flown to Oregon for burial.

Hunsberger, Moses, son of the late Mr. and Mrs. Abraham Hunsberger, was born in Mount Township, Nov. 20, 1870; after a brief illness passed away at his home near Bridgeport, Ont.; aged 82 y. 3 m. 14 d. His first wife (Mary Horst) preceded him in death in 1932. He was married to a second wife, Mrs. Mary Hunsberger, surviving are 2 sons (Leonard and Mahlon), 2 daughters (Mary Alice and Anna Mae), 2 brothers (Noah and Abraham), and 2 sisters (Mary Ann and Elizabeth). Mrs. Jacob Miller, who was converted during a series of meetings held by J. S. Coffman at the Mannheim Church and united with the Mennonite Church. He was an active worker in the church, serving as superintendent and teacher in the Sunday school held at Bridgeport years ago and also at Erb Street Church, Waterloo. He was a member of the Mennonite Aid Union for many years and served as a former president. Funeral services were held at the Erb Street Mennonite Church by Joel Swartzendruber and J. B. Martin.

Kline, Ida L., daughter of Lorenzo and Elizabeth Nye, was born in Crawford Co., Ohio, Aug. 18, 1864; died at the Hicksville Hospital, Cleveland, Ohio, March 12, 1953; aged 88 y. 9 m. 25 d. Her husband (Aaron Kline) and two sons preceded her in death. She was baptized on Sept. 28, 1932. Funeral services were held at the Lost Creek Mennonite Church, by J. B. Griesel, Minister Stuckey and Ralph Yoder, with burial in the 3rd Corner Cemetery.

Lehman, Stella, daughter of the late Gideon and Salina Sharp, was born at Garden City, Mo., Oct. 27, 1858; passed away at Goslen, Ind., March 12, 1953; aged 94 y. 5 m. 21 d. She was baptized and became a member of the Mennonite Church at the age of 14 years, remaining a loyal and faithful member. She was a member of the Goslen Mennonite Church, where she served as a member of the Board of Nursing in 1918, a member of the first class. On Oct. 27, 1920, she was married to Joseph L. Lehman, who preceded her in death in 1928. To this union were born 7 children, all of whom survive: Mary, who preceded her in death; Herman Buller, Bloomington, Ill.; Mary—Mrs. Willard Handrich, Grand Marais, Mich.; Genevieve—Mrs. Ralph Buckwalter, Kushiro, Japan; David, Indianapolis, Ind.; Bertha—Mrs. Gosholt, and Josephine—Mrs. Emery Swartzendruber, Philadelphia, Pa.). Also surviving are 6 grandchildren, one brother (Elmer, Fairview, Mich.), and 3 sisters (Lina—Mrs. Chaucery Zook, Fairview, Mich.; Bertha—Mrs. Clyde Miller, Westover, Md.; and Nettie—Mrs. L. A. Kauffman, Glendive, Mont.). Funeral services were held in the Goslen Church Union Auditorium in charge of Russell Krabill, J. C. Wenger, and Paul Miller, with interment in the Violet Cemetery.

Leitchy, Sarah, daughter of the late Christian and Anna (Swartz) Neuhouser, was born at Mattawana, Pa., Dec. 18, 1868, and died at Mattawana, Pa., March 10, 1953, aged 84 y. 10 m. 3 d. On Sept. 19, 1905, she was united in marriage to John Leitchy. Surviving are 1 son, 1 daughter, and 10 grandchildren. She had 8 children, 8 daughters (Allie—Mrs. Nelson Short, Archbold, Ohio; Mrs. Anna Bauman, Grabbill, Ind.; Mary—Mrs. Laurel Martin, Greentown, Ind.; Bertha—Mrs. Clyde Miller, Grabbill, Ind.; Elmer—Mrs. Gilbert Bailey, Ft. Wayne, Ind.; Velma—Mrs. Wilbur Hostetter, Goslen, Ind.; Violet—Mrs. Lester Perry, Ft. Wayne, Ind.; and Lucille—Mrs. John W. Stricker, Ohio). Sons (Amos—Mrs. Herman and Raymond, Ft. Wayne, Ind.; Dale, Wakarusa, Ind.; Albert, Middlebury, Ind.; and Paul, Auburn, Ind.), 38 grandchildren, 10 great-grandchildren, 3 sisters (Mrs. Anna Schell, Ind.; Mrs. Katie Lederman, Leo, Ind.; and Mrs. Leah Smead, Grabbill, Ind.), and many other relatives and friends. One daughter preceded her in death. In her young years she accepted Christ and was baptized and was a member of the Mennonite Church at Leo, Ind. She lived true to her convictions, faithful and consistent with her belief, and very devoted to her family and church. She permitted her to attend. Funeral services were held, March 16, at the Leo Mennonite Church, in charge of S. J. Miller, assisted by Ben Graber and Joe Neuhouser, with burial in the Leo Cemetery.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Baker, Alice, oldest of six children born to Abraham and Sarah (Nold) Newcomer, was born in Wadsworth Township, Ohio, Dec. 14, 1867, and lived her entire life in this vicinity; passed away at her home in Wadsworth, Ohio, March 20, 1953; aged 85 y. 3 m. 16 d. On Dec. 20, 1889, she was united in marriage to Benjamin H. Baker. Early in her married life she and her husband gave their hearts to the Lord and united with the First Mennonite Church in Wadsworth, Ohio, where they continued faithful until the Lord called them home. She is survived by one daughter (Martha N—

YOUR PUBLISHING HOUSE

(Tenth in 1952 Report series)

The service of the Tract Department continues to grow. The following figures tell part of the story:

	Printed	Circulated	Inventory
1948	1,436M	2,275M	2,515M
1949	2,550M	2,714M	2,350M
1950	1,763M	2,415M	1,698M
1951	3,862M	4,031M	1,529M
1952	5,818M	5,542M	1,805M

The inventory of nearly 2 million, in proportion to sales, is much better than earlier years. This is worth a little more than \$5,000, but is not carried in our assets.

To put 5½ million tracts into circulation in a year would keep 5 people busy every working day throughout the year if they gave out 500 an hour, a high average. If only one in 10 are read and those readers spend 4 minutes on each tract, there are the

equivalent of 16 people reading tracts throughout every working day for the year. If only one soul is saved for every million tracts published, there will be five more saved from hell to enjoy the bliss of heaven and to sing His praises for all eternity.

The picture of the Way circulation is almost as staggering. It has gone from 146,000 in 1947 to 261,000 in 1952. That is a total of 3,130,000 copies for the year!

Many testimonies have come in from folks who have been blessed and encouraged through reading our tracts and the Way. Some have been converted, others strengthened in the faith, and still others inspired and challenged to go deeper with the Lord.

Thanks to the Lord for His blessings and to director Harold Breneman and all who have shared in this blessed ministry.

A. J. Metzler,
Publishing Agent.

Lind, Salome, daughter of L. J. and Anna Johnston, was born near Cherry Box, Mo., Oct. 13, 1906; entered into rest March 26, 1953; aged 46 y. 10 m. 15 d. She is survived by her husband, Marcus Lind, 2 sons (Loren Jay and Gerald Lee), one daughter (Mary Ellen), her mother, 3 brothers (Uriah, Leonard, Mo.; Noah, Bonner, Perry, Idaho; and John, Hesston, Kans.), and 3 sisters (Lydia Litterton, Novato, Mo.; Albin Harder, Leonard, Mo.; and Orpha Yoder, McPherson, Kans.). At the time of her marriage in 1933 she moved with her husband to Oregon, locating on a farm near Astoria. In 1939 they came to the mission work in Portland, where she gave 6 years in full-time service. She then moved to Bellevue, and later Salem, where her husband taught in Western Mennonite School the last 8 years. She accepted Christ at the age of 16 and became a full member of the Mennonite Church and a faithful assistant to her husband. Funeral services were held in the Western Mennonite School auditorium, March 31, with H. A. Wolfer officiating. Burial was made in the Willamette Memorial Park.

Mast, Calvin, son of Fred and Lydia Mast, was born Apr. 8, 1877; died March 5, 1953; aged 75 y. 10 m. 14 d. In his youth he came to Christ as his savior and was baptized, becoming a member of the Martins Creek Mennonite Church, from which faith he never wavered. On May 27, 1906, he was married to Etta V. Miller, who died in 1928. They had six sons (Ruth, Glen, Millersburg, Ohio), one daughter (Retha—Mrs. Mark Beechy, Wooster, Ohio), 12 grandchildren, one great-grandchild, 3 sisters (Mrs. H. N. Troyer, Oyster Point, Va.; Mrs. J. D. Nafziger, Crystal Springs, Ky.; Mrs. D. M. Smucker, Harrisonburg, Va.), and one aunt (Mrs. Katie Chupp, Milford, Ind.). Preceding him in death were one infant son, 3 brothers, and one sister. On May 15, 1910, he was ordained to preach the Gospel and was the pastor of the Martins Creek Church for about 40 years. He will be greatly missed in the home and the community, but especially in the church. Funeral services were held at the church, March 8, by D. D. Miller and S. W. Smucker.

Miller, Gladys (Metz), was born at Mankato, Kans., Oct. 17, 1880; passed away in Guilford, Miss., March 10, 1953; aged 72 y. 5 m. Her early years were spent in Kansas and she came to the West for coming to La Junta in 1909. On April 11, 1909, she was married to Edward E. Miller. Soon after their marriage she was received into fellowship with the La Junta Mennonite Church where she was active in Sunday-school and sewing circle work. In 1935 they moved to Manitou Springs where she transferred her membership and remained a faithful member of the church until the time of her death. Her husband preceded her in death in 1948. Surviving are 4 daughters (Margaret—Mrs. Magnus Hjelmstad, La Junta, Colo.; Mrs. Dorothy Nelson, Goshen, Ind.; and Mary Ellen—Mrs. G. G. Stucky, Colorado Springs, Colo.), 9 grandchildren, 4 sisters (Mrs. Margaret Jorgensen, Los Angeles, Calif.; Belle Bernice, and Mrs. E. M. Kirkpatrick, all of Wichita, Kans.), and 2 brothers (Elmer, Latham, Kans., and Herman, Portland, Ore.). Funeral services were held in the Western Mennonite Church, March 20, by Jess Kauffman and E. E. Shwalter, with burial in the Fairview Cemetery. Memorial services were conducted on March 22 at her home church in Colorado Springs.

Miller—The infant daughter of Frank and Margaret (Lapp) Miller, Mercer, Pa., was stillborn on March 19, 1953. Surviving besides the parents are 2 brothers (Kenneth Lloyd and Larry Lee), one grandfather, and one grandchild. Interment was made in the Maple Grove Cemetery, New Wilmington, Pa., with graveside services conducted by E. J. Zook.

Plank, Lydia, daughter of Jonathan and Catherine Plank, was born near New Paris, Ohio, July 13, 1864; departed this life March 27, 1953, following a long illness; aged 88 y. 8 m. 14 d. On Dec. 24, 1883, she was united in marriage to Levi Plank. Plank, who preceded her in death in 1945, she is survived by her daughter (Isa—Mrs. Harry Rieb, Orrville, Ohio) and many other relatives and friends. She was the last of a family of six children. In her youth she converted to the Christian and Lord and united with the Oak Grove Mennonite Church, Smithville, Ohio. As long as she was able she maintained an active interest in the work of the church. Her quiet, friendly spirit will also be missed by those with whom she had the privilege of knowing her. Funeral services were held at the Frey and Gresser Funeral Home, March 30, with V. M. Gerig

officiating. Interment was made in the Oak Grove Cemetery.

Rodgers, Sarah K., daughter of Eli H. and Esther (Koppes) Fretz, was born in Stearnstown, Ohio, Medina County, July 18, 1868; passed away at the home of her daughter Cora, Newton, Kans., March 10, 1953; aged 84 y. 8 m. 14 d. At the age of twelve she came to Kansas with her parents and lived in this community the rest of her life with the exception of a few years spent in Oklahoma. At 22 years of age she was baptized and became a member of the Pennsylvania Mennonite Church. On Aug. 5, 1885, she was married to Henry H. Rodgers, who preceded her in death in 1936. Surviving are 5 daughters and 4 sons Mrs. Cora Hartman, Mrs. Rosa Patterson, Charles, and Leonard, all of Newton, Kans.; Fred, Jewell, Kans.; John, Racine, Wisc.; Mrs. Flossie Henders and Mrs. Frances Wood of Emporia, Kans.; Rickles, Shafter, Calif.; Mrs. Ada Woodworth, 33 grandchildren, and 33 great-grandchildren, besides other relatives and friends. Three children preceded her in death. She regarded church attendance and worship as a privilege and sacred duty as long as health permitted. "Grandma" or "Aunt Sarah" as she was affectionately called, was known for her piety and strong religious convictions. Funeral services were held at the Monticello Church, March 22, with Earl Buckwalter officiating, assisted by O. O. Hensherger, with interment in the adjoining cemetery.

Roth, Alma F., daughter of Noah J. and Fannie (King) Yoder, was born near Shipshewana, Ind., Aug. 27, 1893. On Feb. 9, 1918, she was united in marriage to John Roth. She passed away in her sleep on March 23, 1953, from a heart attack; aged 59 y. 6 m. 26 d. Surviving are her husband, 4 daughters (Florence—Mrs. Ben Gerig, Morton, Ill.; Ruth, Elkhart, Ind.; Alta—Mrs. Erwin Mellinger, Hagerstown, Md.; and Barbara at Goshen College), one grandchild, 2 brothers (Ernest D. Roth, Shipshewana, Ind.), and one sister (Carrie B. Elkhart, Ind.). Her parents and 2 sisters preceded her in death. In her youth she accepted Christ and united with the Forks Mennonite Church, Shipshewana, Ind. She was an active Christian worker throughout her life and a faithful member of the Morton, Ill., Mennonite Church. She had a deep concern for the spiritual welfare of others. Funeral services were held at the Morton Church, March 26, by Roy Bucher, Levi Hartzler, and Roy Roth officiating. Interment was made in the Pleasant Grove Mennonite Cemetery, Tremont, Ill.

Sander, Glenn Robert, son of H. Richard and Ruth E. Denlinger Sander, was born in Manor Township, Oct. 9, 1945; was called home March 13, 1953; aged 7 y. 5 m. 4 d. Death

was caused by a crushed chest when a tractor overturned. His cheery smile and pleasant disposition will be missed by all who knew him. He was a member of the Millersville Sunday School and a successful pupil in Manor Mennonite School. He is survived by 2 brothers (H. Richard, Jr., and Donald Lee) and one sister (Carol Jean). Funeral services were held at the home in charge of J. Herbert Fisher, with burial in the Millersville Mennonite Cemetery.

Staton, Mrs. Annie, died Nov. 5, 1952, at the age of 81 y. 9 m. 3 d. She was a member of the East Bethel Mennonite Mission only 10 days. She gave a bright testimony that these were the happiest days she had spent in all of her eighty years. Funeral services were conducted at the East Bethel Mission, Lofton, Va., in charge of John D. Martin, assisted by J. R. Driver.

Stere, Leah, daughter of the late Joel Erb and Barbara Leiby was born March 3, 1880; died Feb. 13, 1953; aged 72 y. 11 m. 10 d. On Jan. 26, 1899, she was married to John Stere. This marriage was blessed with 8 sons and 5 daughters (Joseph, Joel, Ezra, Ervin, and Daniel of East Zorra, Ont.; Aaron and Lloyd of Tavistock, Ont.; John, Nithburg, Ont.; Barbara—Mrs. Ezra Gascho, Tavistock, Ont.; Lena—Mrs. Ezra East, South Easthope, Ont.; Marinda—Mrs. Arthur Roth, Wilmet, Ont.; Marlene—Mrs. Calvin Gerber, Blandford, Ont.; and Lauretta—Mrs. Murray Fleming, Wilmet, Ont.). Also surviving are 3 brothers (Menno, Wellesley, Ont.; Christian, Sepsatopol, Ont.; and Noah, Mannheim, Ont.), one sister (Mrs. Albert Kennel, Petersburg, Ont.), 40 grandchildren, and 4 great-grandchildren. She was preceded in death by 4 sisters and 2 brothers. Funeral services were held at the East Zorra Church, in charge of Moses H. Roth and Henry Yantzi, with burial in the adjoining cemetery.

Wenger, Isaac H., son of David and Susanna (Hurst) Wenger, was born in Martindale, Pa., Aug. 12, 1876; departed this life Feb. 12, 1953; aged 76 y. 6 m. He had been suffering from a heart condition for some months and died upon arrival at his place of employment, the Daniel Wenger Harness Shop, Blue Ball, Pa. On Feb. 7, 1897, he was united in marriage to Emma Steffy, who preceded him in death in 1946. Surviving are 5 children (Jennie—Mrs. Michael N. Wenger, Lititz, Pa.; Cora—Mrs. Irvin Reist, Martinsburg, W. Va.; Charles, Grata, Pa.; Irene—Mrs. Ray Anderson, Lincoln, Pa.; and Ruth—Mrs. Paul Weber, Narvon, Pa.), 36 grandchildren, 23 great-grandchildren, 4 sisters (Lizzie—Mrs. Abram Martin, and Sue—Mrs. Rudy Herz, both of New Holland, Pa.; Barbara—Mrs. Gabriel Groff, Stevens, Pa.; and Sarah—Mrs. Phares Mohler, Leacock, Pa.), and one brother

(Moses, Ephrata, Pa.). Three daughters and one son preceded him in death. He was a member of the Martindale Mennonite Church for many years. Funeral services were held at the church in charge of Alvin Martin and David N. Weaver with burial in the church cemetery.

Whitmer, Harrison F., son of Abraham and Francis (Delawder) Whitmer, was born near Mathias, W. Va., June 10, 1881; died Feb. 22, 1953; aged 71 y., 8 m., 12 d. By nature he was a man of a quiet and retiring disposition. In the mature years of his life he united with the Mennonite Church, in which faith he died. He leaves 4 brothers and sisters (Charles, Barbara Jenkins, and Mary Jane Wendel, Maurertown, Va.; and Alice Willt, New Market, Va.). Funeral services were held, Feb. 23, from the Cove Chapel in charge of Linden M. Wenger, with interment in the Delawder Cemetery.

ITEMS and COMMENTS

A committee of white club women at Waynesboro, Va., has chosen as Virginia's mother of the year Mrs. Leah Sykes Young, 66-year-old mother of fourteen children. Mrs. Young is the wife of a peanut farmer in southeast Virginia. It is her ambition that all her children should have the opportunity of a good education. Most of them have finished college; six are now teaching; one is a nurse; another a librarian; two are contractors. Mrs. Young, who is a Negro, becomes a candidate for American Mother of 1953.

• • •

A gift of anti-leprosy drugs manufactured in Japan has been made to the health ministry of India. Ryogo Hashimoto, diet member, in presenting the gift, told of progress in Japan by use of the medicines and other modern methods which have sharply cut leprosy cases to about ten thousand. He declared that if it would help India fight the disease, Japan was prepared to send trained doctors and nurses to help under the India health minister (WP).

• • •

It is significant that evangelist Billy Graham, in his Chattanooga evangelistic campaign, used a new series of messages with more emphasis placed on how Christians should live. Dr. Graham said he had spent several weeks analyzing the current situation, and the new series of messages came from his prayers and studies during this period. "I will place more emphasis on what it means to live as the Lord Jesus Christ intended Christians to live," he said.

• • •

Since the end of World War II, approximately two thirds of the people of the colonial areas in the world have achieved independence. And in areas still dominated by European powers, the mood and temper of the people indicate that other millions are determined that they also shall be free. There was a time that every oppressed nation felt it had an ally in the United States. Now almost every nation gaining independence feels that it succeeded despite American opposition. Rightly or wrongly, those still seeking freedom are persuaded that they must do so over American opposition.—Phoenix Newspaper Service.

She expected to live her life for China

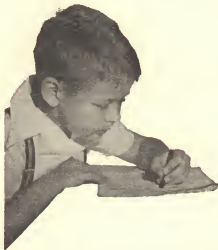
—God had other plans for Mrs. McCammon and her missionary co-workers. His divine leading is evident in the story Dorothy tells of her four years in China during the communist change-over.

Dramatic details of her final departure with infant Julia eight months after her husband Don's deportation climax the book. 34 illustrations. \$2.75.

We Tried to Stay

By Dorothy S. McCammon

MENNONITE PUBLISHING HOUSE
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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLVI

TUESDAY, APRIL 28, 1953

NUMBER 17

Repent or Perish

By B. Charles Hostetter

[The following message will be preached over the international broadcast of "The Mennonite Hour" on Sunday, May 3. Let us pray for its effectiveness.—Ed.]

I had a close neighbor a number of years ago who had a very sore foot. The doctors, after doing all they could to heal it, finally said, "The foot must be amputated or you will die." He decided against the operation, but he grew steadily worse until finally he submitted to it. There was no alternative for my friend and neighbor if he wanted to live; it was having his foot amputated or else perish. There are many who face such decisions in life, but at best, if they submit to an operation, it only extends their physical life for a few additional years. My neighbor simply prolonged his life for a short time—he is dead now. Decisions that we make concerning a sick body only affect us for a short while, because death stalks us and finally overtakes us.

In today's message I want to point up a more serious choice that all of us have to face; however, the end result is not something that affects us for a few years, but throughout eternity. The proposition is not one hatched up by some man or earthly authority, but it comes from Jesus Christ the Son of God. It is a verdict from heaven. You, dear friend, cannot escape facing the choice. Jesus said you must repent or perish. I'll read the account of it right from the Bible. Turn with me to the Gospel of Luke, chapter 13, verses 1-5: "There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but, except ye repent, ye shall all likewise perish."

These people to whom Jesus was speaking had some wrong ideas that Jesus was attempting to correct. As I know people today, many have the same

misconceptions. They thought troubles, difficulties, and tragedies were evidences of sin and wickedness. By implication, if everything went well—if they had a good job, and no one was sick, and the breaks came their way—then this was evidence that they were good people and God was satisfied with the way they lived.

This is far from the truth. Don't let Satan deceive you by leading you to accept this philosophy. If you have not repented of your sins and you are practicing evil, even though right now you are trouble-free, remember you will not go unpunished. You must reap what you sow. You are simply storing up wrath against the day of wrath. God doesn't pay all His bills immediately, not to the righteous or unrighteous. Never forget this!

In the Scripture passage I read from Luke 13, Jesus was talking to people who had not repented of their own sins, but were trying to impress Jesus with how wicked those people must have been who were killed so suddenly and without mercy. It was a self-righteous attitude that they had. In other words, "We are not so bad; don't look at us and our little sins." But those who came to such a violent death thus gave abundant proof they were really wicked.

This is a typical attitude today. We try to get comfort that our sins aren't so bad. We don't want to give up our sinning; so we try to find logic that would make most other people more wicked than we are. In our attempt to do this we often use false standards of judgment. It is not an effort to find God's righteous standard of judgment, but rather a standard that makes other people worse sinners than we are. But Jesus frankly tells these people, and He tells us too, that regardless of the degree of sin, unless there is repentance, one will perish.

It is in us to feel that the people in Japan and Europe who suffered and received so much destruction during World War II had it coming to them. We like to think we are better and our sins aren't so black in God's sight. The proof we use is that the world is starving and suffering, but we are rich and have had no destruction. Nothing could

be farther from the truth. Don't be deceived for one moment that sinning America will go unpunished. Unless we get a spiritual revival and repent of our sins, the judgment of God will come. We have made purity a joke and have taken immorality for granted. We are almost on a national drunk and have gone pleasure-mad. But remember, we have not escaped righteous judgment; it is only delayed. No individual, or nation, or kingdom has ever escaped reaping what they sowed. May I plead with you to repent of your sins and to help bring wicked America to repentance and thus stay the impending doom. Jesus plainly informs us, "Except we repent, we shall all likewise perish."

Another blinding trick Satan uses to keep us from facing reality is to be indignant for those who suffer wrong, but have little or no concern for those who do wrong. If a person's sinning catches up with him, then we are quick to say, "It serves him right," or "He doesn't need to come to me for pity," or "Let him pay for it; he had it coming." Statements like that are quite common, but we do little or nothing to try to stop the person who is practicing the same sin but is not yet reaping.

To illustrate: If a drunken driver gets involved in an accident or if he hits a child playing or on a bicycle, there is great condemnation and violent reaction, but nothing is done or said to correct the problem at its source. This poor fellow's sin caught up with him and we have no mercy, but for the multitudes who commit the same sin and are not so involved, we say nothing about it. We think the person who was caught

Be Merciful to Me

By Lorie C. Gooding

I dare not plead Thy justice, Lord,
For wert Thou just to me,
I should be outcast all my days
And lost eternally.

I dare not plead Thy holiness.
My heart condemns my deed.
My soul is so deceitful, Lord,
Thy truth I dare not plead.

But bowing low before Thy throne
I make the ancient plea:
"I am a helpless sinner, Lord;
Be merciful to me."
Holmesville, Ohio.

was a far worse sinner than the others, but this is not true.

To illustrate again: If one lives an immoral life and finds he or she will become the mother or father of an unwanted child, then society is quick to condemn and react. If a husband or wife is untrue to the married partner and a home is wrecked and ruined, then the community gets quite concerned and the gossip flows freely. Yet while this is true, society practices and sanctions those same sins without concern. In fact, the practice of those sins is joked about and lightly considered until someone begins to reap from them; then they are condemned and considered wicked. How unfair! But let's remember the judgment of God will be by a different standard. If you are practicing sin and getting by at present, don't be deceived. God is not mocked; whatsoever you sow, you will also reap. If you are just a little sinner by the standards of society, never forget the words of Jesus in our text, "But, except ye repent, ye shall all likewise perish."

May I come back and remind you that it is a master stroke of the devil to get us to minimize our sins and magnify the sins of others. We always let ourselves down easy in our evil practices and rationalize that others are living a lot worse. We somehow feel that God will overlook our sins because they are not as bad as those committed by a lot of people. The Apostle Paul says if we compare ourselves among ourselves we are not wise. The Son of God who will be our Judge says unless we repent of our sins we will perish. If a mouse is in a trap he is all caught and it doesn't make too much difference how much of him is fast. If only the tip of his tail is in the trap, we still have the whole mouse caught.

This crude illustration shows us clearly what Jesus means. Regardless of the amount of sin we commit or even the smallness of it to our mind, we must repent of our sin or else perish. The Bible says, "The wages of sin is death," and it doesn't qualify the size or amount of sin. We have all sinned and come short of the glory of God; none of us are righteous, no, not one. Therefore, the whole world is guilty before God and we must all repent to be saved.

Have you repented? I hear you ask, "Bro. Hostetter, what is repentance? What happens when one repents?" Those are fair questions; let's consider a little while what repentance is.

The Greek word from which we translate the word "repent" means a complete

reversal of one's attitudes. When one repents he has a change of attitude toward himself, toward sin, and toward Christ. The things he once loved he now hates and the things he once hated he now loves. Paul, in II Cor. 5:17, states it like this: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." We used to enjoy sin and turned away from Christ, the church, the Bible, prayer meetings, and the like, but now we have a change of appetite and desire. When we repent we turn away from sin and our new nature enjoys the things of the Spirit. Now we enjoy serving Christ, going to church, reading the Bible and other literature relating to the kingdom of God.

Spring Splendor

By Edna Beiler

Each spring has its own separate splendor,
(A witchery holding our hearts enthralled)
And we still share, with Eve, the wonder
She felt when a black horned-snail first
scrawled

His signature in the dust of Eden—
A tracery slow and thin, but fair.
Or perhaps when she found a chrysalis hid-
den

Under some leaf. Wings everywhere!
Sometimes I question—was it there
This feeling for spring, the brief bright sea-
son,

Had its beginnings? Perhaps the earth
After its winter of sobered reason
Finds, in this time of the glad rebirth,
Hints of its origin divine,
A trace of the old, lost Eden-shine!
Grantsville, Md.

Not only does repentance imply a turn about face in one's attitudes and desires, but it includes also a godly sorrow for sin, a confession of sin, and a turning from sin to God.

The prodigal son is a good illustration of repentance. He first went away from a loving father and sinned miserably. He didn't enjoy his home; rather he enjoyed the pleasures of sin. Then he came to the place where he turned completely around and went toward his father, confessed his sin, and had a godly sorrow for his past. He gave up the sinning business and returned to serve his father. This is repentance!

In the same way when we repent, we quit our sinning and turn away from evil and begin the practice of holy living and start serving Christ.

Someone has well said that "the first evidence of repentance is a dissatisfaction with the former way of life." Dear friend, you have not repented if you still enjoy the things of sin and the flesh. You have not repented if you do not regret your past sinful living and turn from it. You have not repented if you find going to church, reading the Bible, and holy living a painful experience. You have not repented if you are not a new creature, walking in newness of life. If your actions reveal you haven't repented, keep in mind our text; they are the words of Jesus. He says, "Except ye repent, ye shall all likewise perish." For each of us it is repent or perish.

Repentance was preached by the mighty John the Baptist. In Matt. 3:2, 8 he says, "Repent ye: for the kingdom of heaven is at hand. Bring forth therefore fruits meet for repentance."

It was also the message that Jesus preached. Matt. 4:17 says, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."

In Acts 2:38 we learn that Peter also preached repentance. On the day of Pentecost he said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."

When the Apostle Paul preached, he had the same message. Hear him preach in Athens' on Mars' Hill. He relates religious history and then in Acts 17:30 he says, "And the times of this ignorance God winked at; but now commandeth all men every where to repent." In Acts 26:20 Paul also tells King Agrippa that he preached to the Jews and Gentiles that "they should repent and turn to God, and do works meet for repentance."

Dear friend, repentance is the message of the New Testament. If you would be saved, you must turn to God in repentance. For us all it is repent or perish.

Harrisonburg, Va.

Fashion and custom are nothing to you; you have a more excellent rule. You are resolved to be a Bible Christian; and that, by the grace of God, not in some but in all points. Go on, in the name of God, and in the power of His might. Still let your eye be single; aim at one point; retain and increase your communion with God! You have nothing else to do.—John Wesley.

GOSPEL HERALD

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EDITORIAL

Irrelevant News

Have you heard the news? No matter, unless it be important news. For most of the chatter of the radio and the patter of street-gossip and the twaddle of the newspaper is not worth hearing. Our channels of communication are clogged with a deal of words about a bit of nothing. There are pages and hours that need to be filled, it seems, and so the merest trivia are blown up into an infinity of blather.

Much of the news is a mixture of truth and falsehood—and the ingredient of truth can get pitifully small. One must train himself to skepticism, or he will be taken in by all sorts of wild tales of the newshounds and the propagandists. But even if it can be believed, is it worth admitting into one's thought stream? An event may rate big headlines, and still be utterly irrelevant to you. What do you care whether the latest murder was by poisoning or by bludgeoning? Thoreau once said that he wouldn't walk around the corner to see the world blow up if there were no character involved in the explosion.

This does not mean that one should care nothing about what is happening in the world. There is no virtue in being uninformed. There are things we should know for the guidance of our lives, and for the sake of intelligent conversation with our fellows. No one is going to be influenced by an ignoramus who does not know, for instance, that this is a day of crumbling empires. But it does mean that one becomes critical of his news sources, and that he learns to sift the important from the trivial. It means that he must skim many columns for the important cream of news. And it means that he must not spend so much time reading the *Times* that he has not time to peruse the *Eternities*.

The Christian is interested in news. But most of all in the Good News—which is what the word *Gospel* means. Here, in the story of God's intrusion into the stream of history for the purpose of saving us, one finds supreme relevance. If this is not important, then nothing is. In comparison to the story of re-

demption, all the teletypes, all the screaming banners, all the electric news belts, all the loud-speakers have nothing at all to say. When that story is still being told by the redeemed throughout the ages, the reporters who used to scurry for their wires will all be dumb. In heaven we will scarcely be able to remember why those scoops and big news breaks seemed important. Is not he the wisest man who comes the nearest to a heavenly perspective on the news, even here?

The 1953-54 Prayer Guide

We have been examining the new *Daily Prayer Guide*, which is just off the press. It is published by the Women's Missionary Sewing Circle Organization, with Mrs. Charles L. Shank as the compiler. Its features include brief comments on the daily Scripture readings (the same readings listed in the Sunday-school quarterlies), suggestions for daily praise and intercession (with a simplified request for children), monthly introductions and memory selections, a hymn for each month, suggested missionary books, and a directory of missions and other church institutions. It is a fairly complete manual to be used in family worship and in private devotions.

The quality of this booklet has been improving through the years. Its use also has been increasing. We heartily recommend it for use in every home. If you follow this guide your prayers through the years will cover practically the whole range of our church work. You will be reminded of causes that you would never think of yourselves.

The *Guide* covers the year beginning May 1. There was some delay in its preparation, but it was released on April 17 and can be secured from Scottsdale or from any of our bookstores. Many sewing circles order them in quantities for their members. Orders should be sent in without delay. The price is 25¢.

Join the group which lifts a great volume of prayer for some specific cause each day of the year.

Driven to Self-Study

A young pastor writes that much as he dislikes filling out questionnaires, he always gets so much good from digging out the facts and facing them, that he is thankful for the privilege. Not everyone takes this attitude. Some growl at the half-dozen or so questionnaires that students and church agencies may send them in a year. Perhaps they begrudge the time they take. But it may just be that it is not pleasant to face the facts which we have to write down in those blanks. Ignoring them may be more comfortable.

People who ask questions may be a botheration, but they may also be a blessing. Socrates queried people into wisdom, but he made them angry. Jesus asked some questions that were hard to answer, but they were good for the souls of those willing to think them through. Children do not know how much heart-searching their parents are driven to by the questions of their sons and daughters. Our colleges have profited greatly by the self-study required by standardizing agencies. And probably our churches have been helped by the necessity of self-analysis.

It is good to know the truth. It is easy to fall into complacency and self-deceit. We must bestir ourselves to discover the facts. Let us thank the one who drives us to self-study.

When we divorce one's profession from his vocation, we begin to get into trouble. I remember that I was giving some addresses at a state university when a certain naval officer invited me to visit a great ordnance plant. I saw there the twelve- and fourteen-inch guns, enough electrical aiming and firing gadgets to rearm every ship in the American Navy. As I looked at those great death-dealing instruments, I said to him, "Captain, are you going to use these things someday?" He replied, "I don't think that is my business, Dr. Evans. That's up to you religionists." I said, "Wait a minute. You can't pass the responsibility to me that way! Building a kingdom of peace and righteousness is as much your task as it is mine." You see, he was so busy with the profession of making guns that he forgot his vocation of building a kingdom of righteousness and peace. He had never thought out how his profession might make its contribution to that. He was so busy making a living that he had forgotten what he was living for.—Louis H. Evans, in "The Kingdom Is Yours" (Revell).

Personal Income in 1952

The U.S. Department of Commerce reports that personal income—the sum of income received by individuals from all sources—amounted in 1952 to \$268.5 billion, an increase of $5\frac{1}{2}$ per cent above that received in 1951. Because of increased personal taxes the advance in disposable personal income was somewhat less, about 4 per cent.

The rate of personal saving for both 1951 and 1952 is reported to be about the same, approximately 8 per cent, which is double the average for the years 1947-49.

The rate of contributions to all tax-exempt philanthropy, which includes educational, religious, and welfare organizations and activities, remains somewhat less than 2 per cent. Somehow, in spite of many brilliant individual examples of generosity, the total giving of Americans does not keep pace with increased income or equal that which is set aside in savings. And thus far there is little evidence of advantage being taken of the higher ceiling now available for federal income tax deductions which has been raised from 15 per cent to 20 per cent.

An astute observer of benevolent giving makes a recent comment worthy of careful consideration. "I wish more emphasis could be given to the real matter of Christian stewardship. Emphasis on escape from taxes and urgency for support of worthy causes are both proper, but real stewardship grows out of gratitude to God." With this comment we are, no doubt, all in hearty accord. Unfortunately, many givers are not actuated by the highest of motives. In recognizing the necessity for voluntary support for philanthropy, the government offers as an inducement a saving in taxes. Thus an appeal is made both to those who are deeply committed to "real stewardship growing out of gratitude to God," which is basic both in Christian stewardship and in the even older Jewish stewardship, and also to those similarly committed to the American plan of support for church and charity which grows out of our firmly established principle of the separation of church and state.

Therefore, for the sake of rendering both "unto Caesar the things that are Caesar's and unto God the things that are God's," the American people should be increasingly led to provide essential support for church and charity.—Robert M. Hopkins, The Golden Rule Foundation.

We must decide whether we will turn our backs on our past and its heritage, or whether we will take that heritage as a divine imperative to continue to stand among those blessed peacemakers whom Christ calls the sons of God.—H. S. Bender.

Am I My Brother's Keeper?

By IDA M. YODER

Today my heart is heavy with remorse and a sense of failure. Just this week, I neglected an opportunity that presented itself, when perhaps some word of mine could have helped a troubled soul.

A few days ago, when I was soliciting for the Red Cross in our community, I called on one of my neighbors. It was the last stop of the forenoon, and when I went in at 11:30, she was busy preparing the noon meal. I apologized for bothering her at such a time and explained the reason for my call. She went for her contribution at once. When I started to write out her receipt, she moved a pack of playing cards away from the corner of the table, apologizing rather hesitantly, for she knew we do not play.

Then she added, "I don't play a lot either. But I have been so nervous, and playing Solitaire before I go to bed calms me and helps me go to sleep more easily."

I knew she had been worrying a great deal the past few months about world conditions, taxes, and the financial burdens that are being stored up for her children and grandchildren. She was a church member and a truly wonderful mother and grandmother.

We talked a few minutes longer; then one of the men came in for something. Since my business was transacted, I came on home. After dinner, as I went on with the solicitation, the thought kept recurring, "Why didn't I tell her that reading the Bible and talking to God is a much better sedative than card playing?" Or why didn't I give her a few verses to think of?

This morning came the message that she had ended her own life, not being able to face her troubles any longer. My first thought was of my failure to help her when I had the opportunity. We take good care of our secular business but so often neglect our Father's business. May this help me to be more diligent and faithful in the Master's service.

Walton, Kans.

Mountains and Valleys

By MARY ALICE HOLDEN

Peter, James, and John went to the mount of transfiguration because they were willing to go anywhere with Christ. Their love for Jesus was supreme; they had no worthy attraction to keep them in the valley. No doubt any of the other disciples might have been among the inner circle if they had been willing to go all the way with Christ.

These three enjoyed the Master's company more than any pleasure the valley had. Just to listen to Jesus meant more to them than hearing the fish stories of their fellow fishermen. Their ambition had changed from being master of a

It Happened—

(From GOSPEL HERALD, April 19, 1928)

... our new book of Bible doctrines ... has just been printed ... The book contains 639 pages and will sell for \$2.

On ... Easter Day the dedication service was held for the new Hospital and Sanitarium [La Junta].

Bro. Esch leaves for America on fur-lough about July and the bishops desire more bishop help. Two brethren were in the lot, which fell on Bro. G. J. Lapp. Bro. Lapp was ordained on ... March 11, by bishops Esch and Friesen.

(From GOSPEL HERALD, April 26, 1928)

Bro. David Alderfer ... returned to Scottsdale last week. They expect to locate permanently in Scottsdale.

Bro. D. A. Yoder ... began a series of meetings at the Shore Church, near Shipshewana. ... Fifteen young souls confessed Christ.

On the 6th of February we held an opening service on the site in Dondi village [India]. ... Bro. Brunk has been appointed to build the new station ... The money was donated chiefly by the brethren in the Virginia Valley, Elida County, O. [sic!], and in Iowa.

At last a westward flight over the Atlantic Ocean has been accomplished.

string of fishing boats to being a servant of the Messiah of Israel.

Yet the mountaintop had lessons for them. They learned, for instance, that they were not ready for the glories of heaven. After Peter had proposed building three tabernacles and the voice of God spake, "This is my beloved Son ... hear ye him," they learned that Jesus had precedence over the law and the teachings of the prophets. When they returned to the valley they were ready to follow Him more closely than before, even to disgrace at the hands of their leaders, who represented the law and the prophets.

Such fellowship and service was the purpose of their mountaintop experience, and so it is with us. After the cloud of God's Presence has overshadowed us and we have committed our all to His keeping for time and eternity, we can ask in God's will and receive our answer.

Though we cannot take the mountaintop experience to the valley, we can take that divine touch and with it lift someone up to God.

Cimarron, Kans.

Wanting less is sometimes truer wealth than having more.—Riney.

J. S. Hartzler

By J. E. Gingrich

The death of Bro. J. S. Hartzler brings to a close the life and service of one of the leaders of our church who influenced many people over a greater span of years than perhaps any other Mennonite of the past century. Beginning his service in the church in his early life and reaching almost a century, his faithful life and unique contribution has stood as a bridge between the yester-years and the today of the Mennonite Church. Having attained the age of 95 years, 7 months, and 24 days, he was one of our oldest brethren in the ministry, both in years in the ministry and in length of life.

Bro. Hartzler was born on August 8, 1857, in a humble Christian home of the Amish Mennonite Church near Topeka, Ind. According to Bro. Hartzler's testimony, his father was a rigid disciplinarian in the home. This, along with the Christian tone of the home, undoubtedly contributed toward the development of a life which the Lord was later able to use in so many ways and over so many years of active Christian service.

On February 5, 1880, he was married to Fannie Stutzman, who passed away in 1929. His only child, Vernon, passed away in his early twenties in 1907. On July 14, 1930, Bro. Hartzler was married to Catharine Christophel Bower, who remains to mourn his departure.

Bro. Hartzler was ordained to the ministry on April 18, 1881, to serve in the Maple Grove congregation at Topeka, Ind. Though he was quite young he felt the hand of the Lord upon him and responded to the call of God. This was the beginning of a life of service for the Lord in the Mennonite Church which took him into wide and varied fields of labor. Twice he was asked to submit to examination for the office of bishop, but he always declared that the Lord did not call him to this office. One such occasion was during his extended visit to our mission in India. A communication was sent to him informing him that he was in the lot and requesting his advice concerning the time when an ordination should be held. His answer was that he would not be chosen anyway, and they may proceed with the ordination in his absence. A book was placed for him in his absence, but another brother was chosen.

During the years of his youth he became interested in teaching school; so he prepared himself for this profession. He began teaching in his home community and this experience along with his deep spiritual interest prepared him for the years of service he gave in the teaching work in the Elkhart Institute and later Goshen College. In the early years of the Elkhart Institute he helped to construct the pattern and purposes

of education in the Mennonite Church. Many struggles were encountered those early days when most of the people were opposed to higher education and it became very difficult to win the support of many church leaders. Today our young people are reaping the blessings which were won by some of these early pioneers. Bro. Hartzler served not only in teaching but in the administration of Elkhart Institute and the early days of Goshen College. He was possibly one of the chief figures responsible for moving the school from Elkhart to Goshen.

During the days of the Elkhart Institute and the publishing work in Elkhart the foreign missionary interests also awakened Mennonite Church leaders. Bro. Hartzler was one of the key men in the church who were instrumental in beginning our foreign mission work, which has in these fifty-five years reached to many countries around the world. According to minutes which were recorded by a local evangelizing board,

Did you ever try getting on your knees to help you to get on your feet?—Dr. W. W. Ayer.

the interest in India which began with the famine of the late 1890's kept growing until in 1898 a meeting was held in the Elkhart Church which continued throughout most of the night, in which people wrestled before God until He led them to launch our first foreign mission work. Both in this meeting and in what followed Bro. Hartzler became one of the leading figures. He was one of the brethren who were appointed to examine prospective missionaries who were to be sent out under the Mennonite Evangelizing and Benevolent Board, the forerunner of the Mennonite Board of Missions and Charities. It is also worthy of mention that in his classes at Goshen College he was instrumental in sowing some of the seeds for the first interest in our mission in Argentina.

During World War I when the church was caught unprepared to face such a total war situation, Bro. Hartzler was one of the brethren selected to give guidance and encouragement to those who were called up for military service and to interpret the position of the church to government and military leaders. Many of the experiences in these early days of pioneering have been preserved in his book, *Mennonites in the World War*.

Early in June of 1923, at the age of 65, he was prevailed upon to become pastor of the Prairie Street congregation. It took considerable persuading on the part of those responsible before he was ready to accept this task; partly, no

doubt, because of his age, but mainly because he was so aware of the continual tensions which had existed in the congregation for many years. It seemed evident to him that it would be only by the grace of God that a church split would be averted. The Lord finally spoke to Bro. Hartzler and his companion through serious illness, in which both of them were confined to their beds for some time. God used him in a marvelous way during those early days of tension and covered them with His grace and tender mercies; so much so that today there is a working together among the brotherhood such as had hardly been experienced in those early days.

The writer's personal experiences with Bro. Hartzler date back to the time I arrived in Elkhart, about a year after he became pastor of the congregation. My first relations with him were as my Sunday-school teacher, and then in 1933 I became associated with him in the ministry.

It is evident that the forty years of broad experiences in the work of the church prepared him for the difficult task at Elkhart. The Lord used him to mend the breaches, to heal the wounds, and to strengthen the marred tissues of personality and prejudice. He was courageous, mellow, understanding, and patient in his dealings with those who had become frustrated through the years. Through his encouragement and missionary vision two mission outposts were opened during the years he was pastor, 1923 to 1940. These two outposts are now fully organized congregations and another outpost has since been added. A number of young people have also left this congregation throughout the years to enter Christian service in foreign lands and in home missions and relief.

An incident involving myself and making a lasting impression upon me occurred while I was in his Sunday-school class along about 1925, which will indicate something of his influence upon young people. I noticed the Sunday-school superintendent approaching to ask me to teach a class, something I had never done before. When Bro. Hartzler noticed that I was preparing my defense, he gave me a push, saying, "Go ahead!" Suffice it to say I responded. There was nothing else to do, and I have been going ever since. The influence of his teaching, however, made a much greater impression upon my life than the push which brought me before that first class of boys.

Bro. Hartzler was a great stickler for punctuality. He frequently urged people to be in the service "On, before time." While I was visiting him just before he was taken to the Home for the Aged at Rittman, Ohio, his mind was not always clear. But while we talked of some of the concerns of the church, he again mentioned his personal regret and what he called the inexcusableness of

people habitually coming late to the church services.

One of the great inspirations of all the years of my relations with Bro. Hartzler, and one I shall cherish all my days, is the harmony which characterized our relationship. As I look back over the years of our working together in the ministry in the Prairie Street congregation, I still marvel at the patience he must have had and the way he always tried to help me in the work. We worked together for a little more than six years following my ordination, and then he retired as pastor of the congregation. Some time previous to his retirement he was discussing with me his plan to retire and in the course of his conversation he remarked, "When I retire, I retire." This, I am frank to say, is precisely what he did. For a number of years following his retirement, as we would counsel concerning the work of the congregation, he was always ready to give his best counsel, then would conclude with, "Now, I think that is what I would do, if it were me. If you want to take some of this counsel, or all of it, or none of it, that is perfectly alright. I am not the pastor, you are; and whatever you think is best will be perfectly alright with me." Also he fully supported me in every decision I would make, undergirding the decisions to the utmost of his ability. Would to God that more of our older brethren could find the grace of retirement, to make room for younger men of God to go forward in the Lord's work without being forced into the pattern of their predecessors.

Although Bro. Hartzler retired from his pastoral responsibilities in the early part of 1940, he continued to accept regular preaching appointments for a few years longer. The last sermon he preached in his home congregation was August 10, 1947, just two days after his ninetieth birthday. The last number of sermons were all evangelistic and clearly demonstrated that he still had a clear vision of the task the Lord has laid on His church. The last sermon was based on Phil. 1:23: "I am in a strait betwixt two." He began this sermon by telling of the difficulty of growing old, saying that we become a stranger in our own community. Some of the difficulties in this area, he pointed out, are: seeing our comrades leave us, many times unsaved; seeing the trend worldwide when God wants people for His own service and not for the world. He called attention to the fact that the only person a Christian should follow is Jesus Christ. Christians are to be leaders, not followers. In calling attention to his interest in the congregation he said, "I am tied close to this congregation, and am willing to stay in spite of loneliness and do all I can." He encouraged people to do real studying of the Bible. He warned that men past middle age seldom accept Christ. Finally he urged the congregation to study more about heaven,

and concluded the sermon with a touching appeal for people to be ready to meet the Lord, saying, "Oh, if I could pick up this whole audience and take them with me there . . . Oh, who would not want to be there?"

After his ninetieth birthday he began to show signs of gradually weakening, first in body and then in his memory. Although this weakening was continuous, it was very gradual until after his ninety-second birthday. Sometimes it became quite difficult to hold a good conversation with him. In spite of this condition he was a regular attendant in the church services, even when he had to be brought in with a wheel chair. Finally on November 10, 1951, Bro. and Sister Hartzler were moved to the Home for the Aged, where he could be given the care he needed.

His passing, on April 1, 1953, brings to a close another very significant contribution to the history of the Mennonite Church. May the Lord raise up other faithful servants who are ready to take up the task which this saint lays down. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Bro. Hartzler's body was returned to Elkhart for burial. Funeral services were held in the Prairie Street Church on April 4. The service was under the direction of the pastor, and the sermon was preached by D. A. Yoder, using as his text the words, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). Two other brethren who shared in the service were Lester Mann from the Pleasant View congregation and J. J. Hostetler of Peoria, Ill. Both were former members of the Prairie Street congregation while Bro. Hartzler was pastor.

Elkhart, Ind.

Those Volunteers for Full-Time Service

By ORRIE D. YODER

But we will give ourselves continually to prayer, and to the ministry of the word. Acts 6:4.

An outstanding report of our recent revival efforts has been not only of many souls having been saved, but also of groups of individual Christians having responded to the call of the Holy Spirit for full-time Christian service.

Surely today our God is concerned for Christians called to serve Him in special service, just as much as He is concerned for the lost who have found their Saviour, for in His great "harvest field" are yet millions of lost souls who will never be gathered into the fold, unless many more workers volunteer to reap His harvest! But, as effort is being put forth to nurture our newly born Christians, what is being further said or done for these

whom the Holy Spirit has called within our ranks for full-time service? What has been reported or written in our church literature to help these young laborers to enter their respective places of service? How many sermons have been preached by pastors for these hearing the special call to Christian service in such needy times?

If we today are wont to thank God and honor the Holy Spirit for bringing in the lost in times of revival, shall we give less thanks and honor for new laborers that are in times of revival likewise called by the Holy Spirit to go forth and gather in many more of earth's lost millions? Do we not grieve the Holy Spirit if we fail to honor equally His great work among us? As we report baptisms following our revival meetings, are we concerned that we also report new workers having been "thrust forth" into God's harvest?

How many special prayer meetings have been held, or how much in our private prayers have we prayed, for these called to special service for our Lord? How much concern have the officials of our church and mission work shown to co-operate with the Holy Spirit in completing the call begun in special revival times? Have we not all a grave responsibility to these dear souls called to go further and deeper in Christian service! Shall we fail, or shall we help them to become "happy in the service of our King"?

Perhaps some of us think that those thus volunteering for "full-time service" have been a bit "off the beam," and this is but the result of an emotional stir accompanying a revival. If so, it might be well, before judging, to investigate as to whether Christ and apostolic workers too were "off the beam" when they gave their lives for full-time service. Were they right or wrong, when the apostles declared, "We will give ourselves continually to prayer, and to the ministry of the word"?

Inasmuch as there are often confessions in times of revivals resulting too much from the emotional appeal, and lacking spiritual depth, doubtless Christians in their moves to new consecrations often lack some spiritual depth too. But as we count our converts and thank God for them, why not thank God for all the working of the Holy Spirit in revival times, even for the sacred call to be willing to serve Christ!

It is the conviction of the writer that if the Holy Spirit cannot in times of revival awaken formal and "lukewarm" Christians and bring them to work for our Christ on a Biblical basis of time and service, our revival efforts have not been very deep or effective.

If the Holy Spirit cannot find today among our large brotherhood, including many in our ordained circles, those who will in this grave and needy hour break loose from our materialistic customs of ineffective service to give Biblical Christian service, the church will perform lit-

A Prayer for This Week

Eternal Father, Thou who art holy and righteous, I come to Thee, a fallen creature of Thy creation, who had turned from Thy face to selfish desires. I appreciate Thy love and mercy which turns me again to Thee, and away from Satan through Thy Son, my Redeemer. I intreat Thee to flood my heart with love for Thee and Thy Son, my Lord, so that I may serve Thee wholeheartedly. I need to come to Thee continually for forgiveness because my flesh, so often, revives old fleshly desires. O Lord, strengthen and draw me closer to Thee. Help me to forsake all self and open my heart to a full surrender that Thou mayest use me and bless me. I ask that Thou wouldst open the hearts of all Christians so that Thy name may not be dishonored. O Father, draw those who have never found Thee precious. Humble me so that I may express the fullness of the Gospel to them in word and action. Lead me always in the path that is made for me and help me to rest and put confidence in Thee for guidance so that I may have perfect peace. I thank Thee again for communion and fellowship with Thee and I am looking for the time of perfect fellowship with Thee and Thy Son. Amen.

James Sauder.

de more than a fraction of her duties to a lost world. Furthermore, millions of lost souls will never hear from us of the Christ who died to save them from sin.

Thus as congregations and church officials, surely we should thank God for those being called to full-time service for Christ today, and we should give to them our most loving and careful concern. If our God in times past called individuals to say, "Here am I; send me," how much more should we expect Him to do so in this great day of grace, and in the Gospel age of Holy Spirit leading and working!

On the part of our church leaders and officials, may there be grave care and concern, so that no "Jonah" need be sent into the "belly of the fish" to learn obedience to God's call, simply because those in authority have unsympathetically deterred such from their God-given call. May prejudices of the past which were wont to tell "full-time" workers to "get such a notion out of their head," be out of date today.

May traditional ways or customs of the past that would today militate against ways honored by the Word, or Holy Spirit, fully be laid aside for the honor of our Christ and a lost world today. This is a day when God needs

His "Samuels" to find and anoint His chosen for service, and not the day for "Sauls" to try to deter or discourage the faith of those who can by the call and power of the Spirit handle the "sling" and "stone." I Sam. 16, 17.

To such as have heard the call to "full-time service," we would say that such a call may be to many places, other than those needing to be aided by church and mission officials. While a call to any official position rightly needs to be officially recognized, there are many who can fill it, if you are but humbly willing to serve and obey. In the early church "they [the brotherhood] went every where preaching the word." Surely any Holy Spirit revival will call forth all individuals to publish the glad tidings of salvation to those who know it not! This is a day when the Holy Spirit is calling into service individuals when often organized mission groups, tract bands, or service units tarry, or are hindered for various reasons. This is the day when the Holy Spirit is waiting to bestow more honor and blessing upon those who will do than upon those who too often "say, and do not" (Matt. 23:3).

Furthermore, as all the results of our revival efforts need to be deepened with prayer and study of the Word, let all our special calls to Christian service be deepened by prayer, fasting, and much waiting upon the Lord. The Apostle Paul, reviewing his life after his radical conversion, says of his call, "I conferred not with flesh and blood" (Gal. 1:16). He hardly meant that he had no regard for the wishes of others, or even of his own, but that to "mind the Lord" was of supreme importance.

Again, let there be no compromise of this call of service, either as to cost involved, or as to place of service; let us be true to the will of God. We have, in the past, done repenting enough for compromising our calls, to satisfy our own carnal desires, or to satisfy carnal wishes of others, even sometimes of well-meaning officials. We all need to learn that it is better and easier to obey God and be true to Him, even if we must, like Daniel, stand alone, than to compromise or forfeit the joy and will of the Lord for our own, or for the selfish wishes of others.

To those hearing the call to full-time service, let it be remembered that it is a call to deep experimental faith in God. Perhaps often on our knees, or in our closet will we need to learn to sing:

"How happy is our portion here,
God is love;
His promises our spirits cheer,
God is love;
He is our sun and shield by day,
Our help, our hope, our strength and stay,
He will be with us all the way,
Our God is love."

May God today bless us, and may heavenly showers of revival blessings fall upon us and move multitudes of us,

Prayer Requests—

(Requests for this column must be signed.)

Pray that the way may open for the Anis Haddad family to emigrate from Jerusalem to America.

Pray that the Atomic Energy Commission of the U.S. government may encourage the use of atomic energy for constructive rather than destructive purposes.

Pray for the Young People's Retreat to be held at Sankra, India, May 1-7, that a revival may result. Pray for Stuti Prakash, the main speaker.

Pray that God may spare the life of the new-born son of Don and Dorothy McCannum in Japan.

Pray for God's healing grace upon Bro. C. M. Brubaker, Port Trevorton, Pa.

Pray for the Brunk evangelistic campaign on the Martin's Airfield near Canton, Ohio, April 26-May 17. Pray that many people will attend and that they will yield to the Holy Spirit's working in their lives.

Prayer is requested for a young husband, father of four children.

now inactive in service, to Holy Spirit, New Testament ways of serving our Christ! Let prayer, love, sympathy, and official welcome and concern be gratefully given to those called to serve our Christ today, called especially to serve according to the precept and practice of Christ and New Testament saints.

Del Paso Heights, Calif.

I dislike the word "Fundamentalist" as much as I dislike the word "Modernist." I always decline to be labeled by either designation. My own position is that of holding the evangelical faith in its fullness.

I feel very often that a hindrance to the work of the kingdom of God in the world, perhaps greater than that which is called Modernism, is that of a dry and dead orthodoxy content with intellectual acceptance of the doctrines of the faith while yet devoid of its spirit and life.

I have long been convinced that we gain nothing by attacking either the naturalistic tendencies of Modernism or the formalism of Orthodoxy. There is one thing for us to do and one only, which may be expressed in that simple and yet sublime formula, "Preach the Word."—G. Campbell Morgan, in "This Was His Faith" (Revell).

Program

Educational Sessions of the Council of
Mennonite and Affiliated Colleges
to be held at Hesston College, Hesston, Kans.
Thursday, June 18, 1953

Morning Session: 9:00 D.S.T.

Chairman: C. N. Hostetter, Messiah Bible College
Devotion: Chairman
Addresses:
The Significance of the Cultural Conference for Our Mennonite
Educational Institutions and the Church
J. W. Fretz, Bethel College
How Can Mennonite Educational Institutions Combat the
Disintegrating Forces Which Threaten Family Life
Russel Mast, Freeman, S. Dak.
Discussion

Afternoon Session: 1:30

Devotion:
Panel Discussion: Problems and Educational Values Inherent in
Extracurricular Activities.
(a) Types of Extracurricular Activities and their Values,
Harold Gross, Freeman Jr. College
(b) The Problem of Integrating Extracurricular Activities,
Eldon Graber, Bethel College
(c) The Problem of Correlating Extracurricular Activities with
the Curriculum. Karl Massanari, Goshen College

Cultural Problems Sessions

Evening Session: 7:30

Devotion:
Address:
Outside Influences on Mennonite Religious Thought
H. S. Bender, Goshen College
Friday, June 19
Morning Session: 9:00

Devotion:
Addresses:
An Evaluation of Mennonite Social Welfare Institutions
Andrew Shelly, Mennonite Biblical Seminary
Social Work as a Christian Profession
Carl Smucker, Bluffton College
Afternoon Session: 1:30

Devotion:
Addresses:
A Scientific Study of Social Attitudes of Mennonites Toward
Other Groups Roy Just, Tabor College
Profile of a Mennonite Community—A Survey
of Moundridge, Kans. J. Lloyd Spaulding, Wichita, Kans.
Evening Session: 7:30

Devotion:
Addresses:
The Mennonite View of Wealth—Past and Present
Melvin Gingerich, Goshen College
A Critique of Mennonites in Mid-Century
Don E. Smucker, Mennonite Biblical Seminary

CHURCH HISTORY

Kingview Mennonite Church

By ELLROSE D. ZOOK

Forty-five Years in a Schoolhouse

Forty-five years may seem a long time for a congregation to hold a mission Sunday school in a schoolhouse. The mission work in the Kingview Schoolhouse (also known as East Scottdale) began in October, 1906. The area which this Sunday school served lies just across the county line in Fayette County. Jacob's Creek is the boundary line in this southern part of Westmoreland County. The Publishing House stands on one hill and on the other hill across the valley, in which much of Scottdale lies is the Kingview Schoolhouse.

Sunday school was started in a schoolhouse. The building is now a tenement house. In 1916 the Sunday school was moved to a new large brick schoolhouse having eight rooms. It was in this building the work was carried on until April, 1952.

Some Items of Historical Interest

When the school opened, Alvey Martin, now of Greencastle, Pa., was its first superintendent. The mission at its opening enjoyed an enrollment of about 80 or 90 with an average attendance of about 60. By 1908 the enrollment reached 128 and by 1934 it reached its peak with 161. In this year, July 1, 1934, another mission was opened in North Scottdale area about one mile north. Some pupils who had been attending at East Scottdale began attending the North Scottdale mission.

Other Sunday-school superintendents who have served are H. Frank Reist,

Levi Mumaw, Vernon Smucker, Elam Hernley, C. F. Yake, David Alderfer, George Smoker, J. Frank Brilhart, Grant Stoltzfus, and Ellrose Zook. Evangelists who have served are John F. Bressler, C. F. Derstine, J. D. Mininger, S. E. Allgyer, E. J. Blough, J. W. Hess, A. J. Metzler, Aaron Mast, Elmer Moyer, E. S. Garber, S. J. Miller, and Harry Y. Shetler.

Richard Teague a Trophy of Grace

Perhaps between 50 and 100 souls found their Saviour since the opening of the work there. One of these trophies of grace was Richard Teague, an old English miner who had come to this country. He had become a victim of the liquor habit and would have been a fit subject for Skid Row. Bro. Michael Smoker (father of George R. Smoker, missionary in Africa) and others prayed with and for him until he was soundly saved. At this time, he lived in a shack not far from the schoolhouse. After he found his Lord, he stopped his drink and tobacco habit and moved to a little house close to the church in Scottdale where he lived a clean life with brilliant testimony till his death.

I can still hear his faltering voice and see his trembling lips as he read from the yellowed pages of his Bible. His large rough finger would follow jerkily after each line of Scripture. When I visited with him he would talk about what God had done for him and how he enjoyed the fellowship of Christ. He loved to play the violin. His hobby was to make his own violins. Recently a friend gave to me one of his old violins, the memory of which I cherish much as I think of this redeemed saint of God.

Living close to the church, he was able to come to church every Sunday morning and evening. He had his accustomed place in the front seat where he would sit with his hand cupped over his ear. He would listen attentively trying to catch every word of grace from such ministers of the Word of God as Aaron Loucks, J. A. Ressler, and Daniel Kauffman.

A Church Is Built

During the last three or four years the conviction became stronger among the workers that a church building should be erected in the Kingview community. The decision to build a church came after much prayer and seeking of the Lord's will. At a special congregational meeting in December, 1948, the needs of the two mission areas were presented and discussed. The first step was finding a location.

The Lord's guidance was especially felt in the finding of a location. Rumors that there had been some lots set aside for the purpose of erecting a church in Kingview were found to be false. After having spent several weeks interviewing property owners we had found about a dozen possible locations. There was still one place that had yet to be investigated which was owned by Walter King, a man engaged in the coal and coke business. Mr. King welcomed us cordially. As a boy he had attended the Sunday school in the schoolhouse. He was much interested in having a church in the community, as many others were also. In keeping with his sincere interest in the work, he immediately stated that he would donate a piece of ground. The location was ideal, located centrally on the main street, and consisted of three lots and a forty-foot strip.

A building committee was then appointed by the Scottdale Mennonite Church. Bro. Millard Lind, the first

part-time pastor appointed in 1947, was appointed in 1949 as chairman of the building committee. Other members were Marvin Plank, Sterling Millsagle, Frank Brilhart, and Ellrose Zook: On Easter Day, April 13, 1952, the building was dedicated. It had been erected at a cost of about \$28,000.

Community Welcomes the New Church

The new church building, called the Kingview Mennonite Church, was a realization of the hopes and prayers of many workers and members of the community. On the first Sunday that services were in the new church there was much rejoicing and thanking God for the new sanctuary. The little brick chapel now stands in the community as a monument to the prayers, offerings, and efforts which workers, members of the community, and members of other congregations gladly offered to help to build the church. It is a constant reminder to all who pass by it of the love and grace of God and the saving power of His Word and the blood of Christ.

The church is 38 x 54 feet and is built of cinder block with a brick casing. The inside is painted a green tint over the cinder block. A mothers' room with a large plate glass window and loudspeaker facing the pulpit is appreciated by the mothers. The Sunday-school rooms in the basement are walled off with concrete blocks. There are seven Sunday-school rooms all decorated differently and two assembly rooms which accommodate the three primary classes, the two junior classes, and the three intermediate classes. A small library room is in use for the church library and the literature rack.

Kingview Church to Become a Congregation

The Kingview Mennonite Church is officially under the Scottdale Mennonite Church although at present it operates under a church board and staff of its own. The step toward a separate congregation was the appointment and organization of the Kingview Church Board. This board is made up of the pastor, Millard Lind, as chairman; Elizabeth A. Showalter, Secretary-Treasurer; Ellrose Zook, Sunday-school Superintendent; Everett Millsagle, Chairman of the Sunday Evening Service; and J. Frank Brilhart, Chairman of the Building and Grounds Committee. This board, responsible to the Scottdale Church Council, directs the work of the Kingview Mennonite Church.

The staff of workers meets monthly for a devotional period and for discussion of problems. It also receives suggestions for the work, and reports and recommendations from the various committees. At these meetings special prayer is offered for the work and spiritually needy members of the community. Plans for the growth of the work are received and discussed. The staff meetings are open to any who wish to attend.

Seven Committees Carry on the Work

Much of the work of the Kingview Mennonite Church is planned and carried on by committees. The work thus becomes a co-operative task in the Lord's vineyard and makes it possible for all to share in the part for which he is best suited.

The Worship Committee is concerned with the "inner life." It suggests ways of improving worship programs, and church conduct, encourages family worship and private devotions, and arranges programs for special days such as Christmas, Easter, and Mother's Day.

The Evangelism Committee stresses "outreach." It encourages workers to do personal work, suggests ways of strengthening evangelistic efforts, welcomes newcomers, encourages prayer for those with whom the Spirit is working, helps to plan evangelistic meetings, and assists those in charge of cottage meetings, home department visitation, and cradle roll.

**You are your brother's keeper,
but not his bookkeeper.
—Dr. W. W. Ayer.**

The Stewardship Committee emphasizes "good works." It teaches stewardship, studies the church budget, plans a schedule of offerings, and is alert to needy persons in the community.

The Missions Committee helps to see the "regions beyond." It fosters the missionary spirit through the use of posters, library books, special meetings, and special projects. It plans the programs for the fall and spring Missionary Days.

The Education Committee is concerned with the "teaching of all things." It suggests ways to improve teaching methods, in the Sunday school, summer Bible school, Builders clubs, class meetings, and the like. It promotes attendance at all these activities and is responsible for the church library.

The Sunday Evening Program Committee arranges for the programs on Sunday evenings.

The Building and Grounds Committee does the work of a trustee body in the maintenance of the building and grounds.

Activities at Kingview

That boys and girls and men and women are finding their Saviour precious is true because the Holy Spirit is using the testimony of the Word of God and the workers. The first revival meetings were held in the new church during the week following Easter, 1952, by A. J. Metzler. Since that time two classes of converts have been baptized. The first class of one boy and three girls were baptized July 27 by John L. Horst, bishop, and Millard Lind, pastor, assisting. The second class of four girls was baptized on October 26, 1952.

Services are held each Sunday morning

and evening. The morning service is planned as a unified service with preaching service first, followed by the Sunday-school worship hour. The offering is lifted before the pastor gives his message. The receipts from the offerings are used for maintenance, pastoral support, Sunday-school expenses, general fund, and special causes. In addition each teacher is encouraged to have a special class project in which the class can fully participate and receive directly the teaching and blessing of Christian stewardship.

The two Builders clubs, one for girls and one for boys, were organized about two years ago. The girls' clubs are divided into Junior Builders (ages 9-13) and Senior Builders (ages 13-18). The Builders project is co-operative between North Scottdale and Kingview. Elizabeth Showalter is director of the girl Builders and Everett Millsagle of the boy Builders. Their meetings consist of devotional periods, handicraft, wood-working, basketry, and other various hobbies. They each have a club room in the basement of the Kingview Church.

Because of the growth of the work the Kingview Church Board has asked Daniel Hertzler to serve as assistant to the pastor. Mabel Erb is being supported by workers and friends to carry on a visitation program of two days a week. Sister Erb is also superintendent of the cradle roll and the primary department of the Sunday school.

If you attend the Sunday school at any time you will notice particularly the large attendance in the adult men's and women's Bible classes. The men's Bible class, with Elias Schlabach as teacher, has an enrollment of twenty and the women's Bible class, with Anna Brilhart as teacher, has an enrollment of thirty-two. Sister Brilhart is also superintendent of the home department work; she is assisted in this work in the Keifertown area by Laura Showalter.

The Lord has been faithful and the workers have been laboring patiently and faithfully in the work at Kingview. We believe the Lord will continue to bless the work there as the congregation grows. Your prayers and interest are sincerely solicited when you think of the work at Kingview.—S.W. Pa. Conference News.

My father, who was one of the old type of Christians, singularly narrow, as some men would say, and terrifically strong, was sometimes a little rough in his methods of speech. I say this about him to introduce a reminiscence of my boyhood, the effect of which was startling to me then, and has never passed away. I was standing by his side when a woman asked him, "Do you expect to know your loved ones in heaven?" And in a moment he said, "I certainly don't expect to be a greater fool then than I am now." This was . . . a bit rough, but the philosophy of it, in my judgment, is unanswerable.—G. Campbell Morgan, in "This Was His Faith" (Revell).

FAMILY CIRCLE

A Priceless Life

By Mrs. Delmar Byler

*There is cause for joy,
There is room for mirth.
New life is awakening
O'er all the earth.*

*You have granted to me
And to my love
This precious promise
From above.*

*Grant
That we may be fit parents
For this child-to-be,
That we may lift
Him high to Thee,
That we may teach him
What is right,
That our lives might point for him
The Christ.*

La Plata, P.R.

What Love Does

Perpetually fresh in great literature is the theme of a woman's love for a man and a man's love for a woman. Because God's love is higher than human love as the heavens are high above the earth, surely St. Paul had reason to say that love is the greatest thing in the universe. Listen as Elizabeth Browning tells of her love for Robert:

*The face of all the world is changed,
I think,
Since first I heard the footsteps of thy
soul
Move still, oh, still, beside me, as they
stole*

*Betwixt me and the dreadful outer brink
Of oblivious death, where I, who
thought to sink,*

*Was caught up into love, and taught
the whole*

*Of life in a new rhythm . . .
How do I love thee? Let me count the
ways.*

*I love thee to the depth and breadth
and height
My soul can reach, when feeling out
of sight*

*For the ends of Being and ideal Grace.
I love thee to the level of every day's
Most quiet need, by sun and candle-
light.*

*I love thee freely, as men strive for right;
I love thee purely, as they turn from
praise.*

*I love thee with the passion put to use
In my old griefs, and with my
childhood's faith.*

*I love thee with a love I seemed to lose
With my lost saints—I love thee with
the breath,*

*Smiles, tears, of all my life!—and, if
God choose,
I shall but love thee better after death.*

All this tells why a true home is a little colony of heaven. If we would have peace of soul, let us pay attention to affection and live day by day with loving-kindness, appreciativeness, and consideration.—Kirby Page.

The Sage of Happy Hollow Sez

Back in my day young couples waited till they saved a nest egg before they got married. Of course, as I recollect, a poor person could never have gained a spouse if he had waited. Nowadays people buy everything on credit. We might have better Christians, though, if newlyweds used soapboxes instead of unpaid-for furniture. A hard bed with peace of mind is better than cushions overstuffed with unpaid bills.—Selected.

Mutual Understanding

The story is told of a wife's visit to a counselor, who felt her husband did not love her any more because he paid so little attention to her. He was a businessman, and in the evening would come home with a bundle of papers that had to be taken care of; hence, he would work all evening in his room. The counselor called him into his office and told him that his wife felt he did not love her any more. He was dumfounded and said he was working hard, even late at night, in order that he might earn enough to purchase for her what she liked. When the real truth was known by each one, the matter was all cleared up. It was the failure of a mutual understanding. Nothing can be taken for granted in a happy home. Reasons for any questionable move must be made clear—all doubts must be removed. Even one's very thoughts need to be known. It is a good thing sometimes to ask one of the other, "What are you thinking about?" The answer might be revealing.—Clara and Carl.

The Christian's Care of the Aged

The following beautiful words from the pen of Dr. Frank Crane are a beautiful tribute to motherhood. "She is my mother," said the young man. "But I call her my baby. She is eighty years old. Old people are very much like babies and we ought to love them, for of such is the kingdom of heaven. I have an idea life evens up things. When

I was young and helpless she took care of me; now I take care of her. I am paying my debt. She never left me alone when I was an infant. Now I do not leave her alone. She was patient with me then; now I am patient with her. She fed me; now I feed her. I clothe and keep her. She sacrificed her young life for me; I am glad of every chance to sacrifice for her. She loved me when I was ignorant, awkward, needing constant care, and all because I was hers, born of her body and part of her soul. Now every feebleness and trait of childishness in her endears her to me, for no other reason except she is my mother. By so much as she is a tax on my time, attention, and money, I love her. She shall not triumph over me in the day of judgment, for my tenderness shall equal hers. She watched with me till I grew up; I shall watch with her till she steps into heaven."—Herald of Holiness.

EXPRESSIONS OF APPRECIATION

I want to thank all the friends who so kindly remembered me during my stay in the hospital and since my return home. Your visits, prayers, cards, letters, and flowers meant very much to me. May the Lord bless each one of you is my prayer.—Ida Kaufman, Lancaster, Pa.

I wish to express my sincere appreciation and thanks to all who so faithfully remembered me in prayer and with gifts and cards, and for the many kind deeds done, as well as for the visits made while in the hospital and since my return home. May the Lord bless and reward you all in His own way.—Mrs. Lewis Ruppert, Lancaster, Pa.

I wish to express my sincere thanks and appreciation to the many friends who remembered me with cards, flowers, fruit, and in prayer, while in the hospital and after my return home. May the Lord richly bless you all.—JASON S. Buckwalter, Lancaster, Pa.

I and my wife wish to thank our many friends who so kindly visited me while in the Ephrata, Pa., Community Hospital. We also wish to express our deep appreciation to all who sent us get-well cards and in other ways expressed their kindness and sympathy. Especially do we want to thank all those who helped in a material way. That would be to thank each one personally but we could be almost impossible as we do not know the names of some who expressed their Christian sympathy. We wish to take this manner to thank each of you and may God bless you for your kindness. I am happy that my health has been restored to a comparatively satisfactory condition. For this we wish to praise the Lord. In Christian gratitude.—Mr. and Mrs. Ezra Stauffer, Tolef, Alta.

The family of Mrs. Stella Lehman gratefully acknowledge the prayers for her betterment and the many kind expressions of sympathy during their recent bereavement.—Ethel Lehman, Goshen, Ind.

We wish to thank our many friends for their prayers, gifts, flowers, cards, letters, and visits during my husband's illness in the hospitals. Also the expressions of sympathy since his death. May the Lord richly bless each one.—Mrs. Earl L. Gockley and children, Lititz, Pa.

Words do not express the deep appreciation and thanks which we wish to give to our many friends and relatives for the prayers, visits, cards, scrapbooks, and gifts which were given during my stay in the St. Elizabeth's Hospital. Please accept this as our expression of appreciation and may the Lord richly repay you all for your kindness.—Mrs. Robert Horst, Mobotou, Pa.

TO BE NEAR TO GOD

THEME FOR THE MONTH: CONSTELLATIONS OF PROMISE

The All of God

All: "The whole of . . . wholly, completely" (Webster). Here in this small word lies a vastness that staggers the imagination. All power, all sin, all things—over and over God uses this term to prove, to our finite minds, the limitless quality of His promises. God forgives us for minimizing His all simply to shield our human weakness!

Sunday, May 3

The All of Condemnation

They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one.—Ps. 14:3.

To substitute Webster's definition—"The whole of mankind has gone aside. . . ." This sweeping condemnation is repeated over and over by the one best qualified to judge. (See Isa. 64:6; Rom. 3:23; 11:32, 33; Gal. 3:22; II Thess. 2:12). Yet so dull and blinded is the human heart that we find hosts of people who think themselves "pretty good," and only the power of the Holy Spirit can convince them otherwise. This realization is, in itself, the first step toward the Light. The self-righteous Pharisee remained in condemnation, but the humble publican went down to his house—justified!

Monday, May 4

The All of Redemption

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?—Rom. 8:32.

The promise equals the condemnation. "For God hath concluded them all in unbelief, that he might have mercy upon all" (Rom. 11:32). There is no person outside the pale as far as God is concerned. This is no automatic salvation, however; it presupposes a certain willingness to respond. But oh, it is glorious to contemplate how little God asks of us in contrast to the much He is prepared to give!

Tuesday, May 5

The All of Faith

. . . If thou canst believe, all things are possible to him that believeth.—Mark 9:23.

Christ spoke of mountains being removed—a fit symbol, surely, of the miracles performed through faith. Think of the mountains of prejudice, of superstition, and of fear that have vanished before the onslaught of faith, invincible. Yet, we are so helpless in ourselves, God must supply the very faith that delivers us! What do we need to do, then? We must be willing to let Him give us faith, must come to Him humbly with the cry, "Lord, I believe; help thou mine unbelief!" God longs to bless us with faith; He will do it as soon as we step out of His way.

Wednesday, May 6

The All of Consolation

And ye shall seek me, and find me, when ye shall search for me with all your heart.—Jer. 29:13.

We have many seekers (even among

Christians)—the dissatisfied, the powerless, those still in bondage to sins. The secret of finding lies locked in that little word all. Halfhearted seekers will never come into the fullness of God's blessing. "Blessed are [notice the present tense—it means right now!] the pure in heart: for they shall see God" (Matt. 5:8). And Webster defines pure as "without alloy, stain, or taint." Jesus watched a humble widow drop two mites (about 1/4 cent) into the offering and declared that she had given more than the rich who gave generously. Why? Because they cast in of their abundance, while she gave her very living—all that she had. It is when we scrape the bottom in our consecration that we come, at last, to the pinnacle of God's blessing.

Thursday, May 7

The All of Sanctification

. . . the blood of Jesus Christ his Son cleanse us from all sin.—I John 1:7.

Here we have God's all in response to our all of consecration. We have been quick to say—and rightly—that this does not mean the total eradication of the sinful nature, but very slow in defining what it does mean. We shrink from that unequivocal all—we cling to our pet inconsistencies, our weaknesses, our imperfections (call them anything but sin!). Yet—God says all! Frances R. Haverall, in a letter to her sister (after disclaiming any belief in sinlessness—perhaps referring to complete deliverance from the sinful nature), says, "Have we not been limiting I John 1:7, by practically making it refer only to the remission of sins that are past," instead of taking the grand simplicity of "cleanseth us from all sin"? 'All' is all; and as we may trust Him to cleanse from the stain of past sins, so we may trust Him to cleanse from all present defilement: yes, all! . . . Why should we pare down the commands and promises of God to the level of what we have hitherto experienced? . . . Why not receive God's promises, nothing doubting, just as they stand?" God has marvelous, overwhelming blessing in store for those who dare to take Him at His word!

Friday, May 8

The All of Promise

There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass.—Josh. 21:45.

Not a few—not some—not even most, but all came to pass! You need not be afraid to trust God because His Word is sure.

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PAUL PREACHES CHRIST IN ROME

Sunday School Lesson for May 10

(Acts 25—28; Phil. 1:12-14)

Why did Paul have such "great desire" to see Rome? "Often times" he purposed to go there. Why? Rom. 1:7-16; 15:20-33.

If all roads led to Rome then, all roads also led from Rome. What a center for the Gospel! Here were numbers of people with needs that the Gospel had power to meet. This power was a great compelling force in Paul. Once he was without Christ. But now he was without condemnation.

Also, the love of Christ in Paul constrained him to fully preach the Gospel to the Gentile world. He could not be disobedient to his heavenly vision. "God was in Christ, reconciling the world unto himself." All are dead in sin but can be made alive. Paul was an ambassador to tell this good news.

At Rome there was a church of believers with whom Paul seems to have been very well acquainted. Rom. 1:7-9. Paul asked them to pray for him. Rom. 15:31. The greetings sent with the Roman letter (Rom. 16) tell of the strong tie that bound this great apostle to other believers. See also II Cor. 12:15.

But only by God's permission would Paul go to Rome. Rom. 1:10, 13.

Trace the chain of events by which God took Paul to Rome. He arrived in chains. Where and how did he lose his freedom? Jewish fury in Jerusalem was a first step in sending Paul toward Rome. The conspiracy against his life was frustrated by God. Two years in prison at Caesarea, a stormy voyage, and a shipwreck were more steps in God's plan. Each and every situation Paul accepted and used as a means to minister to Christ. Through it all God encouraged with "Fear not."

At last his long-wished-for goal was in sight. Brethren came to receive him. The centurion delivered Paul to a kind captain. In a clever move, Paul called together the chief Jews and told the story of his case. The Jews left him alone, although some did not believe on his Christ.

Although Paul did not anticipate that such adverse circumstances would bring him to Rome, he accepted them all. Was his dream and "great desire" fulfilled? How? A prison experience gave him much time to testify and persuade from morning till night. His learning of contentment was good for his older days. Here God's prisoner wrote the greatest letters in Christian history. Phil. 1:12-14 was written while he was in bonds.

Read together Acts 28:30, 31. This is the fulfillment of Paul's "great desire."

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons," the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

I plead for a closer and wider deeper study of the Bible, so that our people may be in fact as well as in theory "doers of the Word and not hearers only."—Theodore Roosevelt

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

The Iowa Mennonite School chorus sang at East Union on April 5, at South English on April 6, at Wellman on April 7, and at Lower Deer Creek on April 26.

Bro. Edward Diener, Wellman, Iowa, suffered a cerebral hemorrhage on April 12. He is reported to be slowly improving.

Twenty new members were received at Winton, Calif., on April 19. They ranged in age from 10 to 69; one entire family was received. Six of the members were received on confession of faith. Bro. Sherman Maust, Upland, Calif., officiated.

The Hesston College Ladies Chorus gave a program at Protection, Kans., on April 19. Bro. H. J. King, Arthur, Ill., was unable to serve at Pleasant Valley Church, Harper, Kans., on March 31, as previously reported in the GOSPEL HERALD. He did preach there on April 19.

Instructors in an all-day Bible instruction meeting held on April 26 at the Kraltonn Church, York County, Pa., were Mervin Baer and Amos Weaver.

Bro. Howard Witmer has been appointed by the itinerant evangelism committee of the Lancaster Conference to serve as an additional field worker for the rural Pennsylvania and New York summer Bible school program. He will assist Bro. Paul M. Kray-

bill in arranging for summer Bible schools and locating new areas for work.

The Lancaster Conference Material Aid Committee, consisting of Amos Mellinger, Alvin Sauder, and John M. Bomberger, has been organized by the Eastern Board of Missions and Charities.

The new Jewish Evangelism Committee of Lancaster Conference, consists of D. Stoner Kradky, Clarence Lutz, Daniel Weaver, Frank Hertzler, Lester Weaver, Elmer Shwalter, and Henry F. Garber.

Bro. D. D. Miller, Berlin, Ohio, reports the following: Twenty-two young people received into church fellowship by water baptism at Martins Creek, Millersburg, Ohio, on April 5; first baptismal and communion service at the new Berlin, Ohio, Church on April 12, with seven young people being baptized; five young people received into church by baptism at Sunnyside, Conneaut Lake, Pa., on March 29; five baptized and two reclaimed at Pleasant View, North Lawrence, Ohio, on April 12.

Your Laurelville, Pa., Young People's Institute Bulletin will be sent as soon as delivered from the press, some time in May. Inquiries received will be held until then. Dates, Aug. 8-14 and 15-21. Register as soon as you get your bulletin and be sure of reservations. Each institute limited to 150. Address all requests to C. F. Yake, Sec., Scottsdale, Pa.

Bro. and Sister Ed Garber, Alpha, Minn., showed pictures of their European trip to the married couples group, Manson, Iowa, April 14.

The Locust Grove MYF near Elkhart, Ind., has agreed to take care of the ground around the church and to plant shrubbery. The Goshen College Nurses' Chorus sang at Locust Grove on April 26.

Change of Address: T. H. Brennemman from 830 to 847 Myrtle Ave., Sarasota, Fla. This is no change of residence, only a renumbering of houses.

Bro. Virgil Brennemman, Iowa City, Iowa, spoke at a sunrise service on Easter morning for the West Union MYF, Parnell, Iowa. He did not conduct a song service at Colorado Springs on the same day, as we erroneously reported.

Three persons were received into church fellowship, two by baptism and one reclaimed, at Midland, Mich., on April 8. Bro. Paul Miller, Goshen, Ind., was the guest speaker at a Stewardship Conference at Midland, April 25, 26.

Bro. Melvin A. Bishop, minister of the Blooming Glen, Pa., congregation, passed away April 23. The funeral was held April 26. Obituary will be published later.

Bro. Paul A. Wittrig, Inlay City, Mich., was the speaker for the Union Good Friday service there in the First Baptist Church. Bro. Wittrig was also a guest speaker on Easter at the Ailsa Craig Church in On-

tario. While in the community he also held services at the Convalescent Home and the Mission Farm Home.

(Continued on page 404)

Calendar

Study Conference on Evangelism and Missions, Goshen College, Goshen, Ind., April 30-May 2.
Annual meeting Southwestern Pennsylvania sewing circles, Kaufman Church, Davisville, Pa., May 2.
Annual meeting Illinois sewing circles, Morton, Ill., May 2.
Annual meeting Franciscan Mennonite Board of Missions and Charities, Line Lexington, Pa., May 4-5.
Annual meeting Gulfcoast regional conference, Fremont, Texas, May 8-10.
District Sewing Circle meeting of Ontario, Sleiman Amish Mennonite Church, Baden, Ont., all day May 12.
Annual meeting Ontario Mission Board, First Mennonite Church, Kitchener, May 16-18.
Annual Meeting Ohio Mennonite and Eastern A.M. Joint Conference at Pike, Eldon, Ohio, May 26-28.
Indiana-Michigan District Mission Board at Clinton Community School, Goshen, Ind., June 2.
Annual meeting Pacific Coast Conference, Christian Workers, June 2; Church Conference, June 3.
4th Youth Conference, June 5. Place not announced.
Indiana-Michigan Church Conference at Clinton Community School, Goshen, Ind., with Clinton Brick Church as host, June 3.
Annual meeting Mennonite Conference of Ontario, First Mennonite Church, Kitchener, June 2-4.
North Central Conference on associated meetings, Red Top, Bloomfield, Mont., June 8-12.
Annual meeting Mennonite Youth Fellowship, EMC, Harrisonburg, Va., June 12-13, 1953.
Annual meeting Mennonite Board of Missions and Charities, EMC, Harrisonburg, Va., June 13-18.
Cultural Problems Conference, Hesston, Kans., June 18-19.
Biennial session of Conference on Mennonite Cultural Problems, June 18-19.
Indiana-Michigan MYF convention, Goshen College Union, June 26-28.
Laurelville Mennonite Camp, Mt. Pleasant, Pa.
Boys Camp (ages 9-13), June 27-July 3.
Girls Camp (ages 9-13), July 4-10.
Junior High Camp (boys and girls 13-15), July 11-17.
Junior High Camp (boys and girls 13-15), July 18-24.
First Family Week, July 24-31.
Writers' Conference, July 27-31.
Missions Bible Conference, July 31-Aug. 3.
Church Music Conference, Aug. 3-7.
First Young People's Institute, Aug. 8-14.
Second Young People's Institute, Aug. 15-21.
Second Family Week, Aug. 22-28.
Little Eden Camp, Oakbrook, Mich.
Junior High Week (grades 7 and 8), June 27-July 4.
Senior High Week (grades 9 through 12), July 4-11.
Boys' Week (grades 4, 5, and 6), July 11-18.
Girls' Week (grades 4, 5, and 6), July 18-25.
Young Adult Week, July 25-Aug. 1.
Family Week, Aug. 1-8.
Christian Business Men's Week, Aug. 8-15.
Bible Conference—Family Week, Aug. 15-Aug. 22.
Farmers' Week, Aug. 22-29.
Church Music and E.C.A. Workshop, Aug. 29-Sept. 5.
Rocky Mountain Mennonite Camp, Divide, Colo.
Pre-camp Training Camp, June 28-July 4.
Week-end Bible Conference and Dedication, July 4-5.
Junior Boys' Camp (ages 9-12), July 8-11.
Junior Girls' Camp (ages 9-12), July 13-18.
Junior High Week (boys and girls 13-18), July 20-25.
Junior High Week (boys and girls 13-18), July 27-Aug. 1.
Family Week, Aug. 3-8.
Family Week, Aug. 17-22.
Youth Retreat (18 yrs. of age and over), Aug. 24-29.
Week-end Bible Conference, Sept. 1-5.
Simultaneous Peace Conferences at various places throughout the country, July 4, 5.
Annual meeting Southwestern Pennsylvania Mission Board, Cosmopolitan Church, Grantsville, Md., July 10-11.
Virginia Conference, Fentress, Va., July 27-30.
Annual meeting Southwestern Pennsylvania Conference, at Stuhl's, Johnstown, Pa., Aug. 2-5.
Annual meeting Conservative Amish Mennonite Conference, Hartsville, Ohio, Aug. 11-13.
Annual meeting Iowa-Midwestern Conference, East Fairview, Mt. Pleasant, Nehr, Aug. 11-14.
Annual Indiana-Michigan Christian Workers' Conference, Fairview congregation, Fairview, Mich., Aug. 18-20, 1953.
Annual meeting Illinois Mennonite Conference, Science Ridge, Sterling, Ill., Aug. 18-20.
Annual meeting South Central Conference, Hutchinson, Kans., Aug. 18-21.
Mennonite General Conference, Kitchener, Ont., Aug. 26-30, 1953.
Annual meeting Mennonite Board of Education, Nappanee, Ind., Oct. 15-17.

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Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. and Sister B. Frank Byler and children, missionaries en route to Argentina, arrived in Puerto Rico on Saturday, April 11, for a week's visit among the churches on the island. Bro. Byler brought messages in the various church communities. He also spoke at an English vesper service at La Plata on Sunday afternoon, April 12. A recent cable indicates that the Bylers have arrived safely in Buenos Aires, Argentina.

A Gospel Team from Hesston College composed of D. A. Raber, Evan Oswald, Stanley Boyer, LeRoy Miller, Esther Good, and Kathryn Kreider spent several days at Mountain Home and Culp, Ark., during the recent Easter vacation. They conducted home visitation, worked for a day on the Culp Church, and had charge of a fellowship social. They also gave a program at Birch Tree, Mo.

A women's meeting was held in Cayey, Puerto Rico, on Thursday evening, April 9, at which time the workers from the States met for an inspirational meeting and also for reorganization. Sister Lois Lauver brought a report from the women's meeting at the annual Mission Board Meeting of June, 1952, and several of the newcomers spoke on their call to Puerto Rico.

Sister Adeline Eby of the Elmira, Ont., Mennonite Church recently left for the northern Ontario mission field to serve in the Paul Hunsberger home for the next several months as a voluntary service worker.

An older man responded to the call of Christ at the Bethany Church, Pulguillas, Puerto Rico, after a message brought by Bro. Paul Lauver of Cayey, Puerto Rico. Pray that others may respond.

Bro. Howard Good, Preston, Ont., spoke morning and evening on Easter Sunday at the Morningside Mission Church in Toronto, Ont.

Pray for the summer Bible schools in the various mission communities in Puerto Rico to be held during June and July for which plans are now being made.

Bro. Oziah Horst, pastor of the Latschar Mennonite Church, Manheim, Ont., conducted special services at the Morningside Mission Church, Toronto, April 8-12.

The weekly fathers' meeting of the Bethany Church, Pulguillas, Puerto Rico, has developed much interest among the men. One of the activities of these laymen now is home visitation and the holding of cottage meetings at various communities. Praise God that they are willing to give their testimony in this way.

Bro. Orland Gingerich, Baden, Ont., served as elder speaker at the Warden Park Mission Church, Toronto, Ont.

A mothers' meeting has been begun at the Bethany Church, Pulguillas, Puerto Rico, on

Sunday afternoons. Sister Doris Snyder is in charge of this meeting.

Seven persons were baptized by Bro. Elmer Stoltzfus at the Gladstone Mission, Cleveland, Ohio, on Sunday, April 12. Two others were received upon confession of faith. The work in Cleveland is carried on co-operatively by the Plain View congregation, Aurora, Ohio, and the General Mission Board.

The MYF chorus of the Gladstone Mission, Cleveland, Ohio, gave a program of song and inspiration at the Oak Grove Mennonite Church near Smithville, Ohio, on Sunday evening, April 12.

Bro. and Sister Simon Liechty, Ft. Wayne, Ind., moved into the Pulguillas, Puerto Rico, community early in February and took charge of the farm which Bro. Lawrence Greaser had been managing. The Liechty's are the foster parents of two Puerto Rican children.

The Ninth St. Mennonite Church, Saginaw, Mich., has designated April as visitation month for the entire congregation. Every member of the congregation is expected to participate in reaching the homes of the community. Special teams are organized to visit the homes of designated areas. Pray for this congregational effort to win the lost.

Bro. H. Ernest Bennett, Elkhart, Ind., spent Friday, April 17, at La Junta, Colo., at a meeting of the La Junta Hospital local board, and Saturday, April 18, at Greensburg, Kans., at a meeting of the Kiowa County Hospital local board.

The Executive Committee of the General Mission Board will meet at the Elkhart headquarters on May 13 and 14.

Bro. John Koppenhaver, missionary on furlough from Argentina, spoke at the Doylestown, Pa., Mennonite Church on April 15 and at the Deep Run, Pa., Mennonite Church on Sunday, April 19. He will speak at the Zion Church near Elverson, Pa., on May 3 and at the Blooming Glen, Pa., Church on May 10.

Bro. William Hallman, missionary on furlough from Argentina, spoke to the College Mennonite Church, Goshen, Ind., on Sunday evening, April 19. Sister Hallman talked to the junior meeting that same evening.

Bro. S. Paul Miller reports from India the baptism of a man on Dec. 22 who began coming to the leper clinic in 1946. He recently requested to be baptized in his village and went through the village inviting his neighbors to witness the ceremony which took place in the center of the village. His family is not Christian and some opposition has developed since his baptism. Pray that he may continue to give a pure witness to his neighbors.

Bro. Milton Vogt reports from Bihar, India, that communion services were held at Latchar and Nareshgarh on Sunday, April

Your Treasurer Reports

It now appears that plans for the Chicago Bethel Church building will need to proceed as rapidly as possible. Information recently received from Chicago indicates that the Chicago Housing Authority is proceeding with its plans to clear the area of old housing in which our present mission building is located. This means that we need to work as rapidly as possible in completing the Bethel Mission Church building.

Bro. James Lark has been contacting a good many churches in recent months in the interest of this project. We appreciate the fine contributions which have been received. However, contributions received to date amount to only about one-third of the total needed. In order to proceed with the project, we will yet need to receive a great deal in the way of personal contributions from individuals in addition to that which we receive from congregational offerings. Therefore, I would like to take this opportunity to encourage contributions for the Bethel Church building.

In the near future a special bulletin will be released giving detailed information about this project. Anyone interested in receiving this additional information will have it sent to them upon request. Contributions for this project should be designated for the Bethel Church Building Fund.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

12. On Monday morning Bro. Vogt and Bro. Allen Shirk left for an evangelistic trip through the Garu district with a group of workers.

Bro. H. James Martin, who with his family and the Clyde Mosemann family is in language school in San José, Costa Rica, reports a number of areas in that country where no evangelistic work is being done.

Our workers in Puerto Rico are planning a tenth anniversary commemoration this year for the beginning of the Mennonite work in Puerto Rico in August 1943.

Bro. James Snyder, La Plata, P.R., was recently appointed director of publicity for the mission-service program by the Puerto Rico Executive Committee. Bro. Snyder serves as editor of Rio La Plata, a multi-granched magazine telling about the work in Puerto Rico, which is prepared and mailed at the General Board headquarters at Elkhart, Ind.

Bro. Mahlon Stoltzfus writes from Fortuna Ledge, Alaska: "We owe you folks many thanks for prayers that have been offered in our behalf. Our hearts overflow with joy and we know why some problems which

(Continued on page 404)



Young people attending Dhamtari Christian Academy. India's future and the future of the Christian church in India depend on the young people of today.

The Indigenous Church in India

BY EDWIN I. WEAVER

I

Introduction

The church faces a world in revolution. Great multitudes of people no longer are willing to remain quiescent in their hunger and dire need. The American people hardly realize the extent and depth of emotions that are being stirred in the hearts and minds of the poverty-stricken and underprivileged masses of Asia and Africa.

In the midst of an environment of revolution and change the church in India is being planted and established. Advisedly, I say planted and established. For in a real sense it is established. It is there—a reality. Whatever it is, it is the church. In its power to influence and bear convincing testimony to the unbelieving world about it, it is woefully weak. In the very environment of the church, old religions and cultures are being swept away by education, nationalism, secularization, and communism. What an opportunity the church has (for a short time at least) to bear witness to the truth of the eternal Gospel of Jesus Christ.

Before we come to grips with the problems of "The Indigenous Church in India," it will be well to ask the questions: What is the church? What is indigenous?

The church is composed of a community of believers in Christ, commonly called the body of Christ, of which Christ Himself is the head. Col. 1:18. These believers are united in Christ. So that "There is one body, and one Spirit . . . one hope . . . one Lord, one faith, one baptism, one God and

Father of all, who is above all, and through all, and in . . . all" (Eph. 4:4-6). The church, wherever it is found, is of God and of the will of God, not of man or of the will of man. Not only is Christ the head, the authority, the source of unity, but He is also present in His church. He is the source of its very life and existence. Without Christ there would be no church. And Christ continues to work in His church to fulfill the will of God through the church.

Wherever the church is, it belongs to Him. This needs emphasis. The church in India also belongs to Him, not to us. It is His love and care. He is present in it. Christ gave Himself for it. He will save it, in spite of all its enemies. He will discipline it and purify it, but in the end He will save it, because He loves it and died for it. Eph. 5:25. Christ has joined Himself to the church with an everlasting covenant that cannot be broken. In the church Christ is all and in all: the origin, the life, the center, the hope, and the consummation.

What about our relation to the church in India. To tell the truth we did not found it, though we gave of our faith and love and life for it. The church is in India not because of what we have done. It is His plan. It is His work. I Cor. 3:7-9. The church in India and the church in America are one: one body, one Spirit, one baptism, one Lord and Saviour of all. But God has worked through us all to bring to birth the miracle of His body in India. We were, of all us, God's fellow workers. But what happened was God's doings, not man's.

Because the church so supremely belongs

to God, she is secure as long as she remains "in Christ," in spite of world-shaking events. Her salvation is not in us, nor in what we can do for her. Our funds and control will not save her. Her security and life are in Him!

The second question that needs clarification has to do with the word indigenous. The word comes from the Latin "indigena," meaning "a native." So indigenous means something produced, growing, or living naturally in a country or climate; something native to a country. Applied to the church we have come to use the words: self-supporting, self-governing, and self-propagating. We also speak about an independent church. All these terms suggest principles that are involved in what Paul speaks about in Eph. 4:13, "Until we all attain to the unity of the faith and the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ."

However, the word self as we have come to use it in connection with self-governing, self-supporting, and self-propagating does not take into sufficient consideration the unity and fellowship of the whole church. The word independent has much the same weakness. Is it a break between the church in India and the church in America towards which we are striving? I hope not! Also, the church in India cannot fulfill its purpose in Christ until she gets beyond the self stage to that maturity in Christ when she forgets herself and her own needs and becomes an effective witness to the others about her. So becoming indigenous or independent in itself is not a goal. Maturity in Christ and all that this involves is the goal. In regard to the relation between the American and Indian church, interdependence and inter-fellowship may more nearly be the ideal.

Furthermore, the subject, "The Indigenous Church in India," is a misnomer as applied to our Mennonite church there. Though there are thoroughgoing self-governing, self-supporting, and self-propagating churches in India, ours still is not. However, as per July 1, 1952, we have taken a step in the direction of what may roughly be spoken of as indigenousization. What has taken place needs to be explained.

Recent Developments in the India Church

In as few sentences as possible let me briefly attempt to state the purpose and development of the India Mission. You are already familiar with the epic of its beginning in Dhamtari back in about 1899, and reaching out like spokes in a wheel to a radius of 50-100 miles in every direction. Often we have been moved by the sacrifices of the home church and the early missionaries led by the Holy Spirit to minister to the people surrounding Dhamtari in a time of awful famine. A study of the reports of the mission and missionaries of that early period clearly reveals that from the very beginning it was the purpose of both the missionaries and the sending-out church to establish an indigenous Mennonite church in India. They early looked forward to the time the church would become self-supporting, self-governing, and self-propagating. Were those early missionaries here to wit-



National Indian evangelists and Bible women witnessing at the roadside.



Missionaries on tour: Bro. and Sister Wilbur Hostettler.

ness the result of their labors and see the present maturity of the children and grandchildren of the young church they had so carefully nurtured, their hearts would be thrilled with the joy of the Lord.

The most tangible evidence of the mission viewpoint was the organization of a church conference as early as 1911. Soon afterward deacons and ministers were ordained; all of these along with lay delegates appointed by the congregations became full conference members.

About 1930 a home mission was organized under the church conference which was responsible to the conference for all the evangelistic work of the mission. For some reason this failed and was given back. Then by the time of World War II there came a crisis in the history of both the mission and the church. Two factors contributed to this: first, a shortage of missionary personnel; secondly, the desire and need to give more responsibility to the maturing Indian leadership in the church. So, a trial constitution was prepared taking into the mission 14 Indian members with full voting power. For a while this seemed to be the way we ought to indigenize. Then we saw that actually we were weakening the church and strengthening the mission. What was actually needed was a church-centered program. So this trial constitution was abandoned. A new church-centered constitution was worked out, completely unifying the work of the mission with the church. Much work and prayer went into the making of this constitution, which was finally accepted by all bodies concerned. Because it has been in operation only since July 1, 1952, it is much too early to make comments on results. But it is of great encouragement to note that all India missions who have not done so are rapidly moving in this direction.

It would be desirable to stop here long enough to discuss in greater length why this step was necessary. But if I am going to give a complete picture of the most important issues facing the church in India, time does not permit. Let me give you here only a few summarizing statements. First, there is the exigency of time. No one can predict

how long a foreign body can continue to work in India. Many think five years. But we cannot ignore the signs of the times. The step taken was urgent! Not too soon! Second, the maturity of the church made such a program of greater responsibility to the India church desirable. If there were no political crisis in Asia, it would still be the right thing to do. Then in the third place, as I have already mentioned, the establishing of an indigenous church in India has been the purpose of the mission from its inception.

So, we have reached a milestone in the history of the mission and American church on the one hand and the India church on

the other. But let me hasten to say that we have not reached an end or a goal. It is not even the end for the church in America which has so nobly given of its resources and prayers for the establishment of the India church. Still less is this a goal for the church in India. In every sense it is but a step in the direction we wish to go. When we view the future in the light of the past we are struck with a sense of solemnity. We have passed a landmark. Now we must move forward toward new goals. The progress that has been made serves as guidance and gives fresh inspiration for the even greater tasks awaiting us ahead.

(To be concluded)

La' Yacaya ("Hello, Brother" in Toba)

By ALBERT BUCKWALTER

Perhaps experienced missionaries will understand what I mean when I say that my life in Argentina, beginning in October of 1950, has been characterized by battles.

One of the first battles is cultural. All of the strange things one sees and reads in the *National Geographic*, or hears in missionaries' stories are suddenly your surroundings. They are no longer the things to be gawked at and forgotten; they are to become a part of you—or else! The easily mouthed phrase, "We do it this way in the States," needs to become unnatural as soon as possible.

As an integral part of the cultural struggle comes the "iron curtain" of language. And it appears just that formidable at first. But with several years of dogged determination along with continuous encouragement from sympathetic nationals, the "curtain" becomes perforated to the extent that light actually shines through. The Argentines merit a blue ribbon for patience with foreigners.

The main battle centers about Jesus Christ. It is Christ and His salvation you have come to live and give. But some will be more interested in your camera, your billfold, or

your English! It is your heaven-ordered calling to introduce men to the only Mediator between God and man. In fact, you are duty bound to warn men to prepare to meet their Creator. If you do not do the job, their souls will be lost, because you are the only one to tell them.

The reward to these various struggles comes when someone greets you with, "Hello, Brother," because he, too, has found the Lord to satisfy his greatest desires.

Lois and I have seldom been tempted to doubt that the Lord wants us right here in the Chaco among the Toba Indians. Though we sometimes feel very alone since the Samuel Miller family had to leave, or the heat makes us look and feel limp, or the task of helping the Indian appears too great, yet the conviction that God will have Tobas to sing His praises through eternal ages keeps us pressing on.

The Tobas do not have a single word from God written in their own language. The number of people interested in doing something about it is scarcely greater. Will you pray that this need might become more of a burden to all those who can do something about it?

Saenz Pena, Argentina.



An interior view of the east wing of the Prairie View Hospital showing the present stage of construction. The distance from the place where the picture was taken to the far end of the building is approximately 244 feet.

Prairie View Hospital

Construction of Prairie View, MCC mental hospital at Newton, Kans., has progressed to the point where all walls have been completed to the tops of the window frames.

An incinerator has been installed and boiler room walls are near completion. Two steel boilers for the radiant heating system, a water heater, and hot water tank will be installed later in the summer.

A combination of good weather and volunteer help from near-by congregations are in part responsible for the good progress made during March. A total of 224 hours of hauling was done during March by volunteer laborers.

This included the hauling of sand, brick, and dirt. A group of men with three loaders and three trucks hauled more dirt onto the road which is being built across the ravine in front of the hospital.

Most of the kitchen equipment for the hospital has been selected. Final decisions

on room furnishings will be made during April by a committee of women representatives and advisory committee members.

Members of the voluntary service unit doing much of the construction work are now living in a residence in Newton at 201 South Pine—across the street from Bethel Deaconess Hospital. They were living at 1310 North Main. This larger house is much appreciated by unit members as the other house was somewhat crowded for the number of persons living in it. Owners of the house return the rent as a donation toward the Prairie View Hospital program.—via MCC News Service.

[Send your contributions for this new mental hospital clearly marked to your district conference treasurer, or direct to the Treasurer, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.—Ed.]

Redemptive Friendships

The term, "redemptive friendships," is a term we considered as characteristic of our work at Plymouth Street Chapel, a little mission outpost in Goshen, Ind. The staff coined the term, not because they were suggesting a new idea in winning souls for Christ, but to give the old and tried method of "loving people into the kingdom" a new focus by expressing it in different words. The term, "redemptive friendship" conveys the idea of working at this business of loving people into the kingdom of God. That is, you do something about loving people—you actually plan a personal program of love.

Too long the idea of loving people into the kingdom has been mere lip service and easy phrasology which required no response. Even though we taught it and talked about it, it has been more of a concept than a reality. We are sure that we love someone because we do not hate him. But we make no overt effort to show him our love. Sure, we love our neighbors, we say, at least we do not know anything for which we should hate them. But we never invite them into our churches, seldom into our homes for an evening or for dinner or to go fishing with us, much less talk to them about the most important issues in life: our own Christian experience and their relationship to God.

It is true that many of us have friends among the unsaved. But too often, probably more often than not, these friendships

are not redemptive. We do not cultivate them for Christ. We do not build them for the sake of winning. We make no effort to give them direction, but let them take a natural course. We let them go along on a neighborly basis, or on a business basis without making a positive contribution. We may even avoid too intimate contact to avoid taking a stand for the Lord. Too often these friendships are characterized by compromise. Too many are of such a nature that we are influenced more by them than they by us. All too often we act as if we had nothing to contribute to them spiritually. Perhaps many of us have nothing. If this is true, we are in a most pathetic condition ourselves.

Redemptive friendships are made and cultivated with the express purpose of winning persons for Christ and the church. This was also the method of Paul. "I am made all things to all men, that I might by all means save some" (1 Cor. 9:22b). Only when we cultivate a friendship for the sake of Christ does the friendship become redemptive. We should remind ourselves that this was the method of Jesus and one for which He was severely criticized. He ate with the publicans and sinners, not to compromise but because He loved them. He won them to Himself. He befriended the sinful woman at the well contrary to the practice of the Jews. But He won her also. Jesus used the method of redemptive friendships; can we do any less?

We need, however, to caution ourselves at this point that we do not have a "holier than thou" attitude. This was precisely the difference in the approach of the Pharisees as contrasted to that of Jesus. The Pharisees were too "good" to be contaminated by intimate contact with publicans and sinners. This has been the case with the Mennonite approach all too often. Therefore, we do not really win many. As soon as we give the impression that we are better economically, morally, socially, or spiritually, then we are no longer accepted as friends. The person whom you are trying to win will soon feel such an attitude and reject you. You will lose another opportunity to demonstrate the Gospel because you have failed to demonstrate that all men need the grace of God, including yourself, to be ushered into the new and living way.

In our day it is very necessary that we build the kind of friendships that win for Christ. In a world of conflicting ideologies it is extremely important that we meet the basic needs of the individual. The unregenerate man is not receptive to the Gospel, nor is he encouraged by the conflicting and varied interpretations given by many of the different denominations. He will either reject the whole Gospel or carnally accept interpretations that ask nothing of him in the area of discipleship.

Man must first be made receptive to the Gospel we preach. It is quite true that man will not hear unless they listen and they will not listen unless they want to. We ourselves are often the reason they don't want to. In other words, you must be on speaking terms before you can speak to someone. Here is where we have failed pathetically.

ly in the Mennonite church. We often have not been on speaking terms with anyone but our own people and have failed even here sometimes. Men haven't been ready to listen to the Word of God as preached by the Mennonite church because we haven't been their friends. They look askance at us because they only think of us as "queer people" and not as friends who love them.

I am using this term of "redemptive friendships" with the idea that it takes thought, effort, and time to love people into the kingdom. It cost Jesus everything, and it will cost us no less. It takes a great deal of time. For example, in our work at Goshen there were two families who just would not be coaxed to church. Yet, our staff often saw them in their homes in friendly visits; we took their children home with us and popped popcorn for them, etc. Evenings were sacrificed to entertain these families. Only after a whole year of such befriending did results become evident. In crisis experiences when they needed spiritual help, they naturally came to those who were interested in them. The door was open and several became Christians.

Another thing, "redemptive friendships" can be cultivated by everyone. This business of winning men for Christ and the church need not be left to the minister and a few church leaders. Every farmer, every laborer, every student, every businessman, every housewife can befriend people and show a genuine love for them. Each one can show a personal interest in them and share Christian experience. You might just as easily share your spiritual victories and joys as you share your joy in your new baby or in your new car. Your Christian experience should be such that you really want to share. Men will not come to your church or accept your Lord unless they are first convinced you have something.

How do men know that Jesus is, indeed, a friend, unless they have first seen the friends that Jesus has sent. We can demonstrate the love of God much better than we can preach it. The love of God in our lives must be more than talked about. It must be demonstrated among men even as Jesus walked among men. God had told us through the prophets of His love and mercy, but in Jesus He revealed that love right in the midst of lost men. While men were still enemies of God He came from glory to show us the living way—even to die on the cross. We who now carry the love of God to the world can do no less than to give ourselves to the same task. Men must know that we truly love them with the love of God in a very practical way. "Redemptive friendships" is planning a program of love even as God planned to show us Himself in Christ.—Virgil J. Brenneman, in *Missionary Challenge*.

Farmers Bring in Tithes

A group of Abernathy, Texas, farmers brought in their tithes. What they brought filled two washbuds with \$14,132.65 in cash and checks—money from harvest on land they dedicated to God last spring. Each farmer dedicated one tenth of his acreage.

The First Baptist Church has 500 members. Most of the adult men are farmers on the rolling plains around Abernathy, a town of 1,692, in west Texas, north of Lubbock.

Last spring their pastor, C. A. Kennedy, 35, asked them to dedicate one tenth of their land to God and see what the returns would be.

They did, each dedicating anywhere from 1 to 68 acres. Kennedy said the farmers who dedicated their land had "phenomenal results."

"There is Albert Hart, with five acres dedicated," the pastor said. "He called me to his farm late in the summer to show that all his acreage was bountiful, but on the dedicated land the cotton stood 12 inches higher than the rest and yielded one and three-quarters bales an acre, compared with an average yield of one bale an acre on his other land."

"He asked me why."

"Why? In Malachi 3:10, it says: 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.'"

"That is why."—From Now.

Missions Editorial

The Indigenous Church

Elsewhere in this issue appears the first installment of a paper prepared by Bro. Edwin I. Weaver, missionary on furlough from India, on the subject, "The Indigenous Church in India." In view of the recent developments in Mennonite Church-Mission unification in the Central Provinces of India this study is of more than ordinary interest. Bro. Weaver has followed personally the last five years of this development in India and he has continued to make a diligent study of the issues involved since he is on American furlough. His analysis and interpretations merit careful consideration by all who are interested in the difficult but necessary process of developing a mission into a church.

In any new location the work of the Gospel begins with a mission. There is no church there; so the missionary and the mission inaugurate the work. The Gospel is preached, Sunday schools are opened, Christian service is undertaken, and then there are converts. These are instructed and in due course baptized. Thus the church is born.

It is necessary for us to see clearly and to accept enthusiastically the fact that as soon as converts are baptized the church has arrived. We have always given a lip service to this point of view but we have not acted

on it with enough faith and imagination. One of the most serious errors we are apt to make in our missionary outreach is a failure to recognize the church early enough and thus keep the mission in a dominant position too long. This principle applies equally to home and foreign, to rural and city missions.

The purpose of a mission is to establish a church. This objective simply cannot be overemphasized. This means that as soon as the missionary has the work started he must begin to make plans to move. If he stays too long he weakens the church. As soon as he finds a satisfying and fruitful task he must begin to get someone else ready to take it over while he begins to look around for new tasks. This will seem frustrating to the missionary unless he sees with crystal clarity the objective of his missionary work—to establish a church independent in her own right, dependent only on Christ and not on the missionary or on the mission board. When the missionary sees this come to pass he is pleased that the work of the Gospel is being accomplished and he gladly pulls up stakes and moves on to pioneer in new and unevangelized fields.

Bro. Weaver traces the development of this process in India. The objective of a truly indigenous church has not always been as clearly seen nor as vigorously implemented in India as the present situation demands. We have all needed to learn by experience. For this reason the process of "indigenization" is going slowly. It is encouraging to see, however, that the goals have now been more clearly defined and the direction of the process of development has been determined.

Bro. Weaver is right in saying, "An organic unity of a mission and a church is not in itself a goal. It is merely a step in the direction we wish to go. . . . Organization and finances cannot free a church, but they could fetter it." The heart of the problem in India, as elsewhere, is spiritual. If the Mennonite Church in India is to become a truly independent church, dependent for her life only on Christ, she needs to make the faith and spiritual life, communicated to her in the first instance by the missionaries from the West, her own personal, precious possession. In other words, there needs to be a deep-seated spiritual awakening and a new, rich outpouring of Pentecostal blessing. This is the secret of life and growth for any church anywhere.

Bro. Weaver's article is highly recommended not merely for reading but for study and discussion. It is much more than a record of what has happened in India. It represents vigorous and realistic missionary thinking which the church in our day cannot ignore and according to which she needs to adjust her missionary programs.—J. D. Graber.

Relief and Service News

MRC Weekly Notes

Voluntary Service

The following voluntary service assignments were made for the individuals who completed the Voluntary Service orientation school on April 17: Bro. and Sister Maynard Bontrager, Froh Brothers Homestead, Sturgis, Mich.; Charles Hartzler, Mennonite Hospital and Sanitarium, La Junta, Colo.; Robert Kauffman, Woodstock School, Landour, India; Mark Lehman, Administrative Assistant, MRC office; Robert Lehman, University Hospitals, Iowa City, Iowa; Bro. and Sister Ralph Lughbill, El Pueblo del Nino (Boys Town), Dorado, Puerto Rico; Jason Martin, La Plata, Puerto Rico; Bro. and Sister Lester Miller, Mathis, Texas; Ida Showalter, Kansas City, Mo.

Tentative plans have been made to invite the next group of volunteers to Elkhart for an orientation period beginning on June 3, 1953.

Applications and inquiries are coming in daily for summer voluntary service. There are at present a number of opportunities that have not been filled; therefore, additional volunteers are urgently needed. We especially need summer Bible school teachers and men who are not subject to the draft.

Bro. Glenn Nafziger, Archbold, Ohio, is scheduled to sail from New York on April 22 for India where he will serve at the Shantipur Leper Home. Bro. Robert Kauffman, Hesston, Kans., has been granted his visa for entering India and will sail as soon as arrangements can be made. We praise the Lord for answering prayers and clearing the way for workers to go to that needy country.

I-W Services

Brethren J. E. Gingrich and Boyd Nelson met with Mennonite Central Committee representatives in Detroit on April 17 to discuss the services to Mennonite I-W men serving in the state of Michigan. They also visited the men living at the MRC I-W center in Plymouth, Mich.

On April 19, Boyd Nelson met with a number of the I-W men of our constituency serving in various institutions in Cleveland, Ohio. The purpose of this meeting was to help the men to organize as a group and to determine what assistance the church can be to these men in their life and work.

Released April 17, 1953
Office for Service and Relief
Elkhart, Indiana.

MCC Weekly Notes

Workers in Korea

The two workers who are setting up the MCC program in Korea have established

headquarters for the Pusan office and are now making arrangements for the operation of the program.

These arrangements include securing the necessary supplies, meeting persons who can assist them, interviewing prospective interpreters, and determining where and how MCC can make its best contribution. The MCC center of activity will likely be at Taegu.

The workers—Dale Weaver of New Paris, Ind., who is the unit leader, and Ernest Rader of Sugarcreek, Ohio—arrived in Korea early in March via Japan. The jeep which they wish to use for transportation purposes was scheduled to arrive in Pusan by April 15. Pusan is a seaport town on the southeastern coast of Korea. Taegu is an inland town approximately 60 miles north of Pusan.

Ernest indicated in his first report from Korea that "everywhere and all the time there were countless reminders of the reasons for our coming to Korea." He described some of the scenes that greeted them:

"Youngsters run around in near-freezing temperatures with no socks inside the white rubber slippers and often no slippers. They apparently do not know what gloves feel like." He said the children do not have enough clothing.

"But the youngsters are so surprisingly happy and playful. It is hard to find a satisfactory explanation. Games of all kinds are going on all day along the crowded streets and sidewalks. . . . They sound just like a yardful of American children, except there is not so much quarreling among these."

Another sight that impressed him was the refugee shacks lining the railroads, streams, and every existing little unoccupied space.

"These 'homes' are mostly about 8 by 10 feet and made of the most makeshift materials. A number of them are in the actual stream bed and under the bridges where a foot of additional water will flood them out since all the living has to be done upon the floor."

Draft Bills Introduced in U.S. Congress

Bills to extend the draft of special registrants as physicians and dentists have been introduced in the United States Senate and House of Representatives. Senate Bill No. 1531 and House Bill No. 4495 would extend the so-called "doctors draft" from July 1, 1953, the present expiration date for this special draft, until July 1, 1955.

These bills have particular significance for Civilian Public Service men. They both contain a clause which would give credit for CPS service and work contributing to the national health, safety, or interest under the present Selective Service Act.

The present law does not provide such recognition. It should be pointed out that these new bills deal only with special registrants. If enacted they would provide recognition only for CPS service.

It can be recognized, however, that if these bills become law a very valuable precedent would have been set. And it is hoped this precedent will eventually lead to legislative recognition of all service done by conscientious

objectors under the present and former Selective Service laws.

The bills as introduced have the support of the Department of Defense and the Bureau of the Budget, and—it is believed—the support of Selective Service. Hearings on the House bill will be opened by the House Armed Services Committee on April 22, and hearings by the Senate Armed Services Committee will be held later. The MCC peace section is planning to present testimony in support of the provision for the recognition of CPS service.

Visit Illinois Churches in the Interests of Relief

Arlene Stitler, director of women's and children's activities in the MCC relief section, will visit women's organizations in Illinois Mennonite and Brethren in Christ churches during the last half of April and early part of May.

Sister Stitler will be speaking at a number of union meetings. Her last visit will be a combined meeting of all Mennonite and Brethren in Christ churches in Chicago at Mennonite Biblical Seminary on Monday evening, May 4.

28 Tons En Route to Germany and Jordan

Three shipments of food, clothing, soap, and school supplies totaling 28 tons are on their way to Germany and Jordan. In addition 60 tons of powdered milk will be shipped to Austria, Germany, Jordan, and Korea just as soon as it can be gotten to port.

The material aid going to Jordan consists of 14 tons of clothing, bedding, linens, shoes, soap, and school supplies. It will be distributed to needy Arab refugees. Part of this material will be used in self-help projects such as sewing classes.

The material aid to Germany consists of 14 tons of such canned goods as meat, soup, fruits, and vegetables and soap. The last of these three MCC shipments was scheduled to leave port April 22.

The 120,000 pounds of powdered milk has been purchased with cash gifts designated for that purpose. The Canadian Mennonite Relief Committee contributed \$3,500 for the purchase of this food. This milk was purchased from the United States department of agriculture which made it available for relief purposes at less than one-third of the original cost.

Released April 17, 1953
MCC News Service
Akron, Pennsylvania.

Women's Activities

The June issue of the Missionary Sewing Circle Monthly will be devoted to suggestions for sewing circle activities and reports of unusual things that some of you have done during the past year. Will you please send your suggestions, ideas, and whatever you have to offer to the editor now. Though your projects may seem simple, and perhaps not worthy of report, they help to get others started. Reports like this also give us an idea of what is taking place in our

circles aside from the regular work of the year. Thank you for a prompt response.

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Mrs. J. D. Graber, president of the General Missionary Sewing Circle Organization, has been invited to bring greetings from the General Committee to the Illinois district meeting to be held at the Morton Grade School, Morton, Ill., May 2. Sister Marie Yoder, returned missionary from Puerto Rico, is the guest speaker for the district. In the morning she will speak on "Christ Wants Our Best," and at the close of the afternoon session on "Is Our Best too Much?" Special music will be furnished by the Metamora and Roanoke circles.

• • •

According to the last report on Nursing Education that has reached my desk, we have only \$500 to go to reach our goal! I believe we are going to make it this time! Thanks to so many of you who are interested in helping our girls to prepare for Christian nursing.

Have you written to the student nurse whom you know? I have heard a few nursing students speak appreciatively of letters received from some of you. It is contacts like this that help to strengthen our girls in their spiritual lives, giving them extra support which they need so much when the days are heavy and the temptations many.

May we accept this challenge of service that many of our girls may be able to go forth serving in His precious name following His example of love for His needy neighbor.

• • •

Copies of the February and March issues of the Missionary Sewing Circle Monthly containing prayers composed by Christian women in other lands where we have missionaries and relief workers, were sent to these sisters. Their expressions of appreciation are gratifying. May we continue to pray for these dear women, most of whom are carrying very unusual responsibilities as they put forth every effort to relieve their fellow brethren and sisters.

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You will be happy to receive your copy of the May Monthly, for it will take you into the homes of our city missions. Here are noble examples of hospitality as practiced by Christian mothers, ever ready to help others to know Christ, the only source of true happiness.—Mrs. C. L. Shank.

From Our Churches

BEEMER, NEBRASKA (Plum Creek Congregation)

Dear HERALD Readers: We thank the Lord for His goodness to us at all times. The seed-time of the year is a busy time on the farm. Let us be just as busy sowing the eternal seed so that a great harvest can be expected. The theme of the mission board meetings held here in February was "The Urgency of the Times." Many wonderful truths were brought to our minds and hearts making us feel that we are more and more responsible in the carrying on of the work of the Lord before it is too late. A ministers' meeting followed the mission board meeting.

Bro. and Sister Dan Birky, who spent some time in the hospital this past winter, are again able to worship with us. Bro. P. O. Oswald, who had a cataract removed from one eye, is now able to read again and fill his place in the pulpit. We thank the Lord for restoring the health of these folks.

The sewing circle officers for the coming year are Mrs. Ed. Witterig, Pres.; Mrs. Art Nitzsche, Vice Pres. and Treas.; and Mrs. Clifford Eichelberger, Sec.

We are studying the Book of Acts in our midweek services.

The work at the rescue mission in Sioux City, Iowa, is carried on faithfully twice a week.

Donald Ehrisman is in I-W services in Pueblo, Colo., and Gerald Schantz and James Oswald are at Larned, Kans. May they prove faithful witnesses of the Lord and serve their country to the best of their ability.

Martha Schantz.

FILER, IDAHO (Filer Congregation)

Christian greetings in our Saviour's name. We thank the Lord that He has been very good to us.

On Feb. 22 Bro. Paul Miller of the Indian Cove congregation was with us and brought a beautiful message on "We Believe in Sanctification."

Our missionary program in the forenoon of March 22 was very interesting with talks on Puerto Rico. A dedication service for the annex to our church building was held that evening. Bro. J. L. Stauffer of Harrisonburg, Va., brought an inspiring message from Heb. 3:6. A goodly number from the Nampa congregation and some from Indian Cove were with us for this service. With more classrooms now we will be able to more efficiently conduct our Sunday school and Bible school.

We were favored with an inspiring evening program of songs by the Western Menopite School chorus on April 4.

Our sewing circle reorganization took place in our March 10th evening. Offerings were lifted for the Nurses' Education fund and the Rescue Mission Home at Sacramento, Calif. We have been busy sewing for relief and are glad to serve Christ by helping others.

We do crave an interest in your prayers for the work at this place, that we may be fully yielded to the Lord and be true witnesses for Him.

Mrs. S. Honderlich.

PORT TREVORTON, PENNSYLVANIA (Susquehanna Congregation)

Dear HERALD Readers: We have many reasons to praise and thank our heavenly Father for the vast number of blessings which we have enjoyed this far.

During the past months we have enjoyed visitors and visiting ministers.

On Nov. 31 we had a baptismal service and our newly ordained bishop preached for us.

On Dec. 13 the young ladies' Sunday-school class took homemade cookies and candy and gifts to the children's home at Millersville, Pa.

During the Easter season we had several Good Friday and on Saturday a preparatory service when a young man was baptized and his wife was received into church membership.

Sunday we observed our communion service.

Visitors are always welcome.

Sara Hinkle.

SARASOTA, FLORIDA (Pinecraft Congregation)

During our evangelistic services by Bro. Alvin Swartz, Talbert, Ky., I assisted in visitation work. In visiting the home of Mr. T. J. who had recently moved to our section, we found a semi-invalid, 63 years of age, who had suffered a stroke five years before.

The husband was asked, "Are you a Christian?"

"Yes," he replied.

"Were you baptized, and what is your church affiliation?"

"I have never been baptized and do not belong to any church."

"Then you are not a Christian and not be baptized and not belong to any church," I thought.

Later I visited the home and had a heart-to-heart talk with Mr. T. J. He then acknowledged that he was not a Christian. I spoke to him of his need of the Saviour and read to him the precious Word. He saw his need and accepted Christ as his Redeemer and confessed his sins. He now stated he had peace in his heart. Be-

cause of his physical condition he could not come to church and there make a public confession, but he gladly consented that I make such a statement to the congregation.

After a series of instructions I told him he could now be received into church fellowship by water baptism. "That will be a happy day for me," he said. On March 24 he was baptized by Bishop Leroy Stolzfus and was also served communion. "Why did I not do this years ago?"

Will you pray for this brother, that he will remain faithful, and also that his wife might find the Lord.

Joseph Nissley.

SARASOTA, FLORIDA (Tuttle Avenue Congregation)

Greetings of love: A Christian life conference was held here Jan. 9-11. Bro. John H. Mumaw and our bishop, Bro. Truman H. Bruner, were the speakers.

A dedication service was held at the New Town Chapel on Sunday afternoon, Jan. 18, and was also the beginning of revivals held for the Negroes. These were led by Bro. and Sister James Lark of Chicago.

Feb. 23 was the beginning of three weeks of tent meetings held by the Bruuk Bros. evangelistic group. Many souls were saved and others were helped with their spiritual problems.

Our Sunday school now has a fifteen-minute radio program, "The Voice of Truth," every Sunday morning at 7:45 over WWSB, Sarasota. Our minister, Bro. Myron Augsburg, is the speaker.

The church was so crowded this winter that the balcony was opened to make room for about 60 more people.

The brethren Stanley Shank, Noah Hilty, Eli Zook, Lawrence Brunk, A. C. Goud, Milo Stutzman, and Abe Rissner were a few of the many visiting ministers we enjoyed hearing this winter.

We are glad to welcome Bro. and Sister Stephen Peacey as year-round residents. Our brother Peacey, a Christ Jesus from the north have gone on are leaving soon. We greatly enjoyed knowing and working with them and pray God's blessing will be upon them wherever they go. We are glad to see them shining light in a dark and gloomy world.

Our communion services were held on Sunday evening, March 29. The following week our minister left to hold meetings in Pennsylvania. He expects to come about three weeks.

Bro. and Sister Richard Martin and their family of Elda, Ohio, were with us on Easter Sunday. We enjoyed the messages in song and also the sermon by Bro. Martin in both the morning and evening services. The day was beautiful here. At the close of the evening service Bro. Martin asked people to consecrate their lives to Christ and a large number responded. The blessings are nicely pouring down on us. Let us continue to keep the prayers going up.

Verna Kaufman.

TO BE NERD TO GOD (Continued)

Write an Amen! of faith after every one of His promises; then get in line for the blessing by meeting the conditions—and the result is sure. Surer than the unfailing cycle of the seasons or the swing of day to night and night to day. Praise the Lord for His sure Word of promise.

Above All Saturday, May 9

Now unto him that is able to do exceeding abundantly above all that we ask or think . . . Eph. 3:20.

This benediction and Paul's prayer for the Christians at Ephesus (that precedes it) are only hints—a mere scratch on the surface—of what God can do in His children. If you are powerless—if you lack love—if your faith is feeble—then read these verses until God instills into your heart a divine passion for victory, a longing that will not be stilled—until He fills you with "all the fulness of God."

—Edna Beiler.

MISSION NEWS (Continued)

confront us as impossible barriers vanish when we get letters from friends whom we have never met in person and they tell us we are remembered daily in their prayers. With such zeal on the home front the rulers of the darkness of this world cannot stand."

Bro. E. V. Snyder, Alice, Texas, conducted 12 days of pre-Easter meetings, half Spanish and half English, at the Church of the Brethren Mission near Falfurrias, Texas.

Bro. and Sister James Lark, Chicago, Ill., served in the following churches in Indiana and Illinois during the past several weeks in the interest of the Chicago Bethel Building program: April 14, Clinton Frame, Goshen, Ind.; April 15, Clinton Brick, Goshen, Ind.; April 16, Pleasant View, Goshen, Ind.; April 17, Shore, Shipshewana, Ind.; April 19, morning, Metamora, Ill.; evening, Hope-dale, Ill.; April 21, Peoria, Ill.; April 22, Pleasant Hill, Ill.; April 23, Morton, Ill.

Sister Una Cressman, missionary on furlough from the Argentine Chaco, kept appointments in the following churches recently en route east after attending graduation exercises for the La Junta Hospital School of Nursing: April 14, Mennonite Gospel Center, Kansas City, Mo.; April 15, Manson, Iowa; April 17, Iowa City, Iowa; April 19, morning, East Union, Kalona, Iowa; evening, West Union, Parnell, Iowa; April 20, Iowa Mennonite School; April 21, Morrison, Ill.; April 22, Sterling, Ill.; April 23, 24, Chicago, Ill.

Bro. Nelson Litwiler, missionary on furlough from Argentina, will speak at Alma, Ont., May 2, 3, and at the Franconia Mission Board Meeting, Line Lexington, Pa., May 4.

Bro. Samuel E. Miller, missionary returned from the Argentine Chaco, spoke to the West Clinton congregation, Pettisville, Ohio, on Sunday, April 12; to the Bethel congregation, Ashley, Mich., Saturday evening and Sunday, April 18, 19; and to the Yellow Creek congregation, Goshen, Ind., Sunday, April 26.

Dr. Paul Conrad will take over responsibility for the Dhamtari Christian Hospital, M.P., India, on May 1 from Dr. Jonathan Yoder, who will be coming to the States with his family for furlough soon.

The brethren Stanley Weaver, Phoenix, Ariz., and George Beare, Upland, Calif., spent some time on the Navajo Indian reservation in Arizona following April 13 on an investigation trip to find a permanent location from which to carry on a mission-service program to the Navajo Indians. The place under consideration previously is not now available.

A three-day missionary conference will be held at Georgetown, Prospect Street and Wisconsin Avenue NW, Washington, D.C., May 1-3, with Paul Verghese, Princeton, N.J., as speaker.

Sister Dora Taylor, recuperating at her home from illness contracted in Honduras, is much improved physically and is able to attend services.

Two nurses under appointment to Ethiopia, Mabel S. Horst and Kathryn Harnish, are scheduled to sail from New York about

May 16 on the M. S. Tawali en route to Aden.

The missionaries in Tanganyika report that the Mau Mau disturbances in Kenya are having no effect on their mission field.

Bro. J. H. Koppenhaver, on furlough from Argentina, will preach the missionary message at Hesston College on May 31.

Sister Mary Byer, who spent five years in service in Ethiopia, spoke at North Goshen, Ind., on March 25.

Farwell services were held for Sister Phebe Yoder at her home church, West Liberty, Windom, Kans., on April 26. A part of the service was a dedication of her new van.

Sister Genevieve Buckwalter and daughter left Wichita, Kans., on April 17 on the return journey to Japan.

Missionary Week was observed at Hesston College, April 13-19, with Arnold Dietzel, Wilmetta Dietzel, Phebe Yoder, Elam Hollinger, and H. J. King as speakers.

Foreign missionary speakers at the annual Mission Board meeting program in Ohio were Wilbur Nachtigall from Puerto Rico and Elam Stauffer from Tanganyika.

FIELD NOTES (Continued)

Bro. and Sister Ralph Palmer, Denbigh, Va., are planning to leave home in a few weeks for a tract tour which will take them to the west coast. They have recently secured about \$2000 worth of tracts from the Mennonite Publishing House. They want to thank their friends throughout the church who in the past have supported this work with their prayers and financial help. Without this they could not carry on the work. They ask your continued interest and concern as they labor in this large field of tract evangelism. Bro. Palmer is just completing his Gospel sign project in which he distributed 2200 signs of different sizes to congregations all over the United States and Canada.

Eighteen confessions resulted from the meetings held at the Kingview Church, Scottsdale, Pa., by Bro. Paul M. Roth.

Announcements

Clyde D. Fulmer, Perkaspie, Pa., now a student at E.M.C., will be ordained to the ministry at Martinsburg, Pa., Sunday afternoon, May 3, service in charge of Bro. D. I. Stonerock and sermon by A. J. Metzler. Bro. Fulmer will serve as pastor at Martinsburg.

Home coming at Bethany, Imlay City, Mich., on 35th anniversary of the starting of the congregation, and 15th anniversary of the ordination of the pastor, on May 17. A cordial invitation to all former attendants at Bethany.

H. S. Bender, Goshen, Ind., commencement speaker at Hesston College, June 2.

Sixth annual world-wide missionary conference at East Chestnut Street, Lancaster, Pa., June 3-7. Speakers include Andrew Hartzler, Daniel Sensenig, Paul Miller, Harold Esheleman, R. R. Smucker, William Hallman, I. Mark Ross, and Weyburn Groff.

Dedication of new Jewish Evangelism

Center at 323 Ogleshorpe Street NW, Washington, D.C., Sunday afternoon, May 10.

Twentieth quarterly meeting at Manchester, Mt. Wolf, Pa., with Silas Brydget and Noah Hershey as speakers, May 23, 24. John S. Hess, Lititz, Pa., at Goshen, Laytonville, Md., May 17.

Clinton Ferster at Fairview Street, Reading, Pa., May 17.

Ivins Steinhauser, Bridgeport, Pa., at Sunnyside, Lancaster, Pa., evening of May 3.

Wellington County, Ontario, churches in mission meeting at Berea, Ontario, May 2, 3.

Christian Life Conference at Finland, Pennsburg, Pa., with J. R. Mumaw, Harrisonburg, Va., and Harold Lahman, Elkton, Va., as speakers, May 2, 3.

J. Irvin Lehman, Chambersburg, Pa., on "The Christian Chooses a Vocation" at Hess YPM, Lititz, Pa., May 3.

Dedication of Sandy Hill Church, 6 miles northwest of Coatesville, Pa., at 2:00 p.m. May 3, in charge of Aaron F. Stoltzfus, with John S. Hess, Lititz, Pa., preaching.

All-day Sunday school meeting at Hershey's, Kinzers, Pa., Ascension Day, May 14.

M. S. Stoltzfus on studies in Revelation at monthly Jewish evangelism meeting, Vine Street, Lancaster, Pa., May 4.

Bible Conference with E. F. Hartzler, Marshallville, Ohio, and his son, Lloyd O. Hartzler, Ft. Seybert, W. Va., as speakers at Shirksville, Lebanon County, Pa., May 9, 10.

Visiting Speakers

April 5: Richard Martin, Elida, Ohio, at Tuttle Avenue, Sarasota, Fla.; Tobie Schmucker, Goshen Ind., at Imlay City, Mich.; Paul Sauder, Mt. Joy, Pa., at Warwick River, Denbigh, Va.

April 12: Clinton Ferster at North End, Lancaster, Pa.; Lester Mann, Goshen, Ind., at Howard-Miami, Kokomo, Ind.; A. Clyde Hostetter, Refton, Pa., at East Chestnut Street, Lancaster, Pa.

April 19: Elam Stauffer, on furlough from Tanganyika, at Fairview Street, Reading, Pa.; Geraldine Gross Harder, Goshen, Ind., at Olive, Elkhart, Ind.; William Lauver, Davenport, Iowa, at Lower Deer Creek, Kalona, Iowa; Albert Wyse, Midland, Mich., at Bayshore, Sarasota, Fla.; Howard J. Zehr, Fisher, Ill., at Peoria, Ill.; W. R. Hershsberger, Garden City, Mo., at Argentine, Kansas City, Kans.; John Y. Swartzendruber, Kalona, Iowa, at West Union, Parnell, Iowa; Paul Lantz, Goshen College, at Clinton Frame, Goshen, Ind.; C. Warren Long, Tiskilwa, Ill., at Home Mission and Mexican Church, Chicago; Paul Erb, Scottsdale, Pa., at First Mennonite, Kitchener, Ont.

April 26: John Troyer, Dillon, Ill., at Peoria, Ill.; Jacob K. Mellinger, Quarryville, Pa., at Oak Shade; Clinton Ferster at Frazer, Pa.

Evangelistic Meetings

Edd P. Shrock, Washington, Ind., and Vernon Bontreger, Goshen, Ind., at Balls Creek, Ky., beginning April 26. William Martin, Menges Mills, Pa., at Maple Grove, Elliott City, Md., April 19-May 3. Joseph Martin, Mt. Wolf, Pa., at Shirksville-Fredricksburg, Pa., May 10-20. Ivan J. Miller, Grantsville, Md., at Pleasant Grove, Goshen, Ind., closing April 19.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Birkey-Moyer.—Harley Birkey, Kouts, Ind., and Miriam Moyer, Blooming Glen, Pa., congregation, by David Derstine, Jr., at the Blooming Glen Mennonite Church Dec. 6, 1952.

Elassner.—Stefmann. — George Elassner, Markstay Mennonite Mission, and Ruth Steinhmann, Baden, Ont., Mennonite congregation, by Urie A. Bender at the Baden Church Aug. 16, 1952.

Fenton-Merillat. — Raymond M. Fenton, Pioneer, Ohio, and Evelyn I. Merrillat, Wauseon, Ohio, by Roy Sauder, assisted by E. B. Frey at the West Clinton Mennonite Church March 28, 1953.

Jones-Moyer.—Roger M. Jones, Providence, Pa., congregation, and Thelma M. Moyer, Vincent congregation, Spring City, Pa., by Elmer G. Kolt at the Vincent Church March 23, 1953.

Stoltzfus-Wenger.—Paul S. Stoltzfus, Leesport, Pa., and Ruth E. Wenger, Anville, Pa., by Simon G. Bucher at the Gingrich Mennonite Church March 28, 1953.

Widrick. — Walter Widrick and Lorna Widrick, of Louisville, N.Y., by Lloyd Boshart at the Lowville Amish Mennonite Church March 21, 1953.

BIRTHS

"Lo, children are on heritage of the Lord" (Pa. 127-3).

Baer, Leonard and Alma (Brunk), Bladensburg, Md., third child, Marjorie Louise, Nov. 25, 1952.

Baker, Francis A. and Edna (Witmer), New Holland, Pa., second child, Martha Jane, March 11, 1953.

Birkey, Lowell and Velma (Birkey), Ambly, Ind., fifth child, Geneva Sue, March 31, 1953.

Blosser, Albert and Carol (Schlenger), Columbiana, Ohio, second daughter, Kristine Kaye, April 1953.

Brunk, H. Nelson and Ruth (Detweiler), Bladensburg, Md., second child, Judith Marie, April 3, 1953.

Brunk, Henry, Jr. and Edna (Ebersole), Bladensburg, Md., first child, Patricia Elaine, March 3, 1953.

Coss, Lewis M. and Mary L. (Martin), State Line, Pa., first child, Cheryl Marie, March 20, 1953.

Evers, John and Velma (Kiser), La Junta, Colo., third daughter, Beverly Kay, March 20, 1953.

Gentzler, Kenneth and Lena (Yoder), Lancaster, Pa., second daughter, Darlene Kaye, April 2, 1953.

Headings, Noah and Virgie (Hostetter), Hutchinson, Kans., Randall Jay, March 25, 1953.

Heatwole, James and Lelia (Bowman), Dayton, Va., fifth child, Daryl Wesley, April 10, 1953.

Holdeman, Paul H. and Helen (Cuttrell), Gulfport, Miss., third child, Mark Alan, March 29, 1953.

Hoover, Leonard and Thelma (Grove), Markham, Ont., second child, Karen Marie, Feb. 28, 1953.

Huber, John M. and Mary E. (Mellinger), East Petersburg, Pa., second son, Robert Lynn, April 1, 1953.

Kaufman, Samuel J. and Margaret (Renninger), Ephrata, Pa., twin sons, James and John, April 18, 1953.

King, John and Adeline (Nafziger), Wagon-town, Pa., fourth child, Sanford Leon, April 3, 1953.

Kiser, Mahlon and Agnes (Wingard), Parkersburg, Pa., third son, Mahlon Stanley, March 20, 1953.

Kiser, Lloyd and Ruth (Henard), La Junta, Colo., third child, Gregg Owen, Feb. 23, 1953.

Longacre, J. Arland and Jean Ann (Aachilman), Boyertown, Pa., first child, Gregory Arland, March 26, 1953.

Martin, Samuel and Beulah (Good), Duchesne, Alta., third son, Rodney Bruce, March 12, 1953.

Miller, Paul R. and Edna (Guth), Kent, Ohio, first child, Cheryl Jean, April 2, 1953.

Miller, Raymond H. and S. S. (Widman), Lancaster, Pa., second child, Ronald Lee, March 28, 1953.

Neuenschwander, Tilman and Orpha (Nussbaum), Kidron, Ohio, Marieta Kay, March 4, 1953.

Nussbaum, Dallas and Bernice (Brenner), Dalton, Ohio, third daughter, Lynette Ann, March 28, 1953.

Shetler, Paul and Neva Kay (Bute), Alpha, Minn., second son, Michael James, March 12, 1953.

Showalter, Roy M. and Leona (Crisler), Greenacres, Pa., Helen Marie, March 21, 1953.

Wenger, Mr. and Mrs. Albert, Versailles, Mo., Linda Ruth, March 10, 1953.

Wenger, L. Roy and Glendora (Bentch), Versailles, Mo., fourth daughter, Marilyn Joy, March 23, 1953.

Zook, Allen E. and Esther (Neff), LaGrange, Ind., first child, Nancy Elaine, April 6, 1953.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Ellsworth, Rebecca Anna, was born in Tama, Iowa, Aug. 10, 1870; passed away at Hutchinson, Kans., Feb. 10, 1953; aged 82 y. 6 m. She was the fourth of 14 born to George Ellsworth and a resident of the Hutchinson community for 53 years. At the time of her death she was a member of the Hutchinson Mission. She was well beloved for the last number of years. Surviving are 4 daughters (Mrs. Elva S. Lohr, Wood, Calif.; Mrs. Ada Mathews, Sacramento, Calif.; Mrs. Alice Griffith, Seminole, Okla.; and Mrs. Clara Bishop, Hutchinson, Kans.), one son (George, Hutchinson, Kans.), 2 sisters (Mrs. Adie Edwards, Hutchinson, Kans.; and Mrs. Mertie Holland, Paramount, Calif.), one brother (George T. Morland, Haven, Kans.), 23 grandchildren, 33 great-grandchildren, and 5 great-great-grandchildren. Funeral services were held at the Johnson and Sons Funeral Home, Hutchinson, Kans., with Sanford E. King officiating. Burial was made in the Priest Cemetery, Haven, Kans.

Gelnett, Mary Elizabeth (Otto), was born near Grantsville, Md., Nov. 26, 1872; died at her home on March 17, 1953, aged 80 y. 3 m. 17 d. On Oct. 10, 1952, she was married to Harry Gelnett of Rockton, Pa., a minister of the Springs Mennonite Church. Surviving are 2 daughters (Elva—Mrs. Edwin Kolt and Thelma, both of Springdale, Pa.), 6 grandchildren, and 11 great-grandchildren. Her husband preceded her in death. In her early youth she united with the Springs Mennonite Church and remained a faithful member till death. She was also active member of the sewing circle. Funeral services were held in the Springs Mennonite Church, March 15, in charge of Roy Otto and Walter Otto, with burial in the Springs Cemetery.

Gockley, Earl Landis, son of John M. and Amanda (Landis) Gockley, was born in Lancaster County, Pa., Aug. 24, 1917; passed away Feb. 25, 1953; aged 35 y. 6 m. 4 d. At the age of 14 he became Christ in his heart and was baptized at the Columbia Mennonite Mission. On March 24, 1940, he was united in marriage to Olive Sturgis. In 1941 he took his membership to the Lititz Moravian Church, where he was a faithful member until death. About a year ago his health began failing and last December his legs became completely helpless and he was unable to walk. He had a long disease. Two days before his passing he took of the sacred emblems in full consciousness and expressed his submission to the Lord's will by burying his sins in the baptismal water (Earl Landis, Jr., and Joanne Naomi) and the following brothers and sisters (Mary—Mrs. Charles Alberts, Haverle, Pa.; Clarence, Elizabethtown, Pa.; Harry L. and Sempel M., both of Lititz, Pa.; Naomi—Elizabeth, Elizabethtown, Pa.; and Richard E., Elizabethtown, Pa.). He was preceded in death by one sister

(Ruth Amanda). Funeral services were held at the Lititz, Pa., Moravian Church in charge of C. J. Helmich, with burial in the church cemetery.

Hosteter, Earl P., youngest son of Paul J. and Esther (Miller) Hosteter, was born Jan. 8, 1893; passed away Feb. 24, 1953, as the result of a heart attack; aged 60 y. 1 m. 18 d. Most of his life was spent in the West where he was born, west of Emma, Ind., until five years ago when he retired from the work on the farm and moved to the village. Early in life he accepted Christ as his Saviour and was united with the Emma Mennonite Church. On Oct. 12, 1912, he was united in marriage to Bertha Elizabeth Smith who survives him. Also surviving are four children (Kenneth, Elkhart, Ind.; Leland, Shiloh, Pa.; Walter, Emma, Ind.; Evelyn—Mrs. Franklin Kaufman, Goshen, Ind.; and Wayne, Indianapolis, Ind.), 8 grandchildren, and one brother (Almon P., Middlebury, Ind.). His genial ways gained for him a vast host of friends and he was always willing to lend a helping hand and give generously of his means to those in need. Funeral services were held at the Emma Mennonite Church, Topeka, Kan., Feb. 27, 1953, in charge of Oscar Hostetter, and Menno Yoder officiating. Burial was made in the Yoder Cemetery.

Nofziger, Emma, daughter of the late Peter and Sophia Gold, was born in Zurich, Switzerland, Jan. 31, 1882; died at the Memorial Hospital, Wauseon, Ohio, March 22, 1953; aged 71 y. 1 m. 22 d. When 8 years of age she came with her mother to America and spent the remainder of her life in the vicinity of Archbold, Ohio. She was of a family of sixteen children, 3 having preceded her in death. In Dec. 10, 1908, she was united in marriage to Peter Roth and together they shared the joys and sorrows of life until 1925 when her husband was called home to be with his Lord. It was in the early years of their married life when she accepted Christ as her personal Saviour and was received as a member of the Central Mennonite Church, remaining a faithful member till God called her home. This union was blessed with eight children, Ralph, Onstead, Mich.; Freeman, Flowies—Mrs. Ralph Todd, Wilbur, Glen, Harvey, Velma—Mrs. Ivan Weber, all from the vicinity of Archbold, Ohio. On Nov. 1, 1929, she was united in marriage to Jacob Nofziger. Having shared the blessings of life together for eight years, this union was broken by death in 1937. Remaining to mourn her departure are 11 children, 10 grandchildren, and great-grandchildren. Surviving are (Louise—Mrs. Mott Hill, Soplin—Mrs. Joe Rashley, John, Jacob, Ernest, Harry, Peter, Arminia—Mrs. Emil Waldford, Jesse, Sam, Edward, and Emma—Mrs. Alva Weber), and a large number of other relatives and friends. She was able to do her own work until two days before her death when she suffered a heart attack and contracted pneumonia. Funeral services were held at the Central Church by Walter Stoekey and Roy Sauder.

Shantz, Lydia, daughter of the late Mr. and Mrs. August Surgeny, passed away at the Kitchener-Waterloo Hospital after a brief illness, March 22, 1953, in her seventy-fourth year. On Feb. 11, 1911, she was united in marriage to Joseph Shantz, who preceded her in death 11 years and 10 months. She was born in Wayne, Petersburg, Ont., 2 daughters (Louise—Mrs. David Janzi, Kitchener, Ont.; and Alice—Mrs. David Cressman, New Hamburg, Ont.), and 16 grandchildren. She was united in her youth and united with the Mennonite Church, to which faith she was loyal until her death, seldom being absent from church services. She was keenly interested in the work of the church, having been a Sunday-school teacher for many years and an active member of the local sewing circle at the time of her departure from this world. Funeral services were conducted at the Central Mennonite Church, by C. C. Cressman and M. H. Roth. The body was laid to rest in the adjoining cemetery.

Wagner, Laura, daughter of Joseph and Emily (Tripplet) Schertz, was born near Eureka, Ill., Aug. 21, 1885; passed away at the home of her daughter, March 14, 1953; aged 67 y. 4 m. 16 d. Her husband, who was united in marriage to Emanuel Wagner, preceded her in death in 1938. Surviving are one daughter (Mrs. Nellie Helmut, Eureka, Ill.), 2 sons, 10 grandchildren, and many other friends. One brother (Harry) and one sister (Katherine Steifer) preceded her in death. She accepted Christ as her Saviour in her youth, was a member of the Metamora Mennonite Church and later transferred to the Metamora Mennonite Church. She and her husband lived on the

YOUR PUBLISHING HOUSE

(Eleventh in 1952 Report series)

Organization has sometimes been called "machinery"—a fair comparison. In both instances one wants enough, neither too little nor too much. It must be adapted to the need, not obsolete.

Periodically organizational needs and administrative procedures need to be re-examined. Are yesterday's provisions adequate for today's needs and the plans for tomorrow? The past two years has been a period for such a study.

This study was carried forward first by a committee of five which reported to the February, 1952, annual meeting. Most of the recommendations were adopted for trial during 1952.

During the latter part of 1952 the Methods Engineering Council was engaged to make a management survey. Their 95-page report

has been generally approved by those appraising it. Some of their recommendations are in keeping with those made by the auditors in recent years. Plans are being made to inaugurate some of their proposals immediately. Others will need further study.

The last year's administrative plan and the Methods Engineering Council report have been carefully studied by the executive committee, the internal auditors, the auditors, House administrators, and others. Accordingly the Board has received recommendations, including the necessary constitutional changes, for setting up and implementing what these studies have indicated as the best provisions for our needs. Copies of the revised constitution are available upon request.

A. J. Metzler,
Publishing Agent.

pects of translation, Nida gives the reader much more. The book is almost devotional in certain chapters, where the renderings of words of peculiar value to Biblical translation are given for various languages. Primitive tribes may contribute to the meaning of Scripture a new, rich interpretation of truth, wrought from their own historical or geographical experiences. As an example: The Piro Indians say that to believe is to "believe-obe." For to them the verb "believe" is too weak to express belief in God, since such a "faith" could be about the mere truth of occurrence—just admitting that something did or did not happen.

Over and over, by such examples, the reader is impressed that the Word of God is a living Word for living men. He is likewise impressed with the sanctity of the task of finding the exact words to make the languages live in the very idiom and heart language of the people. You cannot read this book without a new appreciation of your own part in reading and living the Word; in praying and giving (perhaps in going) to make God's Word available to those for whom "God . . . gave his only begotten Son."—Elizabeth Showalter.

ITEMS and COMMENTS

An advertising man in New York City, disturbed because of widespread profanity in public places, has designed a set of six posters that remind all who read them of the weaknesses of and religious objections to profanity. Each of the posters says, "Watch your words." The six basic messages are: "Swearing is just the blustering of a bully"; "Swearing shows up the limitations of your vocabulary"; "Swearing is lip filth"; "Swearing destroys respect for you"; "Swearing is the crutch of conversational cripples"; "Swearing is conversation's cesspool." At the bottom of each poster are these words from the Bible: "Thou shalt not take the name of the Lord thy God in vain."—Gospel Trumpet.

Nearly 75 per cent of the students in the three agricultural colleges of Bombay State in India have agreed to spend their summer vacations helping to relieve famine in stricken areas. Government authorities have suggested that a degree be granted only after a year's voluntary rural service, and the Bombay students' move is expected to boost their idea among the people.

From the Indian-Pakistan border comes a story of how traveling Christians no longer have an opportunity they once enjoyed of literally "standing up for Jesus." The two governments now use a passport system for people going from one country to the other. Until it was introduced recently, however, train officials customarily asked all Moslem passengers to rise and be counted and then called upon Hindus to do the same. Invariably on such occasion there were some who failed to rise, and when asked "why

not" they replied, "I am neither Moslem nor Hindu. I am a Christian." For the more devoted it was looked upon as a fine chance to bear open witness to their faith. Perhaps more significantly, however, these minority Christians in periods of tension often were able to perform a healing role between hostile fellow countrymen.—WP.

A six months' study of current problems of Christian colleges in India is being undertaken at the request of the National Christian Council of India. Christian colleges in that country are growing rapidly both in number and enrollment. Institutions, however, face serious problems of financial support, of getting adequate faculty members, and of giving religious instruction in modern India. Since 1950 the enrollment in Christian colleges has grown by about a thousand a year. In 1952 there were 41 colleges with more than 23 thousand students, of whom nearly 85 per cent were non-Christians.

Evangelical pastor Werner Gestrich was sentenced to twelve years in prison by a Soviet Zone court at Frankfurt in East Germany. Pastor Gestrich was found guilty of "anti-state agitation." Two other pastors in East Germany have undergone trial for alleged agitation against the communist regime. Several other evangelical clergymen have been reported under arrest or "missing."

Officials of the Vatican library report they have microfilmed a number of precious Hebrew codices and manuscripts in their possession, at the request of the Israeli government. The Vatican library contains many Hebrew codices and manuscripts including rare specimens of great value.—RNS.

President Eisenhower told a Masonic group in Washington recently that under his moth-

er's direction he read the Bible through twice before he was eighteen. The President was also quoted by the group that he likes the King James Version of the Bible and "doesn't hold too much for the new Revised Standard Version."

The eighth National Conference on Higher Education went on record in Chicago recently as deploring "any decision that would ban teaching of religion or an appropriate expression of it from the halls of learning or from the lives of students. While recognizing the principles of separation of church and state," an adopted resolution said, the conference "also recognizes that man is spirit as well as matter."

Dr. Karl Barth, noted Swiss Protestant theologian, has warned East German authorities that if religious freedom is not safeguarded, the church "must withdraw to the catacombs to avoid being forced into line with official cultural doctrines." The theologian, who was himself expelled from the University of Bonn in the early days of the Nazi regime because he opposed Nationalist socialist teachings, said that most of the German clergymen being arrested now had been prominent in the fight against Nazism.

"I have had long experience in international relief problems," says Dr. Elfan Rees, Adviser on Refugee Affairs to the World Council of Churches, "but this is the first time I ever found more than half of the population in the country in such straits." He was speaking, of course, of the 10,700,000 of Korea's total population of 21 million which is listed as destitute.

Oriental specialists at Stanford University have been holding closed conference with Japanese and other leaders in business, fi-

nance, journalism, agriculture, and education. They report that the Japanese are as a rule unconvinced of the necessity of rearmament and consider that the rearmament of Japan would greatly increase Japan's danger of being involved in another war. The Japanese, like most people, are afraid of Communism, but fear war more.—Between the Lines.

• • •
The biggest single Point-Four project undertaken so far in the Middle East will result from an agreement signed on March 19 between Egypt and the United States. The project will reclaim marsh land in the Nile Delta and provide irrigation for desert land sixty-five miles south of Cairo, the whole project to provide farms for 16,000 landless families. Of the total cost of \$25,000,000, the United States will put up \$10,000,000.

• • •
The American Tract Society has published sufficient tracts to circle the globe with a highway of leaflets seven feet wide. During 1952 over 10,000,000 tracts were distributed.

• • •
More than two million casualties, the worst automobile accident toll in the nation's history, were recorded in 1952, according to figures released by the Travelers Insurance companies. Last year's traffic deaths totaled 37,600, an increase of 500 over the 1951 mark. The injury count soared to 2,090,000—more than 127,000 over 1951. The most dangerous mistake in driving last year was excessive speed. Speed killed 13,430 persons and injured nearly 600,000. Drivers under 25 years old were involved in almost 25 per cent of the year's fatal accidents, although they constitute only about 15 per cent of the total of all drivers. More than 15,000 persons were killed and nearly 750,000 hurt in week-end crashes in 1952. Forty per cent of the deaths and 36 per cent of the injuries occurred on Saturdays and Sundays last year. This is the second consecutive year of improvement in the pedestrian record. Crossing between intersections is still the chief cause of pedestrian deaths and injuries. Three out of four 1952 auto accidents happened to passenger cars driving in clear weather on dry roads. Eighty per cent of vehicles involved in fatal accidents were traveling straight ahead. Saturday was the most dangerous day of the week to drive. 1952 was the third consecutive year of increase in the death toll.

• • •
President Eisenhower, in a letter concerning the observance of Good Friday in greater Washington, said that "this day means to the Christian world a day of unique tragedy and unique triumph." He said, "It must remain in the memory of man 'the supreme day of sacrifice and redemption.' We are reminded of our need of the infinite power of the Almighty," he said, "in a world in which the legions of hate so often seem huge and implacable. It is consoling to know that help is always ours. We are reminded of the special meaning of sacrifice. It is a necessary knowledge for a world that without such reminder might frightfully grieve upon its own sufferings as matchless and unprecedented. By the lessons of countless truths like these the Prince

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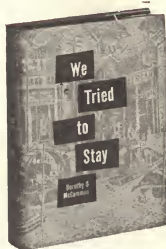
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of Peace must and ever will inspire mankind's quest of peace." He praised plans for the three hours' observance "to deepen our awareness of these timeless lessons of Calvary."

• • •
Slavery, in its crudest form, not only persists in the world but also has increased since the end of World War II, according to the report of the United Nations Committee which has made a three-year world-wide survey of this problem.

• • •
There are now in the United States more than 1,500,000 children of school age from divorced broken homes, according to an

article by Paul Popenoe in the *Ladies' Home Journal*.

• • •
Jack Hamm, noted religious cartoonist, has been awarded top honors by Freedom's Foundation for the outstanding drawing in 1952. Mr. Hamm regularly draws religious cartoons for almost 800 newspapers and magazines in 45 American states and 17 foreign lands. His audience is estimated at 29,000,000 per week.

• • •
Sponsors of two bills that would have permitted Bible reading in California public schools have conceded that their proposals are dead for this session of the legislature.

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLVI

TUESDAY, MAY 5, 1953

NUMBER 18

"Lo, I Am with You Alway"

By Stanley C. Shenk

This is a sweeping promise. "I am with you alway," Jesus said, "even unto the end of the world." The context makes it clear that this promise is given specifically to those who are actively carrying out the Great Commission. However, these words have often been used also in a broader sense to symbolize and portray the nearness of Jesus to all of His children. Let us consider them first in this symbolic sense.

"No man hath seen God at any time." Christ has ascended to the Father. We can no longer receive the invitation, as Thomas did, to examine the nail prints, and to thrust our hands into His wounded side. How then can it be said that He is "with us"? By way of pointing up this question still further, consider the following words of Bernard Iddings Bell, in his stimulating book, *Beyond Agnosticism*. "It is difficult for us, limited in our human bodies as we are, to have realization of comradeship with a God who is everywhere, unlocalized, vague, intangible. It was because of this very difficulty that the Incarnation came to be. But now, nineteen hundred years, as we say, 'after Christ,' is God again intangible? Does He no longer incarnate Himself? Is He no longer able to do for us what He did for His followers in Palestine long ago? A considerable number of people have expressed to me something of this wistful longing for an Incarnate Christ. Probably most men feel it. No one has said it more clearly than a chief boatswain's mate in the navy, one night during the war. He said to me, as we talked of religion:

"Chaplain, I wish to God I had lived there when Jesus was on earth. I try to pray to Jesus and He is not real, real as you are, as the fellows in the barracks are, as my mother, and the girl at home. Back there in Palestine He was like other folks are. I could have gone to Him and knelt down before Him and looked up at Him, and seen His face, and heard His voice, and felt Him reach out and touch me; and then I could have gone about my work and known how deeply He cared and how much He, my friend, was helping. Chaplain, I feel that under those conditions I could have been a mighty decent sort of fellow. When this pull of sex got to dragging at me like it does, I should

have kept decent. He would have understood and He would have helped. When I got sore and wished to boil over and cuss all men, He would have given me the stuff in me to keep cool. Chaplain, why did He ever go away?"

"I told him that Jesus never had gone away."

"Yes," he said, "I know. You mean He is spiritually present. But that does not help enough. I do not want to find Him everywhere. I want to find Him somewhere."

To use the language of the sailor, Is Jesus merely "everywhere" or is He also "somewhere"? If the latter is true, where is this "somewhere"? In what way, we ask again, is He "with" us?

First, He is in any specific place where through consecration and prevailing prayer we create a Bethel. When Jacob awoke from his great dream wherein he had seen the angels ascending and descending upon the altar stairs of God, he named the place Bethel ("house of God"), for the Lord was in that place. Wherever we truly meet God in a profound experience of praise, thanksgiving, confession, intercession, or petition, there we create a Bethel, for we come to see that God is in that place. After such an experience of personally knowing the Godhead, we can fully agree with Tennyson, who wrote:

"Speak to Him, thou, for He hears, and Spirit with Spirit can meet—
Closer is He than breathing, and
Nearer than hands and feet."

Handel found a Bethel in the ecstatic experience of composing the "Messiah" at white heat. In later years, he solemnly declared, "I did see God on His throne." Albert Schweitzer has written movingly in the following words of the personal knowledge of Jesus that can come even today to the sincere in spirit: "Jesus comes to us as one unknown, as of old by the lakeside, He came to those men who knew Him not. He speaks to us the same word, 'Follow me.' . . . And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings they shall pass through in His fellowship; and as an ineffable mystery, they shall learn in their own experience who He is."

Second, He is with us in any experience of group worship where a Scriptural quorum of true worshippers is present. "For where two or three are gathered together in my name, there am I in the midst of them." Whittaker Chambers has written of worshiping in a Quaker meeting "in a stillness so intense that . . . at its close, the spirit of the meeting seemed to ebb in great pulsations."

Third, He is with us in the intimate fellowship of service. This, of course, is the exact meaning of the words, "Lo, I am with you alway." We are "fellow workers" with Him (see II Cor. 6:1). As we sow the seed, He is there to fulfill the spiritual destiny of the seed—a destiny that is determined by the relative receptivity of the heart soils into which it falls. Moreover, He is with His servants to preserve them from all harm—according to His will. Paul was subjected to terrible rigors—the Roman lash, the angry curl of breaking seas, the turbulence of flooded rivers, the insolence of robbers, the treachery of jealous men—and yet he survived them all to live out very nearly a normal span of life. He survived them because Christ was with him. Paul knew the basis of his relative longevity. On two different occasions during his ministry (in Corinth and in Jerusalem) the Lord appeared to him in the night with a message of assurance.

Jesus was "with" David Livingstone in the exact sense of this divine promise from the Great Commission. Early one morning while walking along a jungle trail, he suddenly came face to face with a lioness. For a long moment they both stood motionless. Then the lioness turned and melted into the jungle. Writing of it later, Livingstone said,

To God

By Helen Alderfer

"The Lord is my light."
And the darkness

Is fled—
The darkness of night,
The darkness within.

"The Lord is my light."
And I carry
It here—
Inside my house,
Inside my soul.

Culp, Ark.

"We seem immortal till our work is done."

During the thirty-three years of his African travels, David Livingstone had good reasons for believing that God was preserving him for the completion of his work. Once he was felled by an angry lion, once he barely escaped a typhoon, once he was surrounded by a band of hostile natives, and once he was grazed by native spears. Constantly he fought attacks of jungle fever and again and again he was fired upon, robbed, assaulted, and betrayed. Perhaps his greatest adventure with Jesus came near the end of his first missionary sojourn. It occurred at the point where the broad Loangwa River flows into the Zambezi. He and his party needed to cross the Loangwa, but had no canoes. Several were needed, but the local chief, Mburuma, would lend them only two. Macnair, the author of the finest biography on Livingstone, tells the story as follows: "His [Mburuma's] behavior was ominous. 'Coming after marauders,' the Diary remarks, 'we have all to bear suspicion.' His warriors gathered from all sides, professing friendship but holding aloof. No women were to be seen. Their purpose was clearly to divide the party and attack them next morning while crossing the river. The entry in the Diary is much more explicit than the account he transferred afterwards to his book of travels—a characteristic illustration of his reserve. It shows deep perturbation of spirit. For the only time in his life, as far as our records go, Livingstone was afraid. His habitual courage was of the kind that paid no heed to danger. In this incident we see a supreme illustration of the higher courage which, being afraid, yet goes on without swerving.

"The entry in the *Journal* is in two parts, written at an interval of some hours.

"In the first he writes as if his last hour had come. He remembers his mercies and his sins, and renews his trust in God. 'A guilty weak and helpless worm, into Thine arms I fall,' he quotes. He thinks sadly of his family. 'They are Thine: they are in the best of hands. I cast myself and all my cares down at Thy feet,' and then with a sudden turn of thought: 'It seems a pity that the important facts about two healthy longitudinal ridges should not become known to Christendom. They will be done.' The handwriting is clearer and firmer even than usual, but the distress of spirit is obvious.

"The next entry is in a completely

different key. It is easy to imagine what has happened. The evening meal is finished. The groups of black figures have slipped away into the eerie dusk. Livingstone is seated outside his little tent reading and writing in the rapidly failing light. He has regained his poise, and the next entry gives the reason:

"Evening. Felt much turmoil of spirit in view of having all my plans for the welfare of this region and teeming population knocked on the head by savages tomorrow. But I read that Jesus came and said, 'All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations . . . and [heavily underlined], lo, I am with you *always, even unto the end of the world.*' It is the word of a gentleman of the most sacred and strictest honor and there's an end on't. I will not cross furtively by night as intended. It would appear as flight and should such a man as I flee? Nay, verily. I shall take observation for Lat. and Long. tonight though they may be my last. I am quite calm now. Thank God."

"In the morning things look blacker than ever. The warriors have been reinforced from neighboring villages. Women and children have been sent away, even the Chief's wife chased out of sight. Only one canoe has been produced, though others can be seen. It is a critical moment, but the leader is his reliant self again and the company are influenced by his calm. Camp is struck and the goods packed without haste according to the usual routine. Then Livingstone quietly shepherds his porters to the bank and into the single canoe, first the goods, then the cattle, and then the men. The single canoe plies back and forward, so progress is slow, but there is an island in midstream that serves as a useful halfway stop. Livingstone stands on the bank. At times the armed men crowd round him and he keeps them amused with his watch, his mirror, and his burning-glass. Then, when the last man is safe in the canoe, he thanks the Chief politely for his kindness and steps aboard."

In a few moments the canoe was safely in the current, and the crisis was past. For some reason, Chief Mburuma had never given the signal to attack!

Yes, you may say, that is all well and good for Paul and Livingstone. They were protected by the mighty hand of God. But what of William Borden, the consecrated American millionaire, who died at the age of 23 while just on the way to his chosen mission field? What of Clifford Snyder, who died and was

Our Readers Say—

I was thrilled to read "An Evangelism Problem." My experience as a Christian salesman confirms it. . . .—*Oswin Gerber, Kidron, Ohio.*

... I feel that it does the soul much good to take frequent looks at the perfections of our Lord. Along that line I liked the article, "The Fairest of the Fair," by S. N. Leitner, Birch Tree, Mo., in the March 10 issue. . . .—*Frances E. Burkey, Ohio, Ill.*

One reader says it is hard to destroy old copies of the *HERALD*. Why destroy them? The world is hungry for something good. Why not hand them to neighbors or to someone who is ill? The Salvation Army is glad for religious literature. I have found another way; it is not the best way to distribute literature, but at least it is "sowing it by the wayside." On our last trip to Minnesota we rolled *HERALDS*, Sunday-school papers, lesson helps gathered at the end of the quarter, and tracts, put a rubber band around them and dropped them by rural mail boxes, trusting that the Lord would bless.—*C. F. Greaser, Hesston, Kans.*

buried at sea before he could ever begin his work in Argentina?

God has His mysteries of grace. In some things we can only glimpse the eternal purposes of God as through a glass darkly. Of course, we can say, "It was His holy will," and that is a good answer. Yet we yearn to part the curtain ever so little and get just a glimpse of why it was His will. Perhaps we can. When Borden died his friends were at first at an utter loss to account for the workings of the divine providence. Robert E. Spear, the master organizer of foreign missions in that day, wrote, "There could scarcely a greater loss befall us than this." Then as the months went by and the moving story of a strong man's unfinished task was told to hundreds of audiences and was sent far and wide in a splendid book (*Borden of Yale, 99*) the spiritual results began to pile up, and the pattern began to emerge. Shortly after his death, an American Christian leader commented, "Just now his life is standing before the American people like a perfumed flower in the garden of the Lord." Millions have been gripped by the story of his life and death. It is not too much to say that William Borden did far more for the kingdom of God through his "premature" death than he ever could have done through a long life. The same may perhaps be said of Clifford Snyder. In

(Continued on page 429)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1895) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

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LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Never Off Duty

Otto Dibelius, when he was in trouble because of his opposition to Nazi interference in church matters, was asked why he keeps on fighting when it is no longer his duty. This valiant German Protestant leader answered, "A Christian is never off duty."

Paul said the same thing to Timothy: "Be zealous in season and out of season" (II Tim. 4:2, Weymouth).

A Christian is never off duty because he is always a Christian. His convictions are an essential part of him and cannot be put off and on like a coat. His duties are for him the command of God, and cannot be disregarded because of inconvenience or whim. His beliefs are eternal and invariable truths. His commitment of faith has the character of a once-for-all, and he can no more countenance unfaithfulness to it than he could excuse disloyalty to his wife. The opportunities of witness which come to him have a once-in-a-lifetime character and cannot be passed by. He is aware that at any moment he may be called to give account to his Maker, and he knows he cannot plead that he was off duty.

We must all have times of rest and physical relaxation. Vacations may be necessary and desirable. But a Christian even sleeps the sleep of the just. His recreation is never out of character with his faith. He never relaxes his love or his moral integrity. He is a minute-man for God, always ready to speak the Christian word, to do the Christian deed. He is never off duty.

Of the People

Is the pastor one set apart from his people by ordination, and kept apart from them by certain barriers of living? Or is he one of the people, with specialized duties, to be sure, but yet living among the other members without specific differentiation?

The answer to these questions will have a great influence on the way in which a minister exercises his functions. A German churchman reports that in the seminary he was taught that a pastor should never enter the homes of his

members. "If you do, the mantle of Elijah will surely fall from your shoulders." Fortunately, while in Scotland he learned differently, and began to mingle freely with his people, a practice that made him a leader, not just a cloistered scholar and an academic preacher.

Most of us will agree that a preacher cannot make a point of contact with his people unless he lives with them. He must mingle with them socially, and he must share their experiences. He must speak a language they understand—not in vocabulary only, but also in ideas. There was effective symbolism in the old Mennonite practice of having the preacher stand, not on a raised platform, but on a level with the congregation. There he was conversing with his equals, rather than preaching down to an inferior laity.

Mennonites have usually been described as having lay ministers. We have chosen them, usually by lot, from the rank and file of the members. They were not, until recently, professionally trained for their task. They made their own living, as many of them still do, by secular employment, doing their ministerial work on the side.

Now we are in a transition. With a rising educational level among our people, we have felt a need for an educated ministry which can lead them in their thinking. That means, either that young men follow their own sense of call and prepare for possible ordination, or that they be chosen and ordained as young as possible and then sent to school. Since self-supporting ministers have often become so occupied with making a living that their sermon preparation and pastoral work has suffered, we are moving into a supported ministry.

These trends are inevitable. An educated, supported ministry is required by a growing, working church. The changes now in process can, we believe will, be a blessing to our church.

But we would point out a danger against which we must be constantly on guard. Our ministers must continue to be men of the people. They must not retreat within a parsonage in order to avoid economic pressures. They must not become a social caste. They must

not feel themselves above manual labor. They must know by actual contact the living conditions against which their members struggle. They must not lose the lay viewpoint.

Some churches, in their effort to get the ear of the laboring people, think they are discovering something new. We read of "worker priests" in Catholic France coming to grips with their people's problems by spending time in field and factory. We hear of an occasional minister in this country working alongside his members to learn to understand them. We will do well not to throw aside lightly an advantage we have held all along and which others are seeking. If we put ourselves to the task, can't we have the advantages of a ministry which has time and training for its important work, and also keep the advantage of a firsthand contact with people? We must not forget that a man who does not live with people cannot preach to them.

The Ohio Camp

The attention of our Ohio readers, especially, is called to the fact that the Ohio Mennonite Camp Association has been incorporated and is soliciting members who will help to finance the development of the camp site which has been purchased near Orrville, Ohio. It is the intention to provide facilities for Camp Ebenezer (summer camp for Negro children), for the Young People's Institute, and for the Christian Workers' Conference. The saving of souls and the strengthening of young people for the work of the church are the objectives of the camp. It is a worthy cause, and deserves the support it is requesting. Information can be secured from Henry D. Ross, Secretary, Orrville, Ohio.

One of Bob Ingersoll's lectures was entitled "The Mistakes of Moses." A friend invited Mark Twain to go to the lecture; the tickets were one dollar each. The noted humorist replied in his characteristic way: "No, I'm not going to hear Bob. But I tell you what I will do. If you can arrange to have Moses lecture on the mistakes of Bob Ingersoll, I would pay ten dollars to hear it." Mark Twain recognized the winner in the whole battle in Ingersoll versus the Bible. God's Word won out then and still leads the field.—Herald of Holiness.

Yours Wishfully

I am a little eight-page paper dated May 4, 1952. I have never been read, though I had hoped to be. I came to Sunday school as eager as the boys and girls with whom I love to chum. But Oren was absent and I was left over. I would have been so happy if someone who goes past his house had taken me to him. I expected his teacher to jot his name on me so that it would have served as a reminder to her the next Sunday, but she seemed not to think of doing that. So I stayed in her classroom until the end of the quarter.

In our church there is a room that is just big enough for leftover cans of paint, a discarded tract rack, dry mops, dust cloths, nails, tools, mouse traps, and old Sunday-school literature. Here we are placed for further yellowing before moving on to the furnace room at the end of the year. During that year I thought surely someone would do enough rummaging to find us and put us to some use. I overheard several new pupils tell their teachers how they liked *Words of Cheer*, and I waited for those teachers to answer, "Would you like some extras to read?" But all I heard was, "So glad you like the paper. Come every Sunday and get your copy."

I finally gave up all hope of ever being handed to someone to read. But I felt sure that at the end of the year one of the teachers would want us for scrapbook use. How nice it would have been if some class had collected us and gathered some evening to make scrapbooks! One pupil could have made a poetry scrapbook, another could have collected pictures, someone else might have wanted our missionary stories, and others might have used our suggestions for hobbies and projects. These scrapbooks could be kept by the children, exchanged among the pupils, given to some children's hospital, or to some mission station. What joy we could have brought! But here we lie, our last hope for service gone except for the final warmth we can contribute to our church through the furnace.

One Sunday the teacher hadn't prepared her lesson properly; so she spent the second half of the period reading *Words of Cheer* to her pupils. It left little for the pupils to read in the paper at home and took valuable time from the class period that should have been used discussing the Bible lesson.

Do you wonder that I am disappointed for not having been read? I have so many good things to say, but no one has ever listened to me. May I tell you quickly about the things I have to say?

As you already know, I am dated May 4, 1952. On my front page is a story entitled "The Improvement Society." Any junior or intermediate would find it harder to quarrel at home after reading this. Another story, "The Watch That Haunted the Night," would make real

to young folks the need of confessing secret sin and the relief of mind and soul that follows such confessing. In "Extra Words" boys and girls learn several good points against taking the name of God in vain. On page 6, "Young Church Paper" gives a touching account of Cchun-bi, a little deaf girl who had led a very dull life until she was brought to an orphanage. There she was taught to knit, which helped to take the dull, frustrated feeling out of her life and to give her a happy outlook. She hoped to learn to read and write too by going to school for the deaf later on.

And there you are. I've reviewed a few of my eight pages for you. How I wish I had gone into some boy or girl's home! And that wish could have been realized if my Sunday school would use better methods of distribution. I know of a Sunday school where the secretary puts the papers in little boxes. Each family, whether present or absent, can then be sure of getting its papers for each Sunday.

Maybe the secretary should see that the teachers get the *Words of Cheer* in advance. They could then point out to their pupils stories or articles that illustrate the Sunday-school lesson. For instance, pictures of places visited by Paul, as shown in *Words of Cheer* during this second quarter. One of the many and perhaps the best use that could be made of them would be to make a large map on muslin, paper, or a window blind showing Paul's journeys, and then make it into a picture map by clipping these pictures and placing them where they belong on the map.

There is one thing more that I have been wondering. I suppose I shall never find out, for I have never been in anybody's home. What kind of life does *Words of Cheer* have in the homes of boys and girls?

If I had gone into Oren's home I would have enjoyed having him do things with me. I would have liked to be read. He could have read me himself, he and his sister could have sat down together and taken turns reading, his mother could have read me to all the children at bedtime, the family might have welcomed me into their devotional period, Oren might have invited his friends in to share me with them, or I would have enjoyed going to a Christian day school on Monday for reading class. Then if Oren had chosen to file me I would have felt honored to have him make plywood book covers, paint or burn "Words of Cheer" on the front one, punch holes in them and me and all my brothers and sisters for 1952, and bind us together between those two plywood covers. Then there we would be ready for review any time.

Teachers could do that to me too. I have overheard teachers say to each other, "Where can I get a story to tell to my juniors? I want a story that fits

It Happened—

FIFTY YEARS AGO

(From HERALD OF TRUTH, May 7, 1903)

A reader objects to the use of the word "cemetery" as a place where our dead are buried. . . . He classes the term in the same list with the word "church" when meeting house is meant, or "Rev." when referring to one of our ministers.

Bro. S. G. Shetler closed the meetings at Weaver's M. H. . . . At the last meeting . . . there were tears of joy for the conversion of twenty-four persons who came out on the Lord's side.

TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, May 3, 1928)

Bro. J. J. Hartzler, our aged bishop in Cass Co., Mo., is now in his eighty-third year, hale and hearty, taking an active interest in the affairs of the church.

The first ten year period [Argentina] closes with a force of sixteen missionaries and eight native workers; eight established stations where there are a total of 211 members; ten Sunday schools with a total average attendance of 366. . . .

with the lesson, is interesting, and that teaches something." I wonder whether they never thought of *Words of Cheer*. Here are stories that inform, challenge, and upbuild. They teach something. Teachers can save them for two or three years until they have a complete turnover in pupil personnel and then use them.

Or I have overheard intermediate teachers say, "Where can I find suggestions for activity groups? I want something that increases interest in others and enlarges missionary vision and zeal." *Words of Cheer* carries a wide range of suggestive activities. There are studies of the stars, birds, animals, and plants. There are ideas for hobbies of many kinds. Collect materials that will help you in that study, make scrapbooks, buy books recommended, take hikes, learn bird calls and imitate them, make bird houses and bird feeders.

I could say much more but I hear the janitor coming. Soon I will be only a roar up the flue, then a silence forever. Please do better by my fellow papers.

Words of Cheer

Ninety-five per cent of Americans believe in God, but only five per cent in forgiveness of sins through Jesus Christ.—Dr. Eugene Nida, secretary of translations, American Bible Society.

Guided with God's Eye

By George H. Clement

God guides His children along in various ways. The method He uses to guide us depends upon our own spiritual relationship with Him. When David wrote these words: "I will guide thee with mine eye" (Ps. 32:8b), he was revealing the fact that he was living close to God. Only the child of God who is dwelling in the secret of His presence can testify that he is being guided with God's eye. But before we consider all that is involved in such intimate guidance it may prove profitable to contemplate for a while God's other ways of guiding His children. If the result is a longing to be guided with God's eye, our purpose shall have been accomplished.

There are many Christians who are satisfied to live in the lowlands of Christian experience. They know nothing of the joys of the heavenly places in Christ Jesus. They never get close enough to the Lord to hear His still small voice saying: "This is the way, walk ye in it." Consequently they are often seen to be "square pegs in round holes." They are *enduring* their religion, but not *enjoying* it. And whenever they start to wander into the perilous marshy lands of open rebellion against God, He guides them away from that dangerous place by sending chastenings of different kinds. The only guidance they are familiar with is the Voice that sounds out warnings through tragic bereavements, losses of other kinds, and strange sicknesses. "For this cause," writes Paul to the Corinthians, "many are sickly among you, and many sleep." To be guided only by judgments and chastenings is indeed a very poor place for a Christian to live. He need not live there, if he will but only obey his Master.

God guides through providential means. He shuts doors before one, in order to open a better one. A well-meaning Christian steers the craft of his life in one direction, but the Lord, knowing it is the wrong direction, causes the winds of adversity to descend upon the craft, making it take another course—*His course*. Truly, God moves in mysterious ways His wonders to perform, as He guides in multiple ways through His providential overrulings.

The Lord often guides a Christian through his enlightened, purged, and purified conscience. The conscience of an obedient Christian is like the compass of a ship: it shows him the course he is taking. But just as the pilot must determine from his map and chart the course he is to follow, so the Christian must use the compass of his conscience along with the Guidebook: the Word of God. Apart from that divine Chart-book the conscience can be deceitful at times. But the Spirit of God does speak to the con-

science of the Christian who daily meditates on the Word of God. When he takes a wrong course, his conscience becomes very uneasy. If he really wants to please God, if he does not want to grieve the Holy Spirit within him, he will allow himself to be guided into that course where his conscience witnesses with the Spirit that all is well.

Although we touched on this in the previous paragraph we must consider this next method of guidance separately: namely, through the study of God's Word. Many Christians can recall times in their lives when God chose to use His Word in amazing ways to show them His will. They were bewildered as to which course to take, when either course seemed the proper one. Then, as they waited prayerfully before God, with the open Bible before them, a passage of Scripture threw brilliant light upon the way before them, dispelling all darkness, and they knew with deep assurance which of the two seemingly proper courses was the one of God's choice.

May I give this personal testimony as to occasions when God's Word confirmed

**Repay an evil action with a
generous one.—Joseph Fort
Newton.**

in remarkable ways the course I should take. There was the time when our three-year-old son had a ruptured appendix, and peritonitis set in. Operated on after hours of agonizing delay, his life hung in the balance. It was Saturday evening and tomorrow I faced the task of preaching in my church. I must have reassurance before I could face my congregation with calm. I felt directed to my study downstairs, and I seemed to hear an inner voice say, "Take that Bible off the shelf and read it." It was a special version that I seldom referred to. I opened it up, and just as though they were illuminated, these words shone out: "I will have mercy." That is all I saw in that Matthew 9:13 verse. Never had I seen that phrase as separate from the rest of the verse, but that was all I needed. Peace, deep peace, crept down deep into my soul. I left the study and said to my wife, "It's all right, dear. God will have mercy. However things go, it will still be God's mercy; so all is well." In the morning, when I phoned the hospital, I knew *how* God was going to have mercy. Our son had had a good night under the oxygen tent, and was doing fairly well, we were told. He made a remarkable recovery, to the amazement of the two doctors who attended him.

Then, there was that day in October when God was directing us to give up our church and come down to

the Cumberland Mountains to pioneer a mountain mission: a thing that never once occurred to us. After God had signified clearly to both Mrs. Clement and me His purpose, I went back into my studies in the Book of Acts. "Lord, just when am I to leave my church?" I asked. To my heart and mind came this suggestion from the Holy Spirit: "Let your next anniversary service be your farewell." Mentally noting when that was, I called up to my wife: "In three months' time we will be leaving our church!" I then resumed my reading in the Book of Acts. What do you think the very next verse said? "After three months we departed" (Acts 28:11). I got up from my knees "trembling" inside and walked over to the calendar pad. What did I find there? I found that my anniversary date was *exactly three months* from that date in October: October 28—January 28! Thus, the Lord used the Word to confirm our doing a very unusual thing: selling out and leaving our country to pioneer a mission in a territory unfamiliar to us. We have been here two years, and what great victories God has given us in every way!

But, may we warn you against supposing that we can pick up the Bible at random and expect it to open at a verse we need for guidance. I have foolishly tried that and have seen how ridiculous it is to imagine that the Bible is a sort of magic book that "hocus-pocus" will reveal the course to take by merely throwing it open at this or that page. One must try the spirits, as John warns us, or we will be allowing our own fancies and impulses to take the place of the sober guidance of the Holy Spirit.

Finally, we come to that kind of guidance that reveals that one is walking in the light, even as He is in the light. It is a type of guidance that not only means that God is taking you by the hand and leading you along; but more than that, even, God simply looks upon us and we are guided by His eye. A child who is held tightly by the hand of his parent is guided, all right, but it indicates immaturity on the part of the child. But when that child can be guided by merely a glance from his father's eye, that child has passed the infant stage. I heard a preacher who told us how his mother's eye told him what to do and what not to do when he was a boy. They had a special guest that day, and some very nice things were on the table. He was about to help himself for the third time to something extra nice when he caught his mother's eye. That eye said: "Don't you dare!" and he didn't! His mother did not have to shout at him. She did not have to take him by the hand and pull him away from the table. All she had to do was to look at him, and from her eyes he knew what she meant.

In the realm of God's methods of guidance this is the most precious and most intimate of them all. When we can look upon His blessed face, and see in

His eyes His approval of the course we are taking; or His eyes express His disapproval, and we go the way His eyes direct: that is living in the unclouded sphere of the heavenly places in Christ Jesus. And we may all live there, if we will!

If we are willing to take time to know God, through prayer and meditation in His Word, this tender and soul-thrilling method of guidance may be daily—nay, moment by moment. There will be the price to pay of complete self-abandonment: the willingness to be crucified with Christ. There will be times when one's common sense will try to rebel against some strange leading of the Spirit of God. But as we walk by faith and not by sight we shall see through the dark clouds of our own finite reasonings up into His face, and His eye will say: "This is the way, walk ye in it."

When God says: "I will guide thee with mine eye," He intends that every child of His will be thus willing to be guided. Trust and obey Him, every moment of every day, and this experience will be a blessed reality in your life!

Big Stone Gap, Va.

Money

By GERALD C. STUDER

(Address given at Goshen College in the annual nonconformity week)

"Money talks," they say. It does. It will tell you well-nigh all you need to know about a man if you know how he gets and spends his money and what he thinks about it. Whether he has much or little does not matter. The quantity does not affect the question.

If a man's religion does not affect his use of money, that man's religion is vain. True religion is not apart from life, but a part of life. We may count and call upon the guidance of God's Spirit as truly in the use of money as in the saying of our prayers.

Money is a device for making sure that there shall be no consumption without production. It is not wealth, but a symbol of wealth, a medium of exchange. It is possible to be so absorbed by calculations in terms of money as to be blinded to its real values. If prices are low, three dollars a day are better than five if prices are doubled.

Money is stored-up personality. Money is thus an emblem of service. There is the story of an African missionary who went on an expedition with an old native. They stopped for lunch. The missionary was soon through with his. But the old man ate slowly. The missionary chafed at the delay. "Have patience," said the native; "don't you know I am eating my wife?" That remark sounded ominous. The old man explained: "My wife prepared this lunch

for me. She spent her time and her strength on it. Part of her love and life went into it. Do you want me to eat it without thought of her?" This helps us to understand why Paul unashamedly speaks in I Cor. 15 and 16 of Christ's death and resurrection and proceeds on to "now concerning the collection." If Christ has done so much for us, and money is stored-up personality, shall we not use the money He entrusts to us as though it were Himself?

One memorable Sunday John A. Broadus, when his ushers were about to take the offering, left his pulpit and walked down to where one usher was beginning his collection and went along with him and looked at every penny, nickel, dime, quarter, and dollar that went into the basket. You may well imagine with what indignation such actions were received by many of the congregation. Some were downright angry; others confused. Some shamed; others amazed. All were surprised. When the collection was over, Dr. Broadus went back to his pulpit to speak from his morning's text and said to his people: "My people, if you take it to heart that I have seen your offerings this day and know just what sacrifices you have made and what sacrifices you have not made, remember that the Son of God, your Saviour, goes about the aisles with every usher and sees with His sleepless eye every cent put into the collection by His people."

"All right," you say, "granted that money is all that you have said it is and that we should give for the proper motive, isn't my case a bit special? Does this really apply to me with no or very small income and a college debt besides?" The fact is, regardless of how much or how little, we all have some money and for that we are each responsible to God.

"All right again," you say. "I tithe or I give every time there is an opportunity." You are to be commended for tithing, but do not forget that the allocation of one tenth of your income to the Lord does not relieve you of responsibility for the remaining nine tenths. Furthermore, if you are going to use this standard, then do not forget that a tithe is what you owe and that all offerings are over and above that. What do you do with what you have left? In personal conversation Elton Trueblood told me that he carries a little wooden cross in his change pocket and that it has stopped him from buying many an unnecessary coke and the like. Money spent on yourself is not always spent foolishly, but it is so spent whenever it fails to enlarge your power to serve.

Now let us consider the other claim—"you give every time there is an opportunity." This raises two questions: "Do you ever avoid opportunities?" and "How much do you give or how little?" The first, since it might be somewhat embarrassing, I will let you answer in

the secret of your own heart. As for the other I would like to share with you an experience of Claude Callan's which he recounted in the *Kansas City Star*: "There is nothing more disturbing than to sit down in church and realize you have nothing less than a dollar. I did that this last Sunday and the result was that I got little out of the service. From the moment I realized I had nothing less than a dollar, I tried to decide what to do. Would I give a dollar and suffer the loss, or would I appear in deep devotion and let the plate pass unnoticed? I felt in every pocket in the vain hope of finding even a nickel that I could drop in, shielding it from view as it fell into the plate, but no nickel could be found. I was so nervous my wife thought I was ill, but when the offering plate neared me, I closed my eyes and felt sorry for mankind until the danger had passed."

Those who claim to be generous usually have deluded themselves into such a belief by keeping no record of their gifts. What they don't know about their own giving doesn't hurt them. A certain church treasurer overheard the church tightwad say after service one Lord's day morning, "That was a grand sermon our pastor preached today. I wouldn't have missed it for five dollars." The treasurer stepped over to him and said, "Oh, you wouldn't have?" "No," replied the tightwad, "I wouldn't have." "Well then, why don't you give me the difference between what it was worth and what you gave to the church today?" The man looked first stunned and then thoughtful. Then he slowly pulled out his pocketbook, counted out \$4.90 in change, and gave it to the treasurer. He said what he did because he had given with a low motive and had therefore forgotten the amount until it was called to his attention. Having once realized in figures the microscopic size of his contribution, and being honest enough to admit it, he became thoughtful rather than angry.

The rich young ruler of Scripture is a good example of that conflict between Christ and Antichrist that rages in each of our lives. Christ's teaching has undergone the most severe gymnastics of interpretation in order to tone down the obvious intention of His words. Bishop Gore once said, "There is more in the Gospels against being rich and in favor of being poor than most of us like to recognize." Honesty can't help smiling at most people who consider Jesus' sayings about wealth. They find it as hard to get around the needle's eye as a camel would find to get through it. Scholars have ransacked the languages to change camel to rope. They have summoned Oriental lore to their rescue to prove that the needle's eye is a low gate beside the great gate through which a camel can squeeze if he is unloaded of all encumbrances. There is evident concern to get the rich man through. But Christ

A Prayer for This Week

Our gracious heavenly Father, Thou who hast called us unto Thyself through Thy blessed Son Jesus Christ, all thanks and praise be unto Thee for all that Thou dost mean to us.

Reveal unto us ways in which we can use our lives for more effective service unto Thee. We confess that oftentimes we do not know the best ways to serve, but we are confident that Thou wilt show unto us Thy will by day.

We do not pray alone for ourselves, but we desire that Thou wilt bless all believers in Jesus Christ and that His kingdom might grow throughout the world.

Have mercy on those who have refused to accept Thy plan of salvation. Continue to speak mightily unto them so that they will have no peace until they come to Thee; for Jesus' sake. Amen.

Robert Harnish.

says only God can do it and that by the way Christ suggested to the rich young ruler, "Go . . . sell . . . give . . . come . . . follow me."

But still you insist, "But how much ought I give?" In the first place, it is always easy for a preacher to spend someone else's money. In the second place, people are always anxious for a preacher to set down some percentage for them to give because when he does so he establishes an excuse for them in giving no more than that. But the Bible replies in effect, "All that Christ requires you to give." Since no man here below is Christ, no man can tell you. This is one thing you are going to have to take directly to Him for counsel and reply. But remember this as you go, if Christ is your Saviour from sin, He will need to become Lord of your life as well. He cannot be one without the other. Knowing this, then, there is no short cut to true and intelligent consecration.

Smithville, Ohio.

Seventy Biblical Scrolls Found in Dead Sea Cave

Remains of some 70 Biblical scrolls believed to be 2,000 or more years old have been found in a cave on the shore of the Dead Sea about 25 miles east of Jerusalem. The discovery, made by Arab shepherds, was announced by Jordan's British-born Director of Antiquities, G. Lankester Harding.

Mr. Harding, who called the find "perhaps the most sensational archaeological

event of our time," said 38 of the scrolls had been identified by Dominican scholars as manuscripts of 19 books of the Old Testament. The rest were described by the priests as commentaries and paraphrases of Biblical books, many known and hitherto unknown Apocrypha and descriptions of the conduct and organization of the Essenes, the Jewish sect to which the scrolls belonged.

The manuscripts are written on papyrus and leather in Hebrew, Aramaic, and Greek, some of the Hebrew and Aramaic documents in a script closely related to the ancient Phoenician. One of the Old Testament books, Tobit, appears for the first time in Hebrew and Aramaic. Only Greek translations had been known until now.

Mr. Harding, who also is director of the Palestine Archaeological Museum, said that only a brief examination had been made of the scrolls so far. He predicted that Biblical scholars from all over the world would be kept busy "for the next generation, at least" pondering the translation and significance of the documents.

The scrolls had been found several months ago in a cave near the ruins of a settlement now known as Khirbet Qumran. Mr. Harding said it was fairly certain that the settlement was the home of the Essenes some 1,900 years ago and that the scrolls were from their library, probably hidden in caves for safekeeping. Recent archaeological activity in the area was prompted by a Bedouin's 1947 discovery of several scrolls in a cave about half a mile from the site of the new find.

Among these documents was the Book of Habakkuk and the oldest known copy of the Book of Isaiah.

Following the Israeli-Arab war, the Jordan Department of Antiquities, the French Biblical and Archaeological School, the Palestine Archaeological Museum, and, later, the American School of Oriental Research joined in expeditions in the area. Their most important find was two rolled-up sheets of bronze on which a long text in either Hebrew or Aramaic had been hammered. Experiments still are being made to determine whether it will be possible to unroll these scrolls, the metal of which has oxidized completely, or whether it will be necessary to cut them into strips to read the text. Meanwhile, according to Mr. Harding, the Bedouin tribe of shepherds had realized the value of old manuscripts and systematically began searching their remote district for more caves.

When the Arabs found the cave containing the 70 scrolls, Biblical scholars and archaeologists were faced with the job of raising enough cash to prevent the Bedouins from selling the manuscripts on the black market or smuggling them out of the country. Although trade in antiquities outside government supervision is strictly prohibited in Jordan, a

Prayer Requests—

(Requests for this column must be signed.)

Pray for the Brunk evangelistic campaign on the Martin's Airfield near Canton, Ohio, April 26-May 17. Pray that many people will attend and that they will yield to the Holy Spirit's working in their lives.

Pray for God's blessing on the summer camps of the church, that they may not be mere vacation spots, but centers of spiritual life and power.

Pray for a spirit of unity and consecration in our various district conference sessions this summer.

Pray for safe journeying to missionaries and relief workers on the high seas.

Pray for guidance and spiritual blessing upon the annual meetings of MYF and the Mission Board at Harrisonburg, Va.

black market has been flourishing in such articles. Mr. Harding said the Jordan government appropriated "the necessary sum"—he did not disclose the amount—and about 80 per cent of the scrolls found in the cave had been obtained by his department.

Eventually, the manuscripts will be displayed at the Jordan Archaeological Museum in Amman, but first the fragments must be cleaned, flattened, and mounted. They will be photographed on infrared plates to reveal the writing on pieces which, to the naked eye, are completely black. It is hoped to take an international group of scholars to Jerusalem to expedite the translation and publication of the manuscripts.

Identification of the material was made by Fathers Barthelemy and Milik, Dominican fathers of Jerusalem who have been working with Father Roland de Vaux, director of the Dominican Archaeological School, on fragments recovered in the first cave. These same priests will turn their full attention to the new scrolls as soon as the results of their study of the older material are published.

The ancient Essenes were a sect of pre-Christian Jews who lived a rigorously ascetic life. They were distinguished by such characteristics as the community of property, the practice of charity, and the pursuit of virtues. "There are strong suggestions," said Mr. Harding, "that John the Baptist lived and studied with the Essenes in his early days; if so, it must have been here that he prepared himself for his great mission."

(Continued on page 416)

OUR SCHOOLS

A Teacher's Contribution in Soul Winning

By RUTH CONRAD

God sends the child to school, and what, I wonder, does He say to the teacher? Does He say, "Undermine not the faith implanted in this child by the home and nourished by the church; but guard it zealously, strengthen it tenderly. And if this child knoweth naught of me, it becometh thy duty to teach him, for thou in this year of the child's life art with him more than any other save his parents." Is this what God says to me, a schoolteacher?

You send your child to me five days a week. For nine months of the year the child is with me almost as many waking hours as he is with you. And you send him at a very tender age—five or six years. You give him to me in his impressionable years. You let me have him until he has become a youth—almost an adult. His characteristics are largely determined by the time he leaves my fold. What powers lie within my hands for good or ill? How shall I—how can I—use those powers for good? What opportunities have I to win the child for Christ?

Perhaps my greatest opportunity lies in the very fact that I am so continuously with the child. I live with him. I work and play with him. I am constantly under his observation. And, as you well know, children learn by example. If I am to win the child for Christ, my life must be a living Gospel. It must radiate Christian love, warmth, joy, and happiness constantly, for children are not attracted by gloom and anger. My life can and should serve as a magnet pulling him to the love of his Saviour; it can serve as a light, lighting his path to God. The Apostle Paul was able to say to the church at Corinth, "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1). This is what the teacher needs to be able to say, for children will follow. They love to imitate. Children are natural-born hero-worshippers. Children will learn from me, they will follow, they will copy my ideals and my attitudes. Will it lead them to the cross? What golden opportunity!

As words without works are dead, even so are words dead without words. I could love a child every minute of the day; I could shower him with patience; I could be a beaming example of happiness and contentment—yes, I might even create in him a desire for the fullness of life which I evidently possess; but if I did not tell him of his Saviour, of how the plan of salvation could affect his life, my victorious living would do him little

good, for my goodness could never save him. True, there must first be the yearning for Christ, the hungering and thirsting after righteousness, and much of this hunger can be produced by example. Yet after this hunger is created, after the yearning is present, only Christ can fulfill it; and unless he is told how to find Christ he will be lost. Do I, as a schoolteacher, have any opportunity to tell the child of Jesus?

Yes, I do. At the very beginning of each school day, in opening exercises, there is time for a few verses of well-chosen Scripture; there is time for a hymn or a prayer; there is time for a brief word of comment. I can point the child to God at the beginning of each school day. I can by very word and deed show the child that each day should begin with God; that in God's Word lies the plan of salvation; that in His Word lies the answer to life's, yes, to childhood's, problems. I can create his desire for more by giving him a well-chosen, Spirit-directed little. I, as a teacher, can do this.

I came from God and I'm going back to God.—MacDonald.

But my opportunity does not cease with opening exercises. I have the child in class. Sixth-grade history studied the beginnings of Christianity. Here opportunity fairly leaps out at the teacher. History had to be taught and this chapter told of the birth of Christ and the beginnings of His church. Essential details can be added in class discussion. And sixth-graders are old enough to grasp fundamental truths!

Fourth-grade readers have several Bible stories in them which brings another opportunity. I can teach the children that these Bible stories are about real people; that the God of these people is ready and willing to be their God through Jesus Christ; that to be brave men and heroes as these people were we must have this God. I can stimulate their interest in Bible reading by introducing them to other Bible stories. I can show them the wealth of material and how interesting the Word of God is, and God has promised that His Word will not return unto Him void.

Eighth-grade science includes a unit on the beginnings of the earth, and once more opportunity lies at my door. I can present the utter ridiculousness of some of the so-called scientific theories—of how our entire solar system began with one star which started falling to pieces and then the pieces began moving around the first star. Even if that much of the theory did make sense scientifically, where did

the first star come from? No, I can show them that the only plausible, the only realistic, the only truly scientific answer comes from the Word of God: "In the beginning God created the heaven and the earth." I can show them that the Bible is the one stable thing on which they dare build their lives; the one thing in which they can trust and know that it will never fail. I can help them see that science is just now beginning to prove those things which for centuries God's Word has proclaimed; that true science does not disprove but rather upholds the Biblical teachings.

Throughout the school year various holidays are observed. Thanksgiving comes and I can teach them appropriate hymns. I can direct their attention to the Giver of all good gifts. I can lead them in expressing their thanks to the Father. I have opportunity to teach them that God not only deserves, but wants our thanks—and not only on Thanksgiving Day, but on every day of the year.

Or was there ever a better time to teach the true story than at Christmas? My room decorations, my choice of songs, my emphasis can lead them a little farther from the frivolity, from the noisy merriment which lacks true happiness, from the empty glitter of the world, and a little closer to the true meaning of Christmas—a little nearer the One who gave up His all on Christmas Day for our sakes. I have opportunity to teach them that it is truly more blessed to give than to receive. I can direct their attention from "What are you getting?" to "What are you giving?" I can teach them the story and the meaning of Christmas.

Easter presents the opportunity to complete the story begun at Christmas. We must not leave Jesus in the manger—He grew to manhood, was crucified, and on the third day rose again. Although there may be opposition to Christian instruction the rest of the year, there is seldom any at these two seasons—and the opportunity to teach is mine.

As I have meditated on these opportunities I realize that they are great. God has placed before me a golden harvest field and my soul trembles at sight of it. My heart cries out in these words penned by Leslie Pinkney Hill:

Oh, let the little children see
The teacher leaning hard on Thee!

Wayland, Iowa.

BIBLICAL SCROLLS (Continued)

The 19 books of the Old Testament represented in the newly discovered scrolls are those of Genesis, Exodus, Deuteronomy, Leviticus, Numbers, Joshua, Ruth, Samuel, Kings, Psalms, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Lesser Prophets, and Tobit.—Religious News Service, April 1, 1953.

CHURCH MUSIC

Observations Regarding Mennonite Church Music

By PAUL M. MILLER

I. The Church Music of Early European Mennonites

The singing of early European Mennonites was, in earlier years, entirely one-part singing without accompaniment. At first the churches in Europe drew heavily on songs from Lutheran and Reformed circles. During the early part of the sixteenth century a number of Swiss brethren were driven from Switzerland as refugees because of their religious beliefs. They found haven in Moravia. Later, while on a visit to their home country, a number were captured and imprisoned at Passau on the Austrian border. Here, in 1527, the first known copies of their own hymns were written. Here, also, they composed new hymns. By 1560 the church had a collection of seventy-seven hymns. (James C. Hostetler, *The Menn. Hymnal in America since 1742*. Ms. in Goshen College Library.)

The historical emphasis of the church has been on congregational singing, and until recent decades, a strong resistance was manifested toward special singing. The *Ausbund*, which grew or accumulated from 1560 to 1570, was the leading, if not the only hymnbook. The first two hymns of the *Ausbund* are exhortations to sing. The second is a rhymed version of the Apostles' Creed. Hymns three and four are versions of the martyrdom of early Christians. Hymns five to eight are doctrinal teachings. Hymns ten to twenty-four are really ballads, giving in detail the martyrdom of Christians between 1525 and 1566. Hymns forty-five to eighty deal with such doctrinal subjects as baptism, communion, charity, the church, the gift of the Holy Spirit, and the future glory of the church. The remainder of the book, hymns eighty to one hundred and forty inclusive, are chiefly devotional in character and are the ones which have received the most sustained use and appreciation. (Music in the Mennonite Church, by Roy D. Roth. Ms. in Goshen College Library.) Since the first appearance of the *Ausbund* twelve editions appeared in Europe, the last being printed in Basel in 1838.

II. The Church Music of Early American Mennonites

When the Palatinate Mennonites came to America, they brought their *Ausbund* with them. It has been used by Amish and Mennonites in many areas for many years. Seventeen editions

have been made, the last reprint appearing in Lancaster, Pa., in 1949.

As more Mennonites migrated to America a need was felt for a larger hymnbook. The brethren of Bucks County, and Lancaster County, Pa., came together to solve the problem. A committee was appointed to compile a hymnbook using the choice hymns of both settlements. An insurmountable difficulty arose when the brethren from Skippack in Bucks County presented enough hymns to fill a book of their own without including any more which the Lancaster County brethren might present. Furthermore, they presented 3,000 orders or subscriptions from their locality for the new book. They decided to separate and each publish a book of their own. The Bucks County book, called *Zion's Harp*, was published in 1803 and the Lancaster County book one year later. *Zion's Harp* had more than 475 hymns treating on many subjects. Six reprints were made, the last in 1904, and the *Harp* continued

There is more moving power
in a single hymn than in a score
of sermons.—Martin Luther.

as the official hymnbook of Franconia Conference until 1900. The Lancaster hymnbook, containing 390 hymns and 62 Psalms, enjoyed a much wider circulation than the *Harp*, and is still used by the Old Order Mennonites of Ontario. It has had eighteen editions in all, the last being in 1941.

The first English hymnbook printed by the Old Mennonite Church was published by Joseph Funk in 1832. He went one step farther by giving the Mennonites a book with songs harmonized for three voices. He used a variety of meters, and included a "table showing the letters on the scale in different keys." This book was a vital factor in the promotion of singing schools throughout the church.

III. The Rise of Gospel Songs and Four-Part Singing

A number of factors served to bring four-part singing and a different type of song into the worship of the church. One factor was the felt need for music and words adapted to children's thoughts and voices. This need was brought into focus by the Sunday-school movement within the church. A second factor was the influence of revivalism upon the church. The songs of Sankey led the way and evangelists called for songs which were tender, affectionate, full of Gospel content, and easy to sing. Although the Gospel song with its char-

acteristic rhythm and chorus was first used in England at Newcastle in 1783, it found its greatest development and use in America. The Mennonites, who were caught in the shift from German to English singing, found the Gospel songs easy to learn and catchy in spirit. (*Outlines in Hymnology*, p. 21, by Walter H. Hohmann.) This wide acceptance of the Gospel song, as fostered by the revival meeting, the singing school, and the Sunday school, has continued unabated for nearly a century. As late as 1925 when a General Conference music committee examined more than 4,000 hymns and songs in preparation for the compilation of a new hymnal, popular demand insisted that at least one-fourth of the total should be Gospel songs. It was also during this century that the shift from one- to four-part singing became established throughout the church. This change did not come as a result of a planned program by church leaders, but the resulting ability of a congregation to do unaccompanied four-part singing is a priceless possession which music lovers are eager to maintain.

IV. Present Trends in Mennonite Church Music

The use of special music in the form of quartets, octets, and choruses has come to play an important part in the singing of the church. This brings with it the benefits of lay participation in planning the worship service and provides ready-trained groups to go out in various forms of Gospel witness. A bad effect has sometimes come from poorly prepared special music or a cheap type of Gospel song.

Another trend which came to light in a seminar study by Eldon Risser in 1945 is that many churches cannot appreciate many of the more heavy, difficult hymns of the *Church Hymnal* and show a tendency to go back to a book of Gospel songs. Several times the church music committee has hastily gotten out a "Life Songs" Gospel songbook to meet this recurring demand. (Fifty-seven per cent of those replying to Eldon Risser's questionnaire said that the *Church Hymnal* is not adequate.)

A third trend observable is the teaching of heavy classical, stately music, and the use of chorale and song chants by our church school music departments. This should have a long-range uplifting and steadying effect on the music tastes of the church.

A final observation is the recurrent suggestion that the church should introduce instrumental music into her worship service. This suggestion is being steadily resisted by church and music leaders and both are agreed that the conservation and improvement of good four-part singing in our churches will continue to make instruments unwanted and unneeded.

Goshen, Ind.

FOR OUR SHUT-INS

"And a man shall be as an hiding place from the wind . . . as the shadow of a great rock in a weary land" (Isa. 32:2).

Oh, Sometimes the Shadows Are Deep

Oh, sometimes the shadows are deep,
And rough seems the path to the goal,
And sorrows, sometimes how they sweep
Like tempests down over the soul!

Oh, sometimes how long seems the day,
And sometimes how weary my feet;
But toiling in life's dusty way,
The Rock's blessed shadow, how sweet!

Oh, near to the Rock let me keep,
If blessings or sorrows prevail;
Or climbing the mountain way steep,
Or walking the shadowy vale.

Oh, then to the Rock let me fly,
To the Rock that is higher than I;
Oh, then to the Rock let me fly,
To the Rock that is higher than I.

—E. Johnson.

All Inside

Last eve I walked a certain street
And met such gloomy folk;
I made great haste to pass them by,
And neither smiled nor spoke.
The giant elms dropped sullenly,
The very sun was dim;
I met a friend and said, "I hope
I've seen the last of him."

Today I walked the selfsame street,
And loved the folks I met;
If business had not made me leave
I would have been there yet.
Of course, I've solved the mystery—
'Tis very plain to see:
The day I met the gloomy folks,
The gloom was inside me!

—Selected by Mary Nice.

A Letter

[Dear Shut-ins:

The following letter was written by Bro. Milton Brackbill, Paoli, Pa., to his son-in-law who was and is going through a siege of suffering and inactivity. By the kindness of the family we are permitted to share it with you.]

Greetings of love to you. I have been told of your troubles in the flesh, or is it in the bones? Anyway, I can understand it is not pleasant. Puzzling and sometimes questionable do the providences of God appear. Even Je-

sus in the dark moments of the cross experience cries out, Why? But we soon see Him beyond questioning as He rests and commits His will to the Father's will and the loving dealings of a Father.

I have been much impressed this winter in seeing how many ways God has of putting our faith in a sort of melting-pot experience. One of these is this matter of giving ourselves to a great cause and then to suffer trials and disappointments in it all. It has helped me much to read and get the message of Mal. 3: Job 23, and 1 Pet. 1:1-12. God has His own purposes, sometimes unknown to us, but His grace and promises are there for us. Let us be assured that everything issues from a Father's love and He is dealing with us in pity and grace. That is always the light in our sky and our Star of Hope that no cloud can dim.

In F. B. Meyer's touching reference to Lazarus being sick, and how the sisters hurriedly sent for Jesus, he says, "Pain makes God a necessity! It is in the valley that we exchange the word 'He' for 'Thou' in 'Thou art with me!' It is in our extreme necessities that we learn of the fullness of God's resources. If the Master is about to use thee largely in ministering to others, do not be surprised if He puts thee to serve an apprenticeship in the school of pain. He would not have brought thee by this path, unless He knew you were strong enough to bear it, or that He is strong enough to carry you through. And so, since He is there, do not fail to say His name a hundred times a day if you need, repeating it as the antidote to pain. 'Jesus! Jesus! Jesus!' These are good words, and God must be real to us in times like these. We are praying for you, a large number of us, and Ps. 55:18 may be your confidence . . .

Many many others be reached and helped through your hospital experience. We pray that God shall give wisdom and skill to your doctors and overrule all for a good recovery.

There's More

"No sorrow has been thick enough to blot out the face of God; no happiness has been so keen but that His presence made it all the sweeter; no distress has equalled the power of God to comfort me and mine. . . ." So writes a woman to Dr. J. W. Holland, and he continues: "If I could advertise some nostrum which, by taking or by rubbing it in would guarantee . . . such results as this woman found through faith in God, I would need six secretaries to fill the orders."

. . . Perhaps too many of us are looking for God's material gifts rather than for the gift of Himself. . . . We persist in getting the cart before the horse. This woman has found the secret of happiness and peace. There's more of it for each of us, if we will only open our minds to it. . . . The ship was tossing along over the boisterous waters. The ocean awed me . . . so mighty—and I was so little. Pondering, I wrote:

We see but little of the ocean

A few miles distant from the rocky shore—

But oh, out there beyond the dim horizon,

There's more and more and more!

We sense a little of God's loving,

Some tiny portion of His

boundless store—

But, oh, out there beyond life's dim horizon,
There's more and more and more!
—From Progressive Farmer. Used by permission.

Where Shall I Look

Where shall I look for a song
When my day has been weary and long?
The thoughts I so painfully need
Should be humble and hopeful as seed;
So I think, as I curl in my chair,
Of old poetry subtle and fair,
But I drift into heavier chords,
Blaring sagas of heroes and lords—
I grow tired of tales that are grim
And I turn then to listen to Him.
I reach for the words from afar
Where heart ease and happiness are,
And my room glows with glory and gold
As the Bible's warm pages unfold.

—Frank H. Keith, in *Now*.

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation to my dear friends and the women's class for the many prayers, nice cards, and gifts while I was a patient at Charlottesville and Maryland hospitals, and for the kindness that was shown my family. May God shower His blessings upon each and every one of my prayer.—Mrs. Benie Shwalter, Broadway, Va.

I wish to thank my relatives and friends who remembered me with prayers, cards, and flowers. I also appreciated the lovely scrapbook from the Hershey and Old Road Sunday-school friends which was given me during my shut-in days. May God bless each of you.—Mrs. Mary Shelley, Gap, Pa.

Sink the Bible to the bottom of the ocean, and still man's obligation to God would be unchanged. He would have the same path to tread, only his lamp and his guide would be gone; the same voyage to make, but his chart and compass would be overboard.

—Henry Ward Beecher.

TO BE NEAR TO GOD (Continued)

Saturday, May 16

Able to Perform

Read Romans 4:1-5, 18, 22.

He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform.—Rom. 4:20, 21.

Here we have God's condition, the red flag in front of every promise. Believe! It shows up again and again in the ministry of Christ. "Thy faith hath made thee whole" (Matt. 9:22). "According to your faith be it unto you" (Matt. 9:29). "He did not many mighty works there because of their unbelief" (Matt. 13:58). When two blind men came to Jesus to be healed, He said, "Believe ye that I am able to do this?" He is still asking us that question, ready to shower untold blessing upon us when we give Him our glad and unreserved assent.

—Edna Beiler.

TO BE NEAR TO GOD

THEME FOR THE MONTH: CONSTELLATIONS OF PROMISE

God Is Able

"God is able"—what a phrase of triumph! Hurlled into an emperor's face, used by a fearless prophet, dictated by a preacher in chains—it never, under any circumstances, lost its glow. We still repeat it in many of our churches (as the heart of Jude's wonderful benediction), but, somehow or other, we've drifted away from the solid core of its reality. Track it down, straight through the Bible and accept it into your heart—for a thrill that will last a lifetime!

Sunday, May 10

Able to Save
Read Hebrews 7:19-28.

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.—Heb. 7:25.

Not only able to save, but to save to the uttermost! Here's a word that cannot be weighed or measured, that eludes our feeble attempts to press it into the mold of our past experience. To the uttermost! The risen and glorified Christ assures us this continued and constant salvation by His continual intercession. Praise His name!

Monday, May 11

Able to Destroy
Read Matthew 10:24-30.

There is one lawgiver, who is able to save and to destroy . . . —Jas. 4:12.

We have a tendency to play down God's justice and speak only of His love, but the Bible presents these truths side by side. They emphasize each other. The fact that God can and does justly condemn men to hell makes His tender care over His children seem more wonderful. On the other hand, it is this very love and care—the tenderness that sees every sparrow that drops before a hunter's gun ("ye are of more value than many sparrows")—that makes the punishment doubly deserved. It is inevitable.

Tuesday, May 12

Able to Keep
Read Jude 20-25.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, he glory and mastery, dominion and power, both now and ever. Amen.—Jude 24, 25.

The power of God is overwhelming—His promises leave us gasping for breath. Saved to the uttermost; then, on top of that, kept to the uttermost! In this beautiful benediction, phrase succeeds phrase, piling up blessing upon blessing. Then, to climax this joyous pyramid of safety and glory and joy, Jude crowns it with a vigorous, assured Amen! God help us to erase the question marks our hearts have harbored and add our Amen to his.

Wednesday, May 13

Able to Succor
Read Hebrews 2:18.

For in that he himself hath suffered being tempted, he is able to succor them that are tempted.—Heb. 2:18.

Think of this verse when you are bone-weary and the work ahead seems endless. (Christ sometimes had no time to rest or eat.) Think of it when you almost give up the struggle to make ends meet. (The foxes and birds had homes of their own, but never the Son of God.) Think of it when your heart breaks over the anguish and pain and sin around you. (O Jerusalem! Jerusalem!) Above all, remember this—He endured these things for us. That voluntary suffering is an eternal bond between the tempted Christian and the heart of Christ.

Thursday, May 14

Able to Deliver
Read Daniel 3:14-25.

If it be so, our God whom we serve is able to deliver us from the burning fiery furnace . . . —Dan. 3:17.

They were bold—those young men—and careless with their lives. There is hardly a more stirring passage in the Bible than their reckless declaration, "But if not, be it known unto thee, O king, that we will not serve thy gods." How different from Jacob's puny, "If God will do thus and so, I will serve Him." See Gen. 28:20, 21. We have his descendants with us, even today—those who tag their surrender with Jacob-like conditions. But, thank God, we also have others—those who dare to abandon themselves to the will of God no matter what that will may be—who say, irrevocably, "Though he slay me, yet will I trust in him." To know that God is able to deliver, yet remain entirely willing to accept His will if He decrees otherwise, is the ultimate consecration.

Friday, May 15

Able to Give Grace
Read II Corinthians 9:6-15.

And God is able to make all grace abound to ward you that ye, always having all sufficiency in all things, may abound to every good work.—II Cor. 9:8.

All grace! Another promise that almost staggers us. He is able! Praise His name! Here again we have phrase upon phrase after that first startling, "God is able," through "all sufficiency" and "all things," right down to the climax, "every good work." What a picture of our position in Christ! What a Canaan-land, flowing with milk and honey, lies before the travel-stained nomad of the desert of doubt! God help us to "go up at once, and possess it; for we are well able . . ." (Num. 13:30).

LIVING AS CHRISTIANS

Sunday School Lesson for May 17

(I and II Thessalonians)

Let the class look and discover that all our lesson Scriptures for this quarter and for the next quarter are taken from the writings of Paul. Let the pupils find these letters in their Bibles. Let them find the location of these churches on the map.

Today in many life stories of men we find recorded letters of the man. What can we learn from letters? Answers from the pupils should bring forth the fact that letters tell about the writer's present situation, about the people to whom he wrote, and about the writer's beliefs.

These letters of Paul are very full of teachings about the Christian life. See the lesson title. We also learn much about Paul himself, the great exponent of Christianity. What we would miss if the Holy Spirit had not recorded! Incidentally, too, we should see what Christian possibilities lay in this form of witness in writing letters.

Where was Thessalonica? When did Paul go? Read in class Acts 17:1-9 and 20:1-2. Thessalonica was an important city of 200,000 at this date, being located on the great Egnatian highway from Rome, which was the center of commerce by land and by sea.

Here Paul founded a church. Later while at Athens he sent Timothy back to strengthen and help them against the persecutors, I Thess. 2:13-16a. Later he wrote to them (1:1). This is the first recorded letter of Paul. See how Paul carried these people in his heart (3:1-13).

This letter is an exhortation to live as Christians or as believers in Christ (2:11, 12 and 4:7-12). Some seemed to be in feverish expectation of our Lord's return. Others were indifferent. Since we don't know when Christ will return, but do know it may be any time, Paul encourages the Thessalonians to walk in the light as they knew Christ, to be wide-awake and sober. Notice that walking in the light will build up the fellowship.

Consider this specific exhortation (5:15-22) for Christian living. Christians will not render evil for evil to those in their fellowship or to those outside the fellowship. Moreover they should do good one to another. This latter is the test of a true Christian. Someone has called the next three—rejoice always, pray without ceasing, in everything give thanks—the three standing orders of the Christian Church. These are peculiar characteristics of Christians. Under all conditions they live in this manner. Why can they? Notice this is God's will for them.

The Christian's ears are ever open and attentive to the directions of the Holy Spirit. As we live closer to Christ, His Spirit in us gives us discernment to detect the truth as it is in Christ.

Christians will be careful to give no offense by avoiding all appearance of evil even. We are really under obligation to walk circumspectly. We are our brothers' keepers. We should live above reproach for Christ's sake and for one another's sake.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

A follow-up committee is endeavoring to incorporate into the young people's program some of the ideas discussed in a young people's conference in Kitchener on April 18, 19.

A Bible Conference was held at the Bethel Church, Elora, Ont., April 10-12, with the brethren Emerson McDowell, Toronto, Ont., and Orland Gingerich, Baden, Ont., as speakers.

Bro. C. Warren Long, Tiskilwa, Ill., has been invited to serve as chaplain for the Illinois State Legislature for the first period in May. Each session of the legislature is divided into periods which are assigned to various ministers over the state.

The location of the conference-sponsored high school in northern Indiana will likely be on highway No. 15 between Goshen and Waterford.

The first part of each evening service of the Brunk revival meetings now in session near Canton, Ohio, is being broadcast over station WAMB, Canton.

Bro. Homer Martin, North Lima, Ohio, who served under MCC in Paraguay, showed slides of his work there to the Wooster, Ohio, Mennonite Christian Fellowship, on April 21.

Bro. Edwin Albrecht, Grabbill, Ind., who has served for a number of years as minister for the Cuba Conservative A.M. congregation, was ordained to the office of bishop on March 15, and Bro. John Yoder was ordained to the ministry.

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Hesston College students and faculty added about \$8500 to the college bank account through the three-day work program.

A program by the Iowa City MYF chorus was given at Lower Deer Creek, Kalona, Iowa, on April 19.

Eleven new members were received at Bayshore, Sarasota, Fla., on April 5; four by baptism and seven by letter. The total membership at Bayshore is 129.

Bro. Walter Oswald was honored by Hesston College faculty in a dinner on April 15, in appreciation for his services as dean the last 4 years and as acting president the last 2 years.

Amish families from Stark County, Ohio, are establishing a new community at Aylmer, Ontario.

The Harmonies Quartet, Orrville, Ohio, gave a program at the Midway Church, Columbiana, Ohio, April 12.

A Goshen College alumni reunion was held at Hotel Hayward, Los Angeles, Calif., on April 25.

"You ought to read 'The Test of Being White' and 'A Church Home' and all the other articles in the April 21 GOSPEL HERALD. You ought to take the HERALD and read it if you do not do so now. You can hardly be a well-informed Mennonite if you do not read it."—Church Bulletin, Los Angeles Mennonite Church.

Bro. Earl Buckwalter, Hesston, Kans., officiated on April 26 in baptismal services at Greensburg, Kans. Six were received by baptism and seven otherwise.

The semi-annual Sunday School Conference of the Perryton, Texas, Protection, Kans., and Greensburg, Kans., congregations, was held at Greensburg on May 3.

The Commission for Christian Education held its semi-annual meeting at Milford, Neb., April 24, 25. On April 26 representatives spoke in various Nebraska churches, mostly in all-day meetings, as follows: East Fairview, J. R. Mumaw and Noah Good; West Fairview, Chester K. Lehman; Milford A.M., Noah Good; Roseland, Paul M. Lederach; Shickley and Sunset Home, Geneva, Paul M. Lederach and Stanley C. Shenk; Beemer, J. J. Hostetter and Nelson E. Kauffman; Wood River, Roy S. Koch.

Bro. Samuel E. Miller showed slides concerning mission work in South America to the Olive MYF, Elkhardt, Ind., on April 29.

Bro. J. Lawrence Burkholder and wife spoke in a week-end missionary conference at the Olive Church, Elkhardt, Ind., May 2, 3.

Bro. B. Charles Hostetter, Harrisonburg, Va., spoke in a Christian Youth Rally at St. Jacobs, Ont., May 2.

Bro. Richard Martin, Elida, Ohio, spoke in the Spring Rally of the Evangelical United Brethren Church, Delphos, Ohio, the week following April 26.

Visible results of meetings held at Pinto, Md., by Bro. Roy Koch, were four reconsecrations and 18 confessions, 17 from non-Men-

nonite homes. The present membership of the Pinto congregation has come into the church from nine different denominations.

Sister Mary Miller accompanied a foreign student team from Hesston College to Protection, Kans., on April 12, and to Manson, Iowa, and Alpha, Minn., on May 3.

(Continued on page 428)

Calendar

- Annual meeting Gulfcoast regional conference, Fremont, Texas, May 8-10.
- District Sewing Circle Meeting of Ontario, Stannam Amish Mennonite Church, Baden, Ont., all day May 12.
- Annual meeting Ontario Mission Board, First Mennonite Church, Kitchener, May 16-18.
- Annual Meeting Ohio Mennonite and Eastern A.M. Joint Conference at Pike, Eldon, Ohio, May 24-26.
- Annual Nebraska Sunday-School Conference, Shickley, Neb., May 27, 28.
- Indiana-Michigan District Mission Board at Clinton Community School, Goshen, Ind., June 2.
- Annual meeting Pacific Coast Conference: Christian Workers, June 5; Church Conference, June 3.
- 4th Youth Conference, June 5. Western Mennonite School, Selem, Oreg.
- Indiana-Michigan Church Conference at Clinton Community School, Goshen, Ind., with Clinton Brick Church as host, June 3, 4.
- Annual meeting Mennonite Conference of Ontario, First Mennonite Church, Kitchener, June 2-4.
- North Central Conference and associated meetings, Red Top, Bloomfield, Mont., June 8-12.
- Annual meeting Mennonite Youth Fellowship, EMC, Harrisonburg, Va., June 12, 13, 1953.
- Annual meeting Mennonite Board of Missions and Charities, EMC, Harrisonburg, Va., June 13-16.
- Cultural Problems Conference, Hesston, Kans., June 18, 19.
- Biennial session of Conference on Mennonite Cultural Heritage, Hesston, Kans., June 18, 19.
- Indiana-Michigan MYF convention, Hesston College, Iowa, June 28-29.
- Leansville Mennonite Camp, Mt. Pleasant, Pa., Boys Camp (ages 8-13), June 27-Aug. 1.
- Girls Camp (ages 8-13), July 4-10.
- Junior High Camp (boys and girls 13-15), July 11-17.
- Junior High Camp (boys and girls 13-15), July 17-24.
- First Family Week, July 24-31.
- Writers' Conference, July 27-31.
- Missionary Bible Conference, July 31-Aug. 3.
- Church Music Conference, Aug. 3-7.
- First Young People's Institute, Aug. 8-14.
- Second Young People's Institute, Aug. 15-21.
- Second Family Week, Aug. 22-28.
- Little Eden Camp, Onekama, Mich.
- Junior High West (grades 7 and 8), June 27-July 4.
- Senior High West (grades 9 through 12), July 4-11.
- Boys' Week (grades 4, 5, and 8), July 11-18.
- Girls' Week (grades 4, 5, and 8), July 18-25.
- Young Adult Week, July 25-Aug. 1.
- Family Week, Aug. 1-8.
- Christian Business Men's Week, Aug. 8-15.
- Bible Conference—Family Week, Aug. 15-Aug. 22.
- Farmer's Week, Aug. 22-28.
- Church Music and C.E.A. Workshop, Aug. 22-Sept. 5.
- Rocky Mountain Mennonite Camp, Divide, Colo.
- Peace Training Camp, June 25-July 4.
- Week-end Bible Conference and Dedication, July 4, 5.
- Junior Boys' Camp (ages 8-12), July 8-11.
- Junior Girls' Camp (ages 8-12), July 13-16.
- Junior High West (boys and girls 13-15), July 20-25.
- Junior High West (boys and girls 13-15), July 27-Aug. 1.
- Family Week, Aug. 3-8.
- Family Week, Aug. 17-22.
- Youth Retreat (18 yrs. of age and over), Aug. 24-29.
- Week-end Bible Conference, Sept. 5-7.
- Simultaneous Peace Conferences at various places throughout the country, July 4, 5.
- Annual meeting Pennsylvania Pennsylvania Mission Board, Casselman Church, Grantsville, Md., July 10, 11.
- Virginia Conference, Fentress, Va., July 27-30.
- Annual meeting Southwestern Pennsylvania Conference at Stohr's, Johnstown, Pa., Aug. 2-5.
- Chester, Colo. Camp, Allentown, Ontario.
- Boys Camp, Aug. 3-10.
- Girls Camp, Aug. 10-17.
- Young People's Camp, Aug. 17-22.
- Annual meeting Conservative Amish Mennonite Conference, Hartsville, Ohio, Aug. 11-13.
- Annual meeting Iowa Nebraska Conference, East Fairview, Milford, Neb., Aug. 11-14.
- Annual Indiana-Michigan Christian Workers' Conference, Fairview congregation, Fairview, Mich., Aug. 18-20, 1953.
- Annual meeting Illinois Mennonite Conference, Science Ridge, Sterling, Ill., Aug. 18-20.
- Annual meeting South Central Conference, Hutchinson, Kans., Aug. 18-21.
- Mennonite General Conference, Kitchener, Ont., Aug. 26-30, 1953.
- Annual meeting Mennonite Board of Education, Naponee, Ind., Oct. 15-17.

Go, Preach

MISSIONS.

Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Sister Genevieve Buckwalter and daughter have arrived safely back in Japan. Pray for our Japan missionaries as they plan an enlarging program of mission work.

Bro. and Sister Theodore Walter, Culp, Ark., announce the birth of twin sons, Michael and Phillip, on April 11. Brother Walter teaches in the Bethel Springs School at Culp.

Bro. Howard Snyder, Guernsey, Sask., a student in the Goshen College Biblical Seminary, preached to the Mennonite Home Mission, Chicago, Ill., on Sunday morning, April 12.

Bro. Vern Miller, superintendent of the Gladstone Mission Church, Cleveland, Ohio, was ordained to the Christian ministry on March 29. Bro. Elmer Stoltzfus, the local bishop, had charge of the service assisted by the brethren E. B. Frey, Pettisville, Ohio, and J. D. Graber, Elkhart, Ind.

Bro. Gerald Studer and a group of young people from the Pleasant Hill congregation, Smithville, Ohio, conducted services at the Gladstone Mission Church, Cleveland, Ohio, on April 26.

Sister Una Cressman, missionary on furlough from the Argentine Chaco, spoke according to the following schedule in northern Indiana the last part of April: April 26, evening, Prairie St., Elkhart; April 27, North Main St. Women's Missionary Society, Napanee; April 28, Yellow Creek, Goshen; April 29, Clinton Brick, Goshen; April 30, Women's Sewing Circle, College Mennonite Church.

Bro. Nelson Litwiller, missionary on furlough from Argentina, will speak to the East Bend congregation, Fisher, Ill., on Sunday, May 17.

Bro. Norman Weber of the Elmira congregation, Ontario, has made land available for growing potatoes for a missionary project. This is one way to encourage young people in missionary activity and to support the mission work of the church.

A recent headline which appeared in the Indian press as follows causes some concern: "Activities of Foreign Missionaries in India. Evangelical Work Opposed." A high government official was quoted as saying: "If they come here for evangelical work, then the sooner they stop it the better." Growing nationalisms in many countries make the missionary task more difficult and the future more uncertain. Pray that doors to evangelism may be kept open.

Myra Jean Vogt, daughter of Bro. and Sister M. C. Vogt, Bihar, India, has recently been ill with a kidney ailment. She is attending school in Kodaikanal, South India, and her illness has kept her out of school for the time being.

Bro. B. Frank Byler, missionary recently

returned to Argentina, had a busy first Sunday after his return. He preached at Floresta, Buenos Aires, in the morning and at 7:00 o'clock in the evening, and in the Ramos Mejia church at 8:30 the same evening.

Bro. and Sister Amos Swartzentruber had charge of a welcome and installation service for Bro. and Sister B. Frank Byler at Trenque Lauquen on Saturday evening, April 25. From there they were planning to visit several other stations of the mission before returning to their home in Buenos Aires.

Bro. and Sister Jacob Flisher arrived in Madras, India, on April 13. Bro. John Friesen met them. They were still in Madras a week later due to the red tape and difficulties in getting supplies through customs, difficulty not with personal baggage but with supplies taken for the missionaries. Sister Flisher suffered from an attack of malaria on the outward voyage but made a good recovery.

The Prairie St. MYF, Elkhart, Ind., sent twenty-three of its members to Detroit, Mich., on April 19 to assist in the services there. They provided special music in the morning, assisted the local MYF with the distribution of the Way and a special mailing in the afternoon, and gave the evening program.

Bro. Daniel Kauffman, Leonard, Mo., paid a pastoral visit to the I-W boys working in Kansas City, Mo., on April 23 and brought the message at the mid-week service of the Mennonite Gospel Center that evening.

Bro. Ben J. Yoder, Kalona, Iowa, has accepted the position of superintendent of the Froh Bros. Homestead, Sturgis, Mich., and will soon begin to select his staff.

The brethren J. Irvin Brunk and Orie Conrad, Upland, Calif., accompanied George H. Beare and Stanley Weaver on their recent visit to the Navajo Indian reservation in the interests of locating a site for permanent mission work. Bro. Weaver and Bro. William Jameson, a Navajo Christian, expect to visit other areas in the near future.

Bro. Elias Queto, a storekeeper and lay leader in the Bragado, Argentina Mennonite Church, was recently elected at a church meeting to take the place of Bro. Floyd Sieber as one of the three lay pastors for the year beginning April 1. The brethren Nestor Comas and Juan P. Abat were re-elected as lay pastors for the same period. The Siebers will be spending the last month before furlough in getting their necessary travel documents and in visiting the various churches.

Bro. and Sister Veri Nofzinger, Lebanon, Ore., visited the Elkhart headquarters during the week of April 18-24 en route to Puerto Rico, where they will visit the young people from Oregon serving in the La Plata Mennonite Project.

The Child Welfare Committee of the Mennonite Board of Missions and Charities will meet at the Elkhart headquarters on May 8.

Your Treasurer Reports

India is quite often thought of as our oldest foreign mission field. While this is true of our mission located in the Central Provinces, it does not represent the status of the Bihar India field, which was opened in 1940. In mission development the Bihar field represents a relatively new opportunity of extending our witness in India. Recent reports from this field indicate that the Bihar Province represents a fine mission opportunity in India. At the present time there are six full-time workers on the field, who are Bro. and Sister Paul Kniss, Bro. and Sister M. C. Vogt, and Bro. and Sister S. Allen Shirk, and four on furlough, who are Bro. and Sister Henry Becker and Bro. and Sister John Beachy. The total Indian membership at present numbers eighty-five.

Since the Bihar field represents a second mission field in India, we are attempting to keep the financial records separate, but have found it necessary to use general India contributions for this work. Since present developments are tending toward the development of an indigenous church in the Central Province, it will become increasingly more important to maintain separate accounts and contributions for the Bihar field. We believe that this area of India offers a fine opportunity to extend our testimony in the Far East.

Therefore, we would again like to bring the financial needs of this field to your attention and to encourage contributions for this particular field in India. Funds designated for the Bihar Mission Field will be placed in a specific account and used for this field. During the past year the monthly budget for the Bihar field was \$518. In addition to this there are financial requirements for construction of buildings and for the support of the missionaries. May we also urge your continued prayer support of the missionaries serving in this field.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

The Israel Evangelism Committee of the General Board will meet at the East Chestnut St. Church, Lancaster, Pa., on May 20.

The Indiana-Michigan Mission Board is planning to build a house for its workers at Caney, Ky. Churches west of Goshen are being asked to supply labor.

Forty members of the Shore Mennonite and Greiner Conservative Amish Mennonite congregations went to Froh Bros. Homestead, Sturgis, Mich., on April 23, cleaned up the grounds, and helped with painting. Their services were much appreciated.

(Continued on page 428)



Dhamtari Christian Academy staff 1951-52.

The Indigenous Church in India

BY EDWIN I. WEAVER

II

The Church Looks Forward

In an attempt to present a picture of the India church as it takes up new responsibilities and works out a more fully indigenous church program, something must be said about urgent problems facing the church.

The first of these has to do with the organizational setup. An organization with a constitution is at best merely a method of carrying on work. An organization is not an end in itself. An organization will not necessarily assure progress in strengthening the work of the church. It may or may not help in the goal of establishing free, indigenous churches. A church begins in the hearts of men!

What has happened in our church in India is that it has taken over almost entirely the type of organization and constitution under which the mission formerly was operating. There are the same departments of work, with one added. There are the same committees, with some more added. There are the same constitutions carried on in the same way. The indigenous church has taken over a heavily organized and institutionalized foreign organization. In many ways it is like David trying to fight with Saul's armor. In the end much will have to be discarded for more natural equipment. Certainly an American type, overly organized and heavily financed program is not indigenous to India. Changes must take place. The issue, how-

ever, cannot be forced. The church itself will have to come to a realization of the need of a critical examination of its organization and program. Especially its institutions must be studied and evaluated relative to their need, purpose, and witness. The problem of how long she can hold off the

necessity of making her institutions financially and increasingly more indigenous will have to be realistically faced in view of possible future political developments. We had better give heed to "The Lessons to Be Learned from the Experiences of Christian Missions in China."¹⁵

It needs clearly to be understood that an organic unity of a mission and a church is not in itself a goal. It is merely a step in the direction we wish to go. This perspective is exceedingly important. Organizations and finances cannot free the church, but they could fetter it. They could even kill the very spontaneous life and faith we wish to establish. The very heart of our problem is not organization or finance; it is rather the spiritual life and faith of the church. With these the permanency of the church has to do. They must be given first place in the thinking of us all.

When we speak about the spiritual life and faith of the church we touch a weak spot. This is widely recognized and readily admitted by the church itself. Confession of sin, regeneration, and a new life, a transforming experience of the presence and the power of the Holy Spirit, these are very much needed. I say this with all humility, for I, too, am a member of the India church.

Actually faith in Christ is not something you can inherit from your parents. Because our parents are Christians, it does not follow that we, too, are. Faith in Christ is not something that you can write down in a book and say here it is. Faith, real Christian faith, is a personal experience. You have it or you don't have it. It is real and relevant to life. If we profess to have faith in Christ, yet live in sin, the genuineness of our faith can be challenged. Faith has two parts: a human and a divine. On our part we believe and repent, that is, forsake sin; on God's part, because of our faith, the Holy



The church at Shantipur where our leper home is located.

Spirit performs a work of God's grace we call regeneration. There is not enough evidence of regeneration in the church. Perhaps we have emphasized too much man's part in salvation, not enough the transforming work of God's grace, accomplished alone by His Holy Spirit, and not by works of righteousness which we have done. The Acts of the Apostles convinces me that we need to give relatively more emphasis to the guidance and power of the Spirit in the life and work of the church.

Soon after we returned to India in 1945 the war ended. Paul Hutchinson, now editor of *The Christian Century*, made a world trip to evaluate the effect of the war on the churches in the world. About China he reported that the missions had many fine institutions, a credit to the devotion and ability of consecrated missionaries. In striking contrast to the institutions of missions, the churches were weak, struggling, and pretty much left to the natives to do with them the best they could.

Some of you must have read the 1951 report of the Research Committee of the Division of Foreign Missions of the National Christian Council, entitled, "Lessons to Be Learned from the Experiences of Christian Missions in China," to which I have already referred. Anyone having anything to do with foreign missions ought to read it. It is convincingly written. Summarizing one section of this lengthy report, five statements were made. Let me quote three of these having to do with the very thing that I have been speaking about.

First, "There should be relatively less emphasis on institutions and more emphasis upon the church."

Second, "In the church there should be relatively less emphasis on its organization and more emphasis on its spiritual life."

Third, "Throughout there should be relatively less emphasis upon lands and buildings and more emphasis upon the people."

Though there are other problems facing the church, perhaps the two most important have been touched upon. The question now arising in your minds is: What resources does the church have to solve these problems? Suddenly to become the inheritor of a heavily organized and financed program presents a difficult problem. Really, there may not be too much that we can do about this. We could, of course, refuse to supply financial aid. But this would be both unwise and unfair. The India church, we pray, will come to see the advantage and necessity for simplifying and indigenizing her total program along lines native to her culture and background. We who couldn't or didn't do this, are hardly in a position to tell her how to do it. If nothing is done about this, then the rapidly changing future events will work it out for us without any one doing much.

Concerning the spiritual life and faith of the church there is something we can and must do! There it slipped out again! Our natural and wrong conception of the church. As if it were ours, and we were going to do something to strengthen it! Not until we realize that the tasks now facing us in the



Recitation period at Dhantari Christian Academy. One section of second-year high-school class, Dhantari.

India church are more spiritual than organizational; that the church is God's and not ours; that God alone can save her in the crisis she is sure to face, will we have the perspective necessary to fit into God's plan of action. I can easily think of a dozen things that I would like to do to help strengthen the spiritual life and faith of the church, when we get back to India. But I know full well that unless these things fit into God's plan and method, and unless I let the Holy Spirit fill and control my life, all my plans and doings are going to accomplish nothing. We must now get to the true source of the spiritual life and faith of the church if we wish to strengthen her.

In brief, the spiritual resources of the church are: the Holy Spirit, the Word of God, and the fellowship of believers. These are basic. In the China report more Bible study, more prayer groups, church leadership, Christian homes, indoctrination of children, public worship, pastoral care, evangelism, the use of laymen in the work of the church—these were all emphasized as important means to strengthening the church. I would like to comment on a few of these suggestions.

A spiritually trained and ordained leadership needs sufficient consideration. In India we do not need a lot of highly trained pastors. But we do need some Spirit-filled able leaders, sufficiently trained to lead the church in matters of faith and doctrine. The application of the doctrine of the Word and the church to the India setting must now be made by Indian leadership. We have a few such men. We need more. However, spiritual life and consecration are more important

than academic training. For village ministerial leadership, experienced, consecrated men with a village background may well be more effective than specially trained men.

But the ordained men of the church cannot do the whole task facing the church today. It is the almost universal testimony of leaders in rapidly growing indigenous churches that one of the secrets of growth has been lay leadership. Rev. Lakra is the head of the German Evangelical Lutheran Church in Ranchi, Bihar, India.⁴ This church was established by German missionaries who labored there until they were interned during the first World War. All missionaries and funds were cut off. The church carried on, even grew rapidly. It now has a membership of over 200,000. A characteristic feature of this church is that it has few paid evangelistic workers. The church grows naturally through the witness and help of lay Christians in the villages. David A. Seamounts, a Methodist missionary of the old type, says: "Between 1946 and 1950 we baptized 8,000 new Christians. This great mass movement has been almost entirely brought about by a band of Spirit-filled, enthusiastic laymen."⁷ Frank Whittaker, a bishop in the newly formed church of South India, says: "Voluntary evangelism has increased rather than decreased as a result of enforced reduction of the number of paid evangelists."⁸ The possibility of training and using more lay leaders in the church needs urgently to be explored. As an American mission with foreign funds we could put on the pay roll of the mission personnel to do any task in

the church. The church can never do this, nor should it. Whether we should have or not, is now beside the point. The tasks facing the church in India are so great that we will need to use the resource of our total membership. All possible means will have to be used to strengthen the faith, the spiritual life, and the fellowship of the church, remembering that God is the source of its spiritual life and power.

A New Relationship

A new relationship between the church in India and the church in America marks the beginning of this new epoch in the history of our mission efforts in that country. The road ahead for both the India and America churches is new and full of pitfalls and dangers. To attempt to chart the road and predict what will happen is impossible. Yet we do need to look ahead for new landmarks and goals to avoid mistakes and the danger of getting sidetracked.

In your mind there are still two big questions. The one has to do with foreign missionaries. And the other with foreign funds. What need or place for them is there in an indigenous church? Let us take up these questions one at a time.

What about the foreign missionary? Is he wanted? Is he needed? What will he do? There is no doubt about it, the India church still wants missionaries. They are needed. There are many significant tasks to be done for which they are peculiarly fitted. One of the encouraging features in what has happened since unification of church and mission is the easing of tensions. There is a decidedly changed relationship between missionaries and Indians.

There is little indication, if any, that missionaries are not wanted, unless they are unwilling to adjust themselves to changed times and conditions. In us they want to see humility, love, and a sincere desire to serve. There is no grabbing for responsible positions in the new organization by Indian leaders. With decreasing missionary personnel there is increased danger that missionaries will continue to be used in administrative tasks carrying on the big machine we have set up, rather than freeing them for tasks enabling them to make a greater contribution in witnessing and in firsthand contacts with people. It does seem that many doors are opening up for really significant mission work within the church. So, missionaries will still be needed, but in a new role and a new relation to the church.

Now the question about foreign financial support. Does India want it? What right has she to expect it? What are some of the guiding principles by which we determine whether and how much we are going to help the church in India in her struggle toward self-support? The answer to the first question is easy. Yes, she wants continued financial support. She is poor. We are wealthy. Though that is true, it is not the best answer to this knotty question. Has India a right to expect us to help her financially? If you stop

to think about it, we have loaded on her a heavily financed program, not at all indigenous; so it doesn't seem right to expect her to support this by herself. For the present or until she can work out a more indigenous program, it seems that the only fair and Christian thing to do is to help her. We have to keep in mind that self-support along with the other characteristics of a so-called indigenous church are not in themselves the goal. They are rather the direction we are going. The goal is maturity in Christ, fellowship in Christ.

But it cannot be denied that Christian giving is a means to an end. It does develop and build up the spiritual life. In order to make self-support increasingly possible, the machinery we have set up will have to be adjusted as rapidly as possible. But since we have set up "the mission chariot," as someone has called the organization of the mission, we ought not to object too much to keeping it going until the church can evolve something more natural to the India setting. This is going to continue to be a major problem and can't be solved in a day.

Nevertheless, we do need to think about guiding principles in an attempt to make progress toward our goal of a mature body of believers in Christ. One of the best things I have read on this subject is a reprint from the National Christian Council Review, by H. J. Strickler, entitled, "The Place of Foreign Aid in Financial Support." Mrs. Strickler was brutally murdered recently in their bungalow in Dehra Dun, North India. Mr. Strickler, the executive secretary of Presbyterian Missions in India, emphasizes the following points: That we should continue to give because the church needs all the support available from both India and America; an attempt to raise all that is possible in India should be made; that the grace of giving should be developed in India; our organization in India needs continually to be tested and judged; that the important thing is not the amount of money that is given but the consecration and devotion with which it is offered; that giving by the West should not be deplored, but that it should be an expression of, and a means to closer Christian fellowship between the church in India and the church in America.⁵

In the new phase of our relation with the India church, it is fellowship, not organization and money, that needs emphasis. Christ is the only true head of the church. Our relation to each other is not on the basis of organization, but in our common faith and unity in Christ. "The Church is the fruit of missionary labor, but not the possession."¹⁰ In the fellowship of the church there is no Fast nor West, bond nor free, but Christ is all and in all.¹¹

In his pamphlet Strickler gives this beautiful story. "Rabbi Abba Hillel Silver, in one of his books, tells the story of a simple flute of reeds which had been in the temple at Jerusalem since the time of King David. It had a wonderfully sweet and beautiful sound. The priests decided that so wonderful a flute should be decorated, so as to be a fitting part of the temple furnishings. They covered it with gold, then discovered that

its tune had become harsh, metallic, and jarring. We would all like money to be made available for Christian work. But gold in itself may destroy the music. Greater resources are to be found in the power of sacrifice, the power of prayer, and the power of the Holy Spirit. These are available in abundant measure, and when we use them, God is with us."¹²

5. Compiled by Harold S. Matthews and available from the Director of the Missionary Research Library, 3041 Broadway, New York 27, N.Y.

6. Raymond A. Dudley, "The Growing Edge of the Church," p. 15, 1951, Agricultural Missions, Inc., 156 Fifth Ave., New York 10, N.Y.

7. *Ibid.*, p. 35.

8. *Ibid.*, p. 20.

9. H. J. Strickler, "The Place of Foreign Aid in Financial Support," a pamphlet available from the National Christian Council Office in Nagpur, M.P., India.

10. H. Kraemer, "The Christian Message in a Non-Christian World," p. 413, 1938, The Edinburgh House Press, 2 Eaton Gate, London S W 1, England.

11. *Col.* 3:11b.

12. From Strickler's pamphlet already referred to.

Princeton, N.J.

A New Lighthouse in Bihar

By PAUL AND ESTHER KNISS

January—Camped at Naresgarh for ten days. Though we did some evangelistic work in the villages around, our main effort was to strengthen and teach the ten new Christians who had been baptized in November. They were taught the Ten Commandments and the Lord's Prayer, and how to pray before meals, in the morning, for the sick, etc. Prayer, though it is simple for us, is hard for them to learn. It is so different from all their background and customs. C. K. Lehman's Junior Catechism was translated into Mundari and taught also.

Paul went to Calcutta for several days to get the necessary papers to import our car.

February—A baby whose mother died was brought to the bungalow. He was not so attractive when he came, but after Sister Becker gave him a good bath and some clean clothes he was a pretty baby, and a bottle of milk stopped his crying. We kept him for three weeks, looking for a good home for him. While we were moving to Bathet, Beckers and Vogts had him for a few days, and then a Christian couple from a neighboring mission took him to keep.

Moved to Bathet, our new station, by Bro. Vogt's car and two trailers, and by truck.

March—Work on the new house at Bathet was making wonderful progress, thanks to Bro. Beachy's efficiency and God's blessing. We camped near the bungalow and tried to get acquainted with our new field. We also camped for twelve days at Kalkaliya, where the native exanglists had been working and a real interest in Christianity was created, but the people did not come to the point where they were ready to accept Christ and take the social consequences.

April—Moved into the new bungalow. Dedication of Bathet station took place on the fifth. People came from all the other stations.

We spent the last two weeks of April in Calcutta getting delivery on our Jeep Station Wagon, taking it through customs and all the other red tape.

May—We were home a week and then left for the hills of South India where we had two weeks of pleasant relaxation. The conference on evangelism where talks were given by missionaries of many denominations was especially enjoyable.

June—Evelyn Bauer became ill with polio and was taken to Vellore. Days of anxiety and prayer followed. Stephen Allyn stayed with us for three weeks and then Kings took him. How hard it was to part with him! We went to Vellore the latter part of the month. Esther stayed and helped care for Evelyn until Bauers flew home; Paul returned to Bihar.

July, August, September—We took part in the Bible School for all our native workers. The Lord blessed us all abundantly during this time. This was during the monsoons, when it is difficult to work in the villages, as most everyone is working all day in the fields. We all felt that this was a profitable way to spend the monsoons. The school was at Chandwa, and we came back to Bathet each week end. Saturdays we did landscaping on our new compound and made a garden.

This is also the part of the year when hunger is most prevalent—just before the new crop. This year we saw much hunger. There was more sickness than usual, too, which was a result of resistance being weakened from malnutrition. We saw many people who were very thin except for puffiness of the face, stomach, hands, and feet. Many of them thought it was some disease and wanted medicine, but what they needed was food. We did what we could for them, but that wasn't much.

October—Camped at Nawada, 17 miles from Bathet where we had a fair response, but nothing spectacular. We were happy this month to get a Bible woman to help Esther in working in the villages.

November—Spent the first two weeks in northern India in another mission area, helping in a town evangelistic campaign. This was a worth-while experience, though we were working with a different type of people than we have around here.

December—The Christian groups at Chettag and Itke are very small; so Bathet, Itke, and Chettag all celebrated Christmas together—three times. At each place we first went to a neighboring village and showed slides on the birth of Christ and explained what Christmas means, after which we returned and sat up most of the night singing carols and other spiritual songs. The following forenoon we had the usual Christmas program, with everyone from that place taking part. So at Chettag, Christmas was the twenty-second and twenty-third, at Bathet it was the twenty-fourth and twenty-fifth, at Itke it was the twenty-fifth and twenty-sixth. With a combined group that way we had more fellowship and a more enthusiastic celebration, and an effective testimony was given to the Hindu spectators at each place.

During this first year in the history of

Bathet station many people in the neighborhood heard of Christ for the first time. Some were seriously counting the cost of following Him. In the days ahead may His Gospel be presented with power so that many souls may turn to Him. May His light shine forth with increasing brightness from this new lighthouse.

Latchar, Bihar, India.

Missions Editorial

Are We Due for a Spiritual Examination?

Bob Pierce recently told the National Association of Evangelicals convention about the widows' home he visited in Korea. All of the women were widows of Christian pastors who had lost their lives for their faith. They were living in straitened circumstances, but supremely happy in Christ. Each one was sewing a small bag. When asked what they intended to do with the bags, they replied that they were going to sell them and give the money for a new church building.

Other Christians in Korea go to prayer meeting between five and seven each morning of the week in the coldest weather in bombed out church buildings without proper roofs or side walls. These Christians have little of this world's goods, but they have Christ.

The plight of the Korean Christians makes us weep. Because it has increased their faith and devotion, one is tempted to pray for persecution and want to bring the church in our country to its knees. But wait, before we pray that prayer let us try once more to make the church at home realize the tremendous witnessing and service responsibilities that it has.

We wear the shoes of the rich young ruler today. Jesus says to us, "Go and sell that thou hast, and give to the poor . . . and come and follow me." We have unusual material and spiritual blessings from God and we also have the means to share those blessings with the needy of the world. The Gospel has been ours these many years so that we can share it with and demonstrate it to the lost, particularly to those who have never heard.

Now that the Christian Church is challenged by a militant communism, it is even more imperative that we follow the command of Jesus to the letter. The world is tired of watered down Christianity. It is looking for virile Christians who are unafraid to demonstrate what they believe at any cost. It is my firm conviction that if we do not share our material and spiritual blessings with the underprivileged in our world, those blessings will be taken from us just

like the talent from the man who refused to invest it for God.

Someone has estimated that the Mennonite Church gave a little less than four per cent of its income for the cause of Christ in 1951. Did you ever stop to think that we could have done one and one-half times more for God than we did had we given the suggested tenth? How long will God have patience with us if we do not treat His blessings as a sacred trust rather than as personal achievement?—L. C. Hartzler.

Relief and Service News

MRC Weekly Notes

Voluntary Service Personnel Needs

1. Homemaking help for I-W Centers, either cooks or housekeepers.
 2. Housekeepers for hospitals—La Junta, Colo., and University of Iowa Hospitals.
 3. Electrician-plumber for Mathis, Texas. (I-W credit)
 4. Mechanic for La Plata, Puerto Rico. (I-W credit)
 5. Nurse aides and orderlies for General and Children's Hospitals. (I-W Credit)
 6. Non-drafted men for maintenance in a mission program.
 7. Summer Bible school teachers and recreation leaders for Summer Service.
- The above personnel needs are extremely urgent and Christians who feel called to service for short or long periods of voluntary service may offer themselves to the Office for Service and Relief, Mennonite Board of Missions and Charities, Elkhart, Ind., if it is their desire to help meet these needs. There are few distinctions in age: nearly all Christians over the age of 18 years may find a place for service in this program.

Summer Service

The MRC Summer Service program will again provide opportunities in city missions, rural missions, child welfare, youth work, and in the care of the aged. There are openings in this program for about forty more volunteers. Anyone who wishes experience in summer Bible school teaching will find this a very good opportunity. Men who are not subject to the draft are especially needed.

Personnel Changes

Bro. A. H. Handrich, Fairview, Mich., who has served as a voluntary service worker at the Mennonite Home Mission, Chicago, Ill., since Dec. 31 last, completed his term of service on April 20.

Bro. Myron Brenneman, Lima, Ohio, began a year of voluntary service at the Braeside Home, Preston, Ont., on April 23 after spending several days at the Elkhart headquarters.

Sister Glenda Bontrager, McPherson, Kans., began a term of voluntary service at

the Elkhart headquarters as a secretary on April 29.

Bro. Robert Kauffman, Hesston, Kans., sailed on the S. S. Queen Elizabeth from New York on April 22 with his destination India, where he will teach music at the Woodstock School, Landour.

Released April 24, 1953
Office for Service and Relief
Elkhart, Indiana.

MCC Weekly Notes

Oats, Garden Seed, and Tractor Fuel to Mennonites in Mexico

Material aid consisting of 25 tons of seed oats, garden seed, and tractor fuel valued at \$4,000 has been purchased by the Mennonite Central Committee and is being distributed to needy Mennonite settlers in Mexico.

At the present time Harry Martens of North Newton, Kans., is in Mexico as an MCC commissioner to recommend what MCC can best do to help Mennonites in Mexico. Accompanying him is Harold Voth who has been appointed as a worker in Mexico. These men are checking on the possibilities of drilling irrigation wells and establishing medical facilities which would probably be centered in Cuauhtemoc.

Bro. Martens is also working with government officials to obtain long-term permits whereby MCC workers can live in Mexico. One of the reasons why MCC assistance in Mexico has been greatly reduced is because of inadequate visa arrangements.

Harold and Ruth Voth of Newton, Kans., will be redeveloping the MCC program in Mexico. Ruth is a registered nurse. The other MCC worker in Mexico is Vernon Pauls of McPherson, Kans., who is teaching in the Mennonite elementary parochial school in Cuauhtemoc.

First 1953 Christmas Bundles Reach Ephrata

The first Goodwill Christmas Bundles for 1953 have already reached the Ephrata, Pa., clothing center. And according to reports many churches, Sunday schools, and families throughout the United States and Canada are now preparing bundles and planning to send them before July 1—the deadline for the 1953 project.

The goal for 1953 is 23,000 bundles. These bundles are annually sent to boys and girls in Japan, England, Austria, Jordan, Formosa, France, Holland, Germany, Korea, Hong Kong, Java, and Paraguay.

The purpose of the Goodwill Christmas bundle program is not only to bring cheer and help to needy boys and girls in foreign countries, but also to provide a project for children and young people in this country whereby they can share and gain a sense of helping the needy and unfortunate.

It is the personal touch in this project that counts. It means much more to children and young people if they prepare the bundles themselves. They feel that they themselves

are helping. Therefore, groups and churches preparing bundles are encouraged to make them up personally.

Worker Returns from Java

Katherine Cramer of Morton, Ill., has returned to the United States after two years of service in Java. She worked as a registered medical technician in the medical clinic program. Before working in Java she served a year in medical work in the Philippine Islands.

In addition to medical work, the MCC program in Java consists of assistance to the Mennonite Theological school in Pati. Two unit members teach courses and free medical service is given to all students.

Four persons are scheduled to join the Javanese unit this summer. They are Dr. and Mrs. D. L. Epp of Chilliwack, B.C., and Mr. and Mrs. Robert Miller of Akron, Pa. Upon their arrival the total number of persons in the Javanese unit will be eight.

Prairie View Committee Decides to Seek Completion of Building by Nov. 15

Members of Prairie View hospital advisory committee met in Newton, Kans., April 17 to hear reports on building progress given by Myron Ebersole, Prairie View administrator, and to plan further construction. According to latest estimates the completed cost of the hospital will be approximately \$225,000. About \$97,000 of this amount is still needed. In addition, furnishings and equipment for the hospital will cost about \$25,000.

The committee decided to move ahead on construction with a view of completing the building by Nov. 15. Reasons for this decision were the growing demand for the services of the hospital and the increased cost that would be caused by a delay in the building program.

Another significant outcome of the meeting was the decision to undertake a fund-raising drive during the summer months concentrating on the months of June and July. It is the plan to reach the final goal by Sept. 1. It was decided to co-operate in a united drive for the completion of the necessary fund raising.

Plans for this drive among the various groups will be co-ordinated through the Newton mental health office. Some of the groups already have plans for their own drives which will be carried through, utilizing resources which become available from the Newton office.

The fund-raising program to date was reviewed by Delmar Stahly, director of MCC mental health services. Orie O. Miller, MCC executive secretary, discussed the outlook for further fund raising.

The advisory committee consists of representatives of the 10 Mennonite groups concerned with the construction and program of Prairie View Hospital. The committee members who were present for the April 17 meeting and the groups they represent were H. J. Andres, Newton, General Conference; Edmund J. Miller, Moundridge, Kans., General Conference; Waldo Hiebert, Hillsboro, Kans., Mennonite Brethren, committee secretary; Harry A. Diener, Hutchinson, Kans., Men-

nonite; Daniel Kauffman, Hesston, Kans., Mennonite; R. I. Witter, Navarre, Kans., Brethren in Christ; John D. Yoder, Hutchinson, Kans., Old Order Amish; Albert Unruh, Montezuma, Kans., Church of God in Christ Mennonite; Elmer Ediger, Newton, General Conference, committee chairman; and George L. Classen, Kansas City, Kans., Krimmer Mennonite Brethren.

Other committee members are Elmer Swartzendruber, Wellman, Iowa, Conservative Amish Mennonite; G. J. Rempel, Meade, Kans., Emmanuel Mennonite; J. E. Wiens, Meade, Kans., Evangelical Mennonite Brethren; A. L. Friesen, Inman, Kans., Krimmer Mennonite Brethren; and A. W. Epp, Mennonite Brethren, Fairview, Okla.

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Women's Activities

Our women in Puerto Rico have recently made history. Ophelia Snyder gives the following report in the April Rio La Plata:

"On the surface it was no different from the general pattern of all women's meetings—we assembled, read, sang, prayed, and listened together. But basically it was different. It was the first meeting of the Christian women of all the Mennonite churches in Puerto Rico. Then, too, it was a meeting of beginnings—the beginning of sharing ideas with those of other congregations, and the beginning of the 'we' and 'our' feeling, uniting in the Spirit the women from Rabanal, La Plata, Pulguillas, Palo Hincado, La Cuchilla, Coamo Arriba, and Coamo.

"What can we, as women, do to serve our church? Nobody who heard Dona Maria of Rabanal enumerate the avenues of service—praying, giving, visiting, and speaking—could say the woman's place in the church is an insignificant one. Reiterating the thoughts of Dona Maria was Dona Mariana of Palo Hincado, adding that we dare not look at the little of what we have and are, but at God's strength. Other places where she could serve her church, she said, were in dedication and proper rearing of her children. Dona Esperanza of La Plata considered her work as janitress a contribution to the kingdom. Attending women's meetings and learning to do things to beautify her home were important duties, also.

"An added inspiration to the meeting was the report on the women's activities in the Argentine church by Mrs. William Hallman, sister of Lester Hershey and missionary on furlough. Special music was furnished by a group of young girls."

The thirty-fifth annual meeting of the Ohio Women's and Girls' Missionary Society will be held at the Beech Church, Louisville, Ohio, Saturday, April 25. Guest speakers are Mrs. John Beachy, missionary on furlough from Bihari, India, who will speak on "Come, Ye Blessed of My Father" at the close of the morning session; and Mrs. Wilbur Nachtigall, missionary on furlough from Puerto Rico, who will give the final

talk in the afternoon on "When Saw We Thee?"

• • •

In the April Women's Activities Letter Arlene Siler says that spring is a good time to organize a clothing drive; it is a good time to have a community clothing drive. The drive may be limited to your congregation, to the several Mennonite congregations in your community, or it may include all persons in the community, explains Sister Siler, since many people appreciate the opportunity of giving used clothing, bedding, and shoes to a responsible church organization, being assured that it will reach those most in need.

A committee should be appointed to sponsor the drive whose duties are to decide dates and methods for the drive, to advertise, process, and pack the clothing and to send it to the nearest clothing center.

• • •

Mrs. Bessie Kennel, relief worker in Jordan, writes in the April Women's Activities Letter that it is a great privilege to hand out Christmas Bundles and layettes sent from MCC. She was particularly impressed with a bale of babies' clothing which they opened recently. "Everything was new and there were so many pieces in it that the bale went a long way in helping to meet the needs here," says Sister Kennel. Further on she says that the thirty kimonos made of dark flannel—blue and brown, trimmed with bright-colored thread—are very practical in Jordan. They bring cheer to those whose lives are otherwise drab.—Mrs. C. L. Shank.

From Our Churches

CLARE, MICHIGAN (Herriek Church)

Christian Greetings. We continue our thanksgiving and praise to God for His blessings and presence here at Herriek. The people in this community are very friendly and favorable to the work of the Lord. We sincerely desire that we might be able to give all our time in service for God and our neighbors and friends. We can be rendering service to God by toiling side by side with our neighbors. We have many opportunities to be "an example of the believers, in faith, in conversation, in charity, in spirit, in word, in purity." We desire your prayers to this end.

Not long ago Frank Kroecker and his wife were converted. In our Sunday evening services on March 8 he gave an account of part of his sinful life and conversion. Over 100 people were present in this service. God has worked wonders in their lives and home.

Bro. LeRoy Bechler, Saginaw Gospel Mission, brought us a message on evangelism on March 29.

On Easter Sunday evening, Bro. Erle Kindy, Midland, Mich., preached for us.

We appreciate our new songbooks, *Taharneke Hymns No. 4*. However, we do not have book racks to properly take care of the books. Our seats are individual chairs in units of five with armrests between each chair. We hope to someday have regular church benches which need to be 8 feet long, including book racks. I wonder if God wants some group to make this a mission project. If so, let Him have His way and we will gladly accept.

Clare, Mich., is advertised as the crossroad of Michigan. You will find it very near the center of lower Michigan and if you are traveling near, "come over to . . . [Herriek] and help us."

Floyd and Alma Bontrager.

CULP, ARKANSAS

(Bethel Springs Congregation)

Dear friends of the Lord's work here: We have been blessed the past two holiday seasons with a Gospel team from Goshen College at Christmas and one from Hesston College at Easter. Such services and fellowship are always a source of encouragement in our spiritual life. We were happy to have Bro. Earl Showalter, La Junta, Colo., bring us a sermon on the evening of April 7.

In a meeting last month our congregation agreed to offer an offering month to go toward the building fund for the repair and remodeling of our church, as the Lord directs. Plans for our congregation for the summer include four summer Bible school sessions. One of a service unit, a Lord's Acre missionary project, and revival meetings in late July.

We have been blessed with a mild winter and favorable spring. The great beauty of the Ozarks appears again with the lavender of the Judas tree and the white blossoms of the dogwoods showing through the varicolored greens of the forest. The husbandmen's patience is being rewarded with the first ripe products of the gardens. It now appears that the many acres of strawberries in the fields a few miles from here will yield abundantly this season. The farmers are preparing for a large harvest in early to middle May.

You will be interested in part of a letter received from one of our folks in a hospital in Kansas City. She writes: "I am here in the hospital. Sister said, 'What church do you belong to?' I told her I attend the Mennonite Church . . . You look so happy and you are always smiling; you must have something I don't have.' I told her I had been born again, that I had the love of God in my heart. So she put her hand in mine and with tears in her eyes asked me to write and request prayer for her. I told her that my prayer was that I be a light to lead others to Christ."

And to you who read this, we covet and greatly need your prayers that we might each day be found in the will of Christ, fulfilling the purpose for which He calls us.

Frank and LaVerne Horst.

GLADYS, VIRGINIA

(Bethel C.A. Mennonite Church)

Dear HERALD Readers: We are grateful to our heavenly Father for the many blessings received.

Until the completion of the new church building on highway 501, church services are held at the home of Bro. and Sister Menna C. Zehr. Prayer meetings are held at the home of Bro. and Sister Willis C. Glick. The church attendance is increasing with the regular attendance of non-Mennonite persons from this community. Bro. C. L. Resler has been suffering from a heart and lung condition for the past month.

Bro. and Sister Ralph Harris, formerly of the Bally, Pa., congregation, moved into this community at the first of the year. Our Lord's name was blessed by a son, Daniel Ralph.

Once a month "The Way" is distributed in the community. The church is well supplied and distributed among the patients of the city hospital and a song service is conducted at the State Colony Institution.

Let us hold fast the profession of our faith without wavering (for he is faithful that promises) (Heb. 10:23).

Gwendolyn Zehr.

STRYKER, OHIO

(Lockport Congregation)

Dear Readers: Greetings in the Master's name. "The Lord hath done great things for us; whereof we are glad."

We were very happy to have Bro. and Sister Wilbur Neufeldt and family, missionaries on furlough from Puerto Rico, give us a program on the evening of Nov. 23.

On Jan. 25 Bro. and Sister J. N. Byler, bearing a rare and rare work for thirteen months in Java, Formosa, Hong Kong, and Korea, told of their work. It was indeed interesting and a pleasure to have them with us. In the evening of the same day the regular evening service was held with Bro. Sam Miller of the Leo, Ind., congregation as evangelist. There were a number of converts and souls were strengthened and encouraged to greater service for God.

Bro. D. A. Yoder, Elkhart, Ind., was with us for the morning and evening service on March 8. He told of his trip to Palestine. There were twenty-seven applicants received into church by baptism on March 22. May we remember these at the throne of grace.

On March 28 and 29 a conference on lay activities was held at our church under the chairmanship of Bro. J. H. Moseman, Goshen, Ind. The speaker gave inspiring messages and I am sure it was a challenge for all who attended.

Sister Arlene Siler from the MCC office was guest speaker at our sisters' sewing on April 1. She spoke of the needs of Jordan and Korea. There are a number of our boys in service units in different hospitals and in other areas.

May we continue to strive "toward the mark for the prize of the high calling of God in Christ Jesus."

Evelyn Lederman Schmucker.

UPLAND, CALIFORNIA

(Seventh Street Congregation)

Christian greetings in the name of our risen Lord. We are grateful for the hope His resurrection affords Christians everywhere.

During the past quarter we have appreciated sermons from a number of visiting brethren. Among them were Warren Eicher from Nebraska and Jack Yoder from Oregon. On an evening Bro. Josef Herschowitz told some of his experiences before coming to America. Our hearts were touched as we listened to his stirring message and we thanked God again for His love and care for His own. The latter part of February Bro. and Sister Ernest Garber came into our midst. Bro. Garber conducted our evangelistic meetings and Sister Garber handled children's meetings several times. As a result of the meetings six children are under instruction for baptism. There were also a number of reconciliations and we were all mutually helped.

We were reminded again of the blessing and inspiration song brings as we listened to the men's chorus from Oregon.

Recently David Norcross represented the "Heifer for Christ" at one of our Wednesday evening meetings. Interest in this project had been aroused earlier by a talk given by Leslie Yoder who had made several trips to Europe with heifers. The congregation contributed enough money to buy a heifer for relief.

Bro. and Sister John Hershberger went to San Francisco to meet their daughter Fern, who has just returned from a mission in Formosa. We welcome her into our community and congregation.

We will be glad to have Bro. and Sister Maust return after a few weeks of absence.

We are sorry to lose Bro. and Sister David Rosenfield and Johnny who have moved to Reedley, Calif. We wish them God's blessing as they take up residence there.

We have enjoyed quite a number of visitors this winter. We invite them to return and others to come as they have opportunity. This week Bro. and Sister Dave Albright are returning to their home in Michigan.

Bro. Beal and I find life in America fascinating and interesting, with plenty of work to do for the Lord. However, our minds and prayers are often in India.

Let us pray for one another. Ida Bearse.

WELLMAN, IOWA

(West Union Congregation)

We have been privileged to enjoy a number of special meetings recently.

The former pastor from Goshen College was with us on March 23. In the afternoon "The Calvary Hour" staff gave a program, with Bro. Detweiler speaking on the three appearances of Christ according to Heb. 9:24-28.

The Iowa Mennonite School gave their Easter program for us on April 2.

On Good Friday Bro. A. Lloyd Swartzendruber of the East Iowa congregation brought a message to an appreciative audience.

In our regular Wednesday evening meeting on March 18, Bro. J. L. Graber brought us the message. The following Sunday morning Bro. Myron Eberhart presented a message.

For our midweek meetings this winter we are having thirty minutes of singing and hymn study led by Alvin J. Blough, and the remainder of the time is spent in prayer. Classes for the children are taught by Velma and Vesta Gingerich.

We have a number of shut-ins—Sister Nettie Swartzendruber who has been an example to us all of Christian patience and steadfastness; Della, 5-year-old daughter of Bro. and Sister Harold Yoder; Norma Schrock; and many others who have been sick for shorter periods. May God's presence be felt by each one of them. Ella Kinsinger.

MISSION NEWS (Continued)

Sister Phoebe Yoder was scheduled to speak and show pictures concerning mission work in Africa, at Wooster, Ohio, on May 3, and at Scottsdale on May 4. She is en route to Lancaster and New York, planning to sail on the Robin Tuxford on May 15, via South Africa, embarking at Dar es Salaam, five or six weeks later. Her van will be sent on the same ship.

The Illinois Mission Board elected the following officers: vice-president, Theodore Wentland; secretary, Ivan Kauffmann; colporteur, Paul Friesen.

Sister Fern Hershberger, returning from a term of MCC relief work in Formosa, was met in San Francisco by her parents, Bro. and Sister John Hershberger. They worshipped at Upland on Easter morning.

Bro. John Koppenhaver and family, on furlough from Argentina, are living in an apartment and may be addressed at Blooming Glen, Pa.

The Ohio Mission Board has elected the following officers: president, D. W. Miller; vice-president, Paul Hummel; secretary, Don Augsburg; treasurer, Eric Sauder.

FIELD NOTES (Continued)

Bro. Paul M. Roth, Masontown, Pa., while conducting a series of meetings at Rocky Ridge, Sellersville, Pa., held a special Sunday afternoon session for Sunday-school officers and teachers.

The Kidron, Ohio, chorus gave a program at Midway, Columbiana, Ohio, on April 26.

The Strasburg, Pa., MYF held a service at the Pottstown, Pa., jail on April 5, and at the Lancaster jail on April 12.

The closing session of the music conference at Blooming Glen, Pa., May 2, 3, was the singing of Gaul's "Holy City" by the "Voice of Youth" chorus, under the direction of Hiram Hershey.

Bro. Elam Hollinger, and a quartet from Hesston College, gave a program at Colorado Springs on April 25.

Two young brethren, Eugene Landis, Adamstown, Pa., and Elvin Martin, R. 3, Ephrata, Pa., were ordained to the ministry by lot at Ephrata, Pa., on April 22. The sermon was preached by Bro. D. Stoner Krady. May the Lord make their ministry fruitful and a blessing to the church.

The girls' chorus from Saginaw, Mich., accompanied by Bro. Leroy Bechler, sang at the following places in Ontario, April 25, 26: Breslau, Waterloo, Floradale, Steinman's, Kitchener.

Correction: We erroneously reported in the April 21 issue that the interior of Sister Phoebe Yoder's van was built by Bro. Freedley Schrock at Hesston, Kans. The Kropf Manufacturing Company, Goshen, Ind., built the van, including its cabinets and inside fixtures, in its factory near Goshen, Ind. Some more details were thought of after the van was built and a number of brethren, including Bro. Schrock, added those things.

Bro. J. P. Duerksen, Hesston, Kans., conducted a music conference at the Argentine Church, Kansas City, Kans., May 1-3.

Seven young people were received into

church by water baptism at Mellingers, Lancaster, Pa., on April 25. Several others were restored to fellowship.

Bro. Myron Augsburg, Sarasota, Fla., preached a stirring message on the Holy Spirit at Mellingers, Lancaster, Pa., on April 16.

The fourth annual meeting of the Christian Workers' groups of the Lancaster Conference was held May 2 and 3 at Erb's Church, Lititz, Pa.

The Mennonite Publishing House will be closed on Saturdays beginning May 2 and ending September 4. The working time of Saturday forenoon has been distributed over the other five days of the week making longer work days. Persons planning to visit the House or telephone orders Saturday morning should take note of this summer schedule. The bookstore will be open from 9:00 to 5:30 on Saturday; to call the bookstore in an emergency, call Scottsdale 1123.

Bro. David Graber was ordained to the ministry at the Berea Church, Montgomery, Ind., April 23, to serve the Berea congregation. Bro. Ray F. Yoder preached the ordination sermon. The ordination was by Edd Shrock, assisted by E. J. Yoder, Anson Horner, and Lee Miller.

The Johnstown Mennonite School gave a program at the Kingview Church, Scottsdale, Pa., on April 28.

Bro. M. A. Yoder and the Evangelaires quartet from Hesston, Kans., held a Peace Conference at Wellman, Iowa, April 11, 12.

The congregation at Meadville, Pa., which has been a mission congregation under the Ohio Board, voted on April 19 to become an indigenous congregation.

A Summer Bible School Conference, arranged by the Gospel Bookstore at Goshen, Ind., was held at the college assembly hall on May 2. Herald Press literature was displayed and explained.

Announcements

Bro. J. Lawrence Burkholder, Princeton, N.J., at Blooming Glen, Pa., May 17.

Bro. Richard Martin, Elida, Ohio, guest speaker in an all-day musical program at Pinto, Md., May 17. The male chorus from Springs, Pa., will also be present.

Bro. William Jennings, Knoxville, Tenn., at Salem, Elida, Ohio, May 31.

Bro. D. A. Yoder, Elkhart, Ind., at International Falls, Minn., the week ends of May 10 and 17.

Bro. Howard J. Zehr, Fisher, Ill., at Hope-dale, Ill., in a Home Conference, May 15-17.

Gospel meeting with Roy M. Geigley, Gettysburg, Pa., and Mervin J. Baer, Carlisle, Pa., at Martindale, Pa., morning and evening of Ascension Day, May 14.

Meeting for women and girls, sponsored by the junior sewing circle in honor of mothers, at Elizabethtown, Pa., 7:30, May 8, with Sister Esther Eby Glass as speaker.

Annual mission meeting of Washington-Franklin Home Mission Board at Chambersburg, Pa., with Mahlon Witmer, Clyde Shenk, and Walter Lehman, as speakers, all day May 14.

Bro. Sanford G. Shetler, Hollsopple, Pa., in chart lectures on Church History at Meckville, Pa., all day May 24.

Bro. Elam Hollinger and Evangelaires quartet from Hesston, Kans., at Crystal Springs, Kans., May 8.

Annual song service of Franconia, Pa., congregation will be held at 7:00 p.m. DST, May 31.

Bro. Milo Kauffman in Conrad Grebel Lectures on Christian Stewardship at Metamora, Ill., June 25-28. Other churches of Illinois are urged to take this opportunity to hear these lectures.

More complete list of speakers at sixth annual Missionary Conference, East Chestnut Street, Lancaster, Pa., June 3-7: Manasseh Bontreger, Calico Rock, Ark.; Harold Esleman, Harrisonburg, Va.; Clinton Ferster, Richfield, Pa.; Weyburn Groff, India; William Hallman, Argentina; Andrew Hartzler, Newport News, Va.; C. Richard Kling, Atmore, Ala.; Paul Metzler, Brewton, Ala.; Paul M. Miller, Goshen, Ind.; I. Mark Ross, Hesston, Kans.; Daniel Sensenig, Ethiopia; J. Clyde Shenk, Tanganyika; Ralph R. Smucker, Elkhart, Ind.; Elam Stauffer, Tanganyika; B. Harold Thomas, New York City; Lloyd Weaver, Newport News, Va.; Le Roy Zook, Mt. Union, Pa.

Bro. Allen H. Erb, Lebanon, Oreg., will talk on the nursing profession at Zion, Hubbard, Oreg., May 17.

Bro. and Sister J. Clyde Shenk, Tanganyika, in mission meeting at South Union, West Liberty, Ohio, May 10.

First annual meeting Southwestern Pennsylvania MYF at Springs, Pa., afternoon and evening of May 9.

Visiting Speakers

April 5: John Litwiler, Chicago, Ill., at East Goshen, Ind.

April 12: Warren Metzler, Harrisonburg, Va., at Mellinger's, Lancaster, Pa.; Harold S. Bender, Goshen, Ind., at East Goshen, Ind.

April 19: Elam Stauffer, Tanganyika, at Mellinger's, Lancaster, Pa.; C. I. Kropf, Woodburn, Oreg., at Albany; C. F. Yake, Scottsdale, Pa., at Perkasie, Pa.; Myron Ebersole, Newton, Kans., at Flanagan, Ill.

April 26: H. A. Diener, Hutchinson, Kans., at Colorado Springs, Colo.; Maynard Yoder, Morocco, at Crystal Springs, Kans.; D. A. Yoder, Elkhart, Ind., at Belmont, Elkhart; E. I. Weaver, India, at Blooming Glen, Pa.; J. Robert Kreider, Wadsworth, Ohio, at Pleasant Hill, Sterling, Ohio; John Landis, Hesston, Kans., at Alpha, Minn.; Howard Good, Preston, Ont., at St. Jacobs, Ont.; Daniel S. Sensenig, Ethiopia, at Salunga, Pa.; Clinton Ferster, Richfield, Pa., at Frazier, Pa.; E. B. Peachey, Belleville, Pa., at Casselman River Conservative, Grantsville, Md.

May 3: D. A. Yoder, Elkhart, Ind., at Prairie Street and Roselawn, Elkhart.

Evangelistic Meetings

Jacob Rittenhouse, Lansdale, Pa., at Mt. Hermon (Mutton Hollow), Lydia, Va., April 19-May 3. Brunk Bros. evangelistic party at Columbia, Pa., May-June; Franconia, Pa., June; Belleville, Pa., July; Hutchinson, Kans., August; Oregon, September; West Liberty, Ohio, October. Ora C. Wyse, Naubinway, Mich., at Manclon, Mich., April 26-May 3. Urie Bender, Baden, Ont., at Orelia Chapel, Mt. Union, Pa., April 29-May 10.

WITH YOU ALWAYS (Continued)

the moving language of the poem written in his memory by Miriam Sieber Lind,

"Now he has fellowship free

With the bright hosts who conquer
the tomb;

From the womb of the warm earth they
spring.

From the heart of the wild sea they
bloom!"

And what we have said of William Borden and Clifford Snyder, we may say also of Jacob A. Shenk, Marion Nafziger, John and Betty Stam, Clayton Kratz, and Marie Fast. Being dead, they yet speak. And sometimes the dead in the Lord who have suddenly been called away from their tasks in early youth or mid-life speak to our innermost being with a tenfold voice of thunder. They hold over our hearts a unique and compelling power; they constrain us to follow in their train. Surely Jesus was "with" them all. He was with them "even unto the end." He had yielded themselves to God, and He took them at their word; He used them to the greatest possible enlargement of His kingdom, and now they are with Him. They are "before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

West Liberty, Ohio.

BIRTHS

"Lo, children are on heritage of the Lord" (Ps. 127:3).

Byer, Lorne and Joyce (Cleare), Scottsdale, Pa., fourth child, Linda Joyce, April 22, 1953.

Conrad, Richard and Mary (Martin), Louisville, Ohio, fourth child, John Daniel, March 19, 1953.

Hartzler, Mahlon J. and Alma I. (Hentowle), Goshen, Ind., fourth child, Virginia Mae, April 10, 1953.

Hertzler, Harry W. and Edna (Wenger), Denbigh, Va., sixth child, Lois Ann, April 17, 1953.

Hostetter, John and Aletha (Martin), Hagerstown, Md., fourth child, Elsie Vesta, April 18, 1953.

King, Naaman and Marian (Steffy), Parkersburg, Pa., first child, Ann Elizabeth, March 27, 1953.

Miller, Ben and Mahel (Gerig), Lebanon, Oreg., sixth child, Wayne David, March 31, 1953.

Miller, Edward J. and Ethel (Eby), Gulfport, Miss., third son, Eric Jan, April 9, 1953.

Miller, Landis L. and Vera (Hershey), Elizabethtown, Pa., first child, David Arlan, April 4, 1953.

Moresland, Bill and Donna (Sweitzer), Gray, Okla., first child, Patricia Jo, March 7, 1953.

Neff, Leon and Virginia (Hostetter), Christiansburg, Pa., fourth child, Lucinda Sue, April 20, 1953.

Nofziger, Myrl and Donabell (Lederman), Archbold, Ohio, second child, Myrl Daniel, April 14, 1953.

Oswald, Noble and Alden (Schweitzer), Hudson, Ohio, fourth child, Mary Ellen, March 24, 1953.

Ritchie, Gorman and Mary (Dolly), Gardner, Pa., first child, Roger Lee, April 7, 1953.

Roth, Ben and Ethel (Oswald), Wheatland, N. Dak., Janet Arlene, March 24, 1953.

Schmidt, Walter and Josephine (Nafziger), Harper, Kans., third child, Roger Wayne, March 21, 1953.

Shetler, Merle and Katherine (Steider), Carleton, Neb., third child, Janet Lorraine, April 10, 1953.

Shirk, Warren F. and Grace (Rutt), Atmore, Ala., sixth child, Warren Edward, April 2, 1953.

Sommers, Elvin and Nellie (Hostetter), Louisville, Ohio, fourth child, Collette Ida, March 22, 1953.

Steiner, Walter and Bertha (Boutranger), Dalton, Ohio, third child, Marlin Ray, April 17, 1953.

Stoltzfus, Jason and Miriam (Clymer), Yellow House, Pa., first child, Winona Evelyn, April 8, 1953.

Stoltzfus, Levi U. and Naomi (Smoker), Gap, Pa., sixth child, Fannie Elizabeth, March 20, 1953.

Stutzman, John D. and Mary (Hersberger), Millersburg, Ohio, third daughter, Joyce Irene, March 11, 1953.

Toman, Edward and Wanda (Weber), Breslau, Ont., second daughter, Dorothy Jean, March 25, 1953.

Weaver, Elwood D. and Ruth (Hartman), Harrisonburg, Va., second son, Kenneth Grant, March 22, 1953.

Yoder, D. Paul and Ila Mae (Erb), Kalona, Iowa, third child, Mary Paulette, March 16, 1953.

Zeak, Kenneth and Elsie (Shaum), Dodd's, Alta., third daughter, Donna Jean, March 23, 1953.

MARRIAGES

May the blessings of God be upon the homes established by the following marriages. A verification of the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Benner—Zurcher.—Dan R. Benner, Riverton, W. Va., and Florence Zurcher, Apple Creek, Ohio, by Reuben Hostetter at the Kidron, Ohio, Mennonite Church April 14, 1953.

Ebersole—Hertzler.—Paul S. Ebersole, Good congregation, Elizabethtown, Pa., and Arelene Ida Hertzler, Slate Hill congregation, Shiremanstown, Pa., by W. M. Strong, assisted by M. A. Benner and Herbert Ebersole, at the Slate Hill Church Jan. 17, 1953.

Hostetter—Hostetter.—Wayne Hostetter, Emma congregation, Topeka, Ind., and Mary Ann Hostetter, Howard-Miami congregation, Ambry, Ind., by Emanuel J. Hostetter at the Howard-Miami Church April 5, 1953.

Miller—Nissley.—Mablon Miller, Clinton Frame congregation, Goshen, Ind., and Dorothy Nissley, North Main street congregation, Nappanee, Ind., by Homer F. North at the North Main Street Church April 5, 1953.

Mishler—Kaufman.—Robert L. Mishler, Sweet Home, Oreg., and Nellie Viola Kaufman, Glenview, Mont., by L. A. Kaufman at the Red Top Mennonite Church April 3, 1953.

Peachey—Byler.—John A. Peachey and Martha E. Byler, Allensville, Pa., congregation, by R. R. Peachey, assisted by Louis Peachey, at the church March 28, 1953.

Ruppert—Kreider.—William Henry Ruppert, Stony Brook congregation, York, Pa., and Dorothy M. Kreider, Mountville, Pa., congregation, by J. Paul Graybill at the home of the bride April 11, 1953.

Schertzer—Musser.—Raymond D. Schertzer, Millersville, Pa., congregation, and Marian G. Musser, Houserville, Pa., congregation, by J. Paul Graybill at the home of the bride April 11, 1953.

Showalter—Rhodes.—Henry E. Showalter and Nancy Kay Rhodes, by Timothy Shewalter at the home Broadway, Va., April 8, 1953.

Troyer—Miller.—Atlee Troyer and Sarah Miller, both members of the Walnut Creek, Ohio, Mennonite Church, by Paul R. Miller at his home April 18, 1953.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bechler, Barbara, daughter of Peter and Magdalena (Licht) Garber, was born in Ontario, Canada, April 28, 1861; passed away at the home of her daughter, Imlay City, Mich., Dec. 21, 1952; age 91 7 m. 24 d. She had a bedfast since Oct. 11. She was married to John Bechler on March 13, 1879. Surviving are 5 children (Mrs. Jacob Gascho, Imlay City, Mich.; Mrs. Ben Birky, Kouts, Ind.; Joe, Zurich, Ont.; Mrs. Lee Birky, Wauwat, Ind.; and Edward, La Crosse, Ind.), 27 grandchildren, 13 great-grandchildren, and one sister (Mrs. Magdalena Bushort, Kitchener, Ont.). Her husband carried 3 children preceded by her death. She accepted Christ as her Saviour in her youth and was faithful to the end. Prayer services were held at the Gascho residence and funeral services were held at the Zurich Mennonite Church, Dec. 24, in charge of Albert Martin, Ephraim Gingerich, and Paul A. Wittrig, with interment in the cemetery near by.

Burkholder, Mary Ann, oldest daughter of Christian and Carolina Reber, was born in Johnson County, Iowa, Sept. 10, 1876; departed this life at the Joslin Hospital, Harper, Kans., April 14, 1953; aged 76 y. 7 m. 4 d. In 1878 she moved with her parents to McPherson, Kans., where she grew to young womanhood. She accepted Christ as her Saviour in 1894 and united with the Mennonite Church there. She later became a charter member of the Crystal Springs Mennonite Church where she remained a faithful member until her death. On Jan. 31, 1900, she was united in marriage to Nathaniel J. Burkholder. In the fall of 1900 they moved to Cordell, Okla., and in 1907 to Harper, Kans., where she resided until her death. She was preceded in death by her parents and one brother (John). Those left to mourn her departure are her husband, 3 daughters (Carrie—Mrs. R. E. Waterbury, Wichita, Kans.; Kate—Mrs. Charles Barber, Duquoin, Kans.; and Nettie—Mrs. W. J. Jacobs, Harper, Kans.), 6 sons (Chris, Wellman, Iowa; Elmer and Lloyd, Attica, Kans.; Jake, Clarence, and Charles, Harper, Kans.), 30 grandchildren, 9 great-grandchildren, 5 sisters (Mrs. W. M. Nafziger, Argonia, Kans.; Mrs. Dave Troyer, Attica, Kans.; Mrs. A. A. Troyer, Mrs. John Schindler, and Mrs. Sam Schindler, Harper, Kans.), 6 brothers (J. J., Sarasota, Fla.; Dan and Chris, Anthony, Kans.; Dave, Sam, and Ben, Harper, Kans.), and a host of other relatives and friends. Funeral services were held at the Crystal Springs Mennonite Church, April 17, in charge of D. Lowell Nissley, with interment at the church cemetery.

Chupp, Orestus, son of Menno and Fannie (Hostetter) Chupp, was born at Parr, Ind., June 16, 1916; passed away at his home near Millersburg, Ind., Feb. 27, 1953; aged 36 y. 8 m. 11 d. He was united in marriage to Bertha Hoy on March 14, 1937. Remaining to mourn his departure are his wife, 2 children (Darlene and Larry) parents, one brother (Delos), 2 sisters (Dorothy—Mrs. John Miller, and Pauline—Mrs. Elmer Miller), 10 grandchildren, and many other relatives and friends. One son (Gerald) preceded him in death. He accepted Christ at an early age and was a faithful member of the Maple Grove Mennonite Church until death. He was a kind and loving husband and father. Funeral services were held from the Maple Grove Church, Topeka, Ind., March 2, conducted by Floyd Weaver, C. Norman Kraus, and John J. Yoder, with burial in the church cemetery.

Cressman, Menno C., son of Samuel and Barbara (Cressman) Cressman, was born near New Dundee, Ont., Nov. 18, 1861; died at his late residence at Millersburg, Ind., April 7, 1953. He was the last member of his family, having had 12 brothers and sisters. On June 28, 1887, he was united in marriage to Mary Ann Nahrang, his wife, who died in 1910. To this union were born Grace—Mrs. Melvin Shub and Joseph B.-vd. In 1892 he and his wife moved to Berlin (now Kitchener) where he established a dry goods business. He had a book store in the same place, and prepared a literature from the Mennonite Publishing House. He retired from business in 1927. Soon after coming to Berlin they joined the First Mennonite Church under the influence of Bishop

John S. Coffman, where he remained a staunch adherent until death. He took a very active part in church and was deeply interested in education. He served as superintendent and for over 50 years as a Sunday-school teacher. The beginning of the Sunday-school conference in Ontario owed much to him. He also helped to pioneer young people's meetings and evening preaching in the 1880's. Until the organization of the present board he served as Ontario treasurer of missions. Later he served a term on the Executive committee of the Mission Board at Elkhart. In civic affairs he served for more than 25 years as treasurer of the Kitchener-Waterloo Orphanage Board. He leaves to mourn his loss, his daughter, son, 8 grandchildren and 10 great-grandchildren. His family and friends will cherish his memory with love and affection as a devoted father and Christian as well as a spirited and generous man. Funeral services were held in the First Mennonite Church, Kitchener, Ont., April 13, in charge of Merle Shantz and S. F. Coffman, with interment in the First Mennonite Cemetery.

Ebersole, Annie, widow of Jacob M. Ebersole, Manheim, Pa., was born Dec. 13, 1866; died at the Elm Dale Rest Home, Lititz, Pa., Feb. 10, 1953; aged 86 y. 2 m. 6 d. She was a member of the First Mennonite Church, Gettysburg, Pa. She was the last of her immediate family. Funeral services were held at the Risser Church, Feb. 22, by Noah W. Risser and Walter W. Oberholtzer, with interment in the adjoining cemetery.

Helmut, Moses, son of the late Dan and Catherine (Swartzentruber) Helmut, was born in Perth County, Ontario, March 5, 1878; after a period of health passed to his home, and was rewarded March 26, 1953; aged 75 y. 21 d. In his youth he united with the East Zorra A.M. Church, of which he was a member until his death in May, 1901. He was married to Catherine Sommer, who preceded him in death. On July 31, 1917, he was married to Sarah Roth, who survives. Also left to mourn his departure are 3 sons (Glen, Stuart, and Lorne), and 2 daughters (Dorothy and Mrs. Mervin Kropf, Wellesley, Ont.; and Elida—Mrs. Vernon Nofziger, West Zorra, Ont.), one sister (Mrs. Mattie Gingerich, Seaford, Ont.), and 10 grandchildren. His brother-in-law, Melvin in death. Funeral services were held at the East Zorra Church in charge of David Swartzentruber and Henry Yantzi, with interment in the adjoining cemetery.

Leaman, Benjamin F., son of the late Tobias and Susan (Groff) Leaman, was born in East Lampeter Twp., March 5, 1879; passed away very unexpectedly of a heart condition, March 6, 1953; aged 74 y. 1 d. He was used in the ministry to Lizzie Dellinger on Oct. 30, 1901. Surviving are his wife, 8 children (Sanford D. Conestoga, Pa.; Benjamin D. Lancaster, Pa.; Elizabeth, at home; Tobias D. and Daniel D. Lancaster, Pa.; Elmer D., Kirkburg, Pa.; Bertha—Mrs. Jacob K. Mellinger, Quarryville, Pa.; and Ellis D. Manheim, Pa.), 30 grandchildren, 5 great-grandchildren, 2 brothers (Tobias D. Lancaster, Pa. and Daniel D. Lancaster, Pa.), and one sister (Susan L. Lancaster, Pa.). One infant daughter preceded him in death. He was a faithful member of Mellinger's Church for many years and was a member of the day-school teacher. Funeral services were held at the Mellinger Church, Lancaster, Pa., in charge of Elmer Martin and Harry K. Lefever, with interment in the adjoining cemetery.

Licht, Mary, daughter of late Mrs. and Mrs. Jacob Roth, was born in East Zorra, Ont., Jan. 1, 1873; passed away at the home of her niece, Mrs. Omar Baechler, March 20, 1953, following a brief illness and was buried in the cemetery. She was married to Menno Licht who died in 1916; to Daniel Ruby who died in 1934; and to Nicholas Licht who died in 1946. She accepted Christ as her Saviour in 1894 and was a member of the East Zorra A.M. Church. Surviving are one brother (Joseph, South Easthope, Ont.) and one sister (Mrs. Abraham Licht, New Hamburg, Ont.). One son and 10 grandchildren preceded her in death. Funeral services were held at the East Zorra A.M. Church, April 1, in charge of Daniel Wagner and Henry Yantzi, with interment in the adjoining cemetery.

Martin, Ada, daughter of the late Jacob S. and Mary (Saylor) Loucks, was born at Scottsdale, Pa., Aug. 3, 1875; died at the home of Dr. F. F. Martin, Gettysburg, Pa., March 14, 1953; aged 77 y. 8 m. 11 d. From youth she was a faithful member of the Mennonite Church. On April 3, 1902, she was united in marriage to A. A. Martin, of the same residence, a minister in the Mennonite Church

and connected with the work of the Mennonite Book and Tract Society and later with the Mennonite Publishing House until failing health compelled him to relinquish this task. The family moved from Scottsdale to Greencastle in 1910, where they lived until 1928, when they returned to Scottsdale. In 1925 they moved to Goshen, Ind., where Sister Martin spent the rest of her life, with the exception of a number of years when she made her home with her daughter in Oregon and later in Washington. Surviving are 4 children (Catherine—Mrs. Erle A. Hutchison, Grandview, Wash.; Clifford P. Elkhart, Ind.; Floyd S. and Lloyd S. Yoder, Goshen, Ind.), 6 grandchildren, one sister (Corah—Mrs. C. A. Brillhart, Scottsdale, Pa.), and a large number of nieces and nephews. Funeral services were held at the Oshp Funeral Home, Goshen, Ind., April 10, in charge of S. W. Yoder, C. L. Graber, and John Mosemann. The body was then removed to Greencastle, Pa., where further services were held at the Cedar Grove Mennonite Church, April 17, in charge of John Grove. Interment was made in the adjoining cemetery beside her husband, who preceded her in death in 1928.

Martin, John M., son of John H. and Matilda (Teal) Martin, was born in Nappanee, Ind., Oct. 25, 1879; died of a heart ailment at his home in Nappanee, Jan. 15, 1953; aged 73 y. 2 m. 21 d. He was united in marriage to Melinda Osborn in 1898, who departed this life in 1929. He confessed Christ as his Saviour, united with the North Main Street Mennonite Church and served as a member of the same. Surviving are 4 sons and 3 daughters (Ancil, Loren, and Rose, Nappanee, Ind.; Floyd, Garrett, Ind.; Mrs. Elmer Thompson, Mrs. Levi Burkholder, and Mrs. Elmer G. Yoder, Nappanee, Ind.), 2 brothers (Vernon J. and Perry, Detroit, Mich.), 13 grandchildren, and 3 great-grandchildren. Three children (Russell, Grace, and Lloyd) preceded him in death. Services were held at the North Main Street Church, Jan. 18, with Homer F. North officiating. Burial was made in the Union Center Cemetery.

Martin, Norman M., son of the late Amos and Magdalen (Nussbaum) Martin, was born in the year 1881; died April 3, 1953, aged 70 y. He was married to Lydia Martin in 1896 who preceded him in death in 1946. In 1948 he married Sophanna Martin who survives. Also surviving are 2 sons (Irvin and Walter, G. C. Montrose, Ont.), 8 grandchildren, 5 great-grandchildren, 3 brothers, and 2 sisters. He was a faithful member of the Mennonite Church, attending services regularly at the same. Funeral services were held at the Elmira Mennonite Church, April 6, in charge of Oliver D. Snider and Noah Hunsberger. Burial was made in Martin's Cemetery near Waterloo.

Sutter, Marilyn, daughter of Lester and Marietta (Egzi) Sutter, was stillborn at the Lutheran Hospital, Ft. Dodge, Iowa, March 17, 1953. Surviving are her parents, one brother (David), grandparents, and a large number of other relatives. Short grave-side services were held at the Rose Hill Cemetery, Manson, Iowa, in charge of Edward Birkey and Nicholas Sutter.

Varner, Nettie Elizabeth, daughter of Marcus and Mae White, was born at Newark, Pa., Oct. 19, 1888; passed away at her home at Wyndham, Pa., April 3, 1953, aged 64 y. 3 m. 15 d. She was a member of the Mennonite Church for a number of years. On July 3, 1906, she was united in marriage to Ben Varner. Surviving are her husband, 4 daughters (Mrs. Nellie Heick, Whitmer, W. Va.; Elva and Pearl, at home), one brother (C. W. Elkins, W. Va.), 5 grandchildren, and a number of other relatives and friends. One son and 2 daughters preceded her in death. Funeral services were conducted from the home in charge of Paul Good, assisted by Olin McDorman, with burial in the Rose Cemetery at Dry Fork.

Yoder, John, son of John S. and Rebecca (Kauffman) Yoder, was born in Moultrie County, Ill., Aug. 8, 1889; died of heart failure in Plain City, Ohio, Jan. 20, 1953; aged 63 y. 5 m. 5 d. He was married to Anna Miller in Feb. 23, 1911. One daughter (Bertha—Mrs. (Eli), and 5 infant children preceded him in death. Surviving are his wife, 4 sons (Monroe, Plain City, Ohio; Alva, Chris, and Lester, Verona, Ohio), 2 daughters (Mrs. Elmer and Mrs. Eli H. Nissley, Plain City, Ohio; Esther and Clara Louise, at home), 2 sisters (Mrs. Mattie Christner, Plain City, Ohio; and Mary—Mrs. Anna Elkhart, Plain City, Ohio), 10 grandchildren (Joe, Eli, Mike, and Yost J. Schrock), 2 step-sisters (Mrs. Gertie and Mrs. Rachel Stutzman, Arthur, Ill.), one uncle (Jonas S. Yoder, Holmes Corners, Fulton, Mo.), and 10 nephews. Services were held in the United Bethel

Church, Feb. 1, in charge of Andrew Farnwald, Elmer Yoder, Earl Munst, and Jake J. Hersberger.

THE BOOK SHELF

With God in Red China, by F. Olin Stockwell; Harpers; 1953; 256 pp.; \$3.00.

With God in Red China is the account of two years in Chinese Communist prisons by F. Olin Stockwell, a veteran missionary to China and one who helped the Mennonite Church establish a mission location in China.

Long accustomed to China's folkways and religious habits, her ponderous methods, as well as her changing politics, Stockwell one day to his surprise found himself a prisoner of the Communists.

Stockwell was imprisoned for about two years on the charge that he had entertained an Associated Press correspondent. As he was hustled off to prison, his wife slipped into his coat pocket a copy of Moffat's New Testament. This, along with a book of poetry, was the only reading he had for two years, besides the Communist propaganda handed to him freely.

Although prison life was not pleasant, he learned to bear it successfully. He became accustomed to the meager diet. But there was the continuing monotonous pace of tramping outside his small cell that was obviously disconcerting.

One senses that if Stockwell had not been possessed with humor, he might have perished. He says in one place (p. 83), matter-of-factly, that he would rather see a missionary have humor within him than doctrine, for doctrine, he claims, can be learned on the field, even the hard way. It is this humor and looking at suffering objectively that permeates his whole book. In fact, he is not sorry for his experience, for in prison he discovered the New Testament. He concludes, interestingly, that the New Testament was written by and for suffering people and that only suffering people can understand it.

Nowhere does he express hatred for his captors or the Communists. He looks at them with sympathy, as individuals who have been misled, and yet who have much good in them. He is not totally opposed to Communism and has an excellent chapter on "What Makes Communism Click."

Part of the book is on Stockwell's discovery of the New Testament, a discovery quite beyond the liberalism evidenced in his former teaching (p. 105). Yet, despite his discovery, he remains a distinct liberal (pp. 103-6, 128-30, 135). He also says, "social reform does not appear in Paul's writings" (p. 128). But we can readily see in Rom. 12, for instance, that Paul was writing about changing the social order when he said: "Abhor that which is evil . . . not slothful in business . . . patient in tribulation . . . contributing to the necessity of saints . . . recompense to no man evil for evil . . . if thine enemy hunger, feed him . . ."

Unfortunately Stockwell's ideas of right

and wrong may not always agree with ours (pp. 26, 69, 115, 119, 128, 141, 203, 230). On pages 126 and 127 is a jolting analysis of the devotional covering worn by our missionaries.

With God in Red China ends with a surprise. Stockwell "confessed" to sins against the Communists which won his release. He admits frankly that he hedged in his statements so that he would get a release. This poses a problem that our relief workers and others have faced, but which we at home have not even looked at.

This book can be a helpful supplement, if you watch the p's and q's on liberalism, to our own Dorothy McCammon's *We Tried to Stay*, in which she tells of four fateful years during the change-over to the Communist regime. Another book on the same subject is Casper C. Skinsnes' *Scalpel and Cross in Honan*, an intensely interesting book by a Lutheran missionary-physician-surgeon, filled with incidents of answer to prayer, marvelous works of the grace of God, and as in the previous two, loaded with a genuine sympathy for the millions in Red China.—Ford Berg.

YOUR PUBLISHING HOUSE

(Twelfth in 1952 Report series)

It is a heartening privilege to be working hand in hand with church-wide institutions and organizations and district conferences. As the church's publishing agency (servant), we are at the service of every unit and activity of the brotherhood.

The Commission and House staffs work very closely in the planning, preparation, and distribution of the congregational teaching supplies. A recent joint project which has been very fruitful was the home booklet series. These have received a very warm reception.

Recently plans for a similar co-operative endeavor have been effected with the Social and Economic Relations Committee sponsoring a series of booklets in its area of interests.

Another agency with which the House works closely is the Peace Problems Committee. Throughout the years we have published and distributed a large amount of peace lit-

erature which originated with this committee.

Similar co-operation continues with the Music Committee, the Historical Committee, and the other two Church Boards, Missions and Education. There are numerous ways in which we join forces with these two sister Boards.

Reference was made in an earlier report to the co-operation with the Mennonite Central Committee.

There has been co-operation with other Mennonite groups on the forthcoming Mennonite encyclopedia, and also summer Bible school and Sunday-school materials.

It has been our privilege to print most of the district conference mission papers and otherwise serve these districts.

Under the blessings of God and your support we trust to so conduct the affairs of Your Publishing House as to merit still closer fellowship and more opportunities for service.

A. J. Metzler,
Publishing Agent.

ITEMS and COMMENTS

This year religious and inspirational subjects were more popular than pin-up girls for calendar art, so reports A. N. Moore, general sales manager of Shaw-Barton, Inc., a Chicago calendar-making firm. His explanation: "History has shown that Americans in times of uncertainty turn to the enduring values of religion and family associations. Today our country is undergoing perhaps one of the most crucial periods in its history—and today, again, religion plays an increasingly large share in our national and individual life. It has been our experience that sales of calendar subjects are pretty apt to reflect trends in the public's thinking." Moore said that one of his firm's most popular items this year is a calendar picture urging church attendance.—Christian News-eette.

The Kansas City Star several months ago gave an alarming report concerning the growth of witchcraft cults in Europe. Cults practicing evil rites which virtually amount to a worship of the devil are growing in Great Britain, France, Germany, and Sweden. The devil worship of groups of young Nazis in the early days of Hitler's regime is being revived. The article says, "Religious faiths are attacked, morals depraved, young persons are taught drug addiction in some of these cults. All standards of decency and morality are mocked in the ceremonies."

The Voice of America, radio broadcast to countries behind the Iron Curtain, in its program following the death of Stalin, quoted extensively from the fourteenth chapter of Isaiah in which the prophet showed his people that the Lord would give them

rest from sorrow, fear, and the hard bondage of the king of Babylon.

All over the country, religious and civic groups are spearheading a drive against indecent publications. The special object of attack consists of sexy magazines, comics, and cheap or sensational pocket-sized books. In some cases, dealers are voluntarily cleaning up their stock. In other cases, legislation is being sought which will control the evil.

For the third year in succession a woman pastor at Great Barrington, Massachusetts, has paid only 25 per cent of her federal income tax, because she is opposed to the large percentage of the national income used for war. In a letter accompanying her tax return this lady says, "I cannot conscientiously pay more of my tax because at least that proportion of our national income is now used for war. I believe it is wrong to kill human beings. I believe that today war only increases the evils we are fighting and it will, if we persist in it, degrade us, destroy our liberties and our spiritual values, and eventually destroy us and our civilization." In the past two years a lien was placed against this pastor's salary to collect the unpaid tax. Probably the same method will be used again this year.

The governor of Missouri issued a proclamation urging Missouri Christians to devote a part of Good Friday to "reverent and public observance of the crucifixion."

Archbishop Richard J. Cushing of Boston said that the McCarran-Walter Immigration

Act is "a violation of the Christian concept of charity. More and more people are studying this legislation," he said. "As soon as the people understand all its implications, they will see that it is amended to bring it into line with our traditional Christian principles, with the needs of our foreign policy, and the needs of our country and its people at the present time."

Secretary of Agriculture Ezra T. Benson is one of the twelve apostles who direct the Mormon Church. We do not approve of some of his theology and with perhaps some of his practices, but one can rejoice and approve of these facts: He opens his staff meetings with prayer; people who walk into his office frequently find him in prayer; like most Mormon young people he spent two years representing his church in a foreign country, in his case in England; his wife did her two-year stint in Hawaii; he accepted his church position at \$6,000 a year at the same time that a big co-operative offered him \$40,000 a year; he spends one night a week with his family, opening this family night with prayer and a reading from the Scriptures; he does not drink nor smoke—he does not even drink coffee or tea; he thinks that "you never help people by doing for them what they can and should do for themselves."

Governor Fine has asked the General Assembly of Pennsylvania to appropriate \$500,000 for the cure, treatment, and rehabilitation of alcoholics.—The Voice.

An interracial public school system has diminished the prejudice that used to exist between Indian and white children in north-

ern Wisconsin. The integrated education system was begun in 1947. The state director of Indian education says that unless race prejudices are dissipated early in life, measures attempted later on "won't click." He also debunks the myth that Indians are lazy. He says that businessmen hiring them find them good workers.

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Some part of the Bible has been published in 1,059 languages and dialects as of December 31, 1952, according to a report issued by the American Bible Society. Ten new languages were added to the list last year. The whole Bible, the report stated, has now been published in 197 languages, the complete Testament in 257 languages, and at least a Gospel or other whole book in 605 languages.—RNS.

• • •

There was a good deal of optimism over the world at the Easter season. There seemed to be hope on a number of issues. The communists in Korea had expressed a willingness to accept a proposal for peace which thus far they had rejected. There had been a relaxing of controls between East and West Germany. In the United Nations Russia was willing finally to accept a nomination for a new Secretary-General which was also acceptable to other member nations. But still more important, there seemed to be an easing of the "Hate America" campaign in Russia itself. The Kremlin decreed a far-reaching amnesty for nonpolitical crimes. A visiting group of American editors, the first such permitted in the Soviet Union since World War II, were treated with great warmth and cordiality. The most startling development in Russia was a communique which admitted that the sentence produced last January concerning the so-called "doctor's plot" was a mistake and was based upon unlawful evidences. The case was dropped and those responsible for the incorrect conduct of the investigation have been arrested. It is generally assumed, since a number of these doctors were Jews, that this new move indicates a slackening of the anti-Jewish campaign. Western nations were cautious in assessing the true meaning of all of these developments, but President Eisenhower expressed a willingness to take them at face value, and in Britain both press and public thought that Western governments were unnecessarily slow in responding. In these times of world darkness one is thankful for every ray of hope.

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Sixty-four restaurants and downtown store lunch counters in Washington, D.C., now serve patrons irrespective of color, according to Worldover Press.

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The British government is going ahead with its plan to unite Northern Rhodesia, Southern Rhodesia, and Nyasaland into a federated British Central Africa. The plan is bitterly opposed by all the Africans involved. The crux of the issue is that of race relations. In the new federation there would be some 200,000 whites virtually ruling unchallenged over 6,000,000 Africans, according to Worldover Press.

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Last year we used your material and hope to again.—New York.

Our teachers and directors are enthusiastic about the literature and its emphasis upon the Bible and its message.—California.

We are having a wonderful school greatly enriched and blessed because of your literature. The boys and girls are proud of their books and eager to do their best.—Montana.

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Swiss peace organizations are critical of the extent to which the export of arms to many countries has risen since World War II to a highly remunerative level, notwithstanding the progressive little nation's constant emphasis on neutrality and peace. During 1951 the figure for arms exports rose to \$7,433,000 and for munitions to about \$10,478,000. Statistics for 1952 have been made available only up to and including November, but these show for the eleven months arms exports to the value of \$8,456,000 and munitions exports worth \$19,888,000. These exports have gone not only to noncommunist countries, such as Iraq, Syria, Israel, India, Pakistan, France, Britain, the United States, the Netherlands, and Egypt, but also to countries behind the Iron Curtain: the Soviet Union, Romania, Bulgaria, and Hungary. The Swiss Federal Council, say the peace groups, promised the Swiss people that armaments would never be shipped to countries at war or in danger of entering upon war, but they ask how this pledge can be squared with arms exports to Arab lands and Israel still under great tension, or to both the U.S.A. and the U.S.S.R. (WP)

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How widespread is the sense of grievance among colonial peoples is indicated by the fact that the UN Standing Committee on Petitions, set up by the Trusteeship Council, has more than 300 petitions on hand from individuals or groups in the Trust territories, almost all of them emanating from Africa. (WP)



Dorothy S. McCammon with one of her little Chinese friends in Hochwan

We Tried to Stay

By DOROTHY S. McCAMMON

—God had other plans for Mrs. McCammon and her missionary co-workers. His divine leading is evident in the story Dorothy tells of her four years in China during the communist change-over.

Dramatic details of her final departure with infant Julia eight months after her husband Don's deportation climax the book. 34 illustrations. \$2.75.

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NUMBER 19

The Revised Standard Version An Examination and Evaluation

I. INTRODUCTION

The appearance in 1952 of the Revised Standard Version (RSV) of the Bible, bearing the authoritative character of an official revision of the American Standard Version (ASV) of 1901 and of the King James Version (KJV) of 1611 is epochal and calls for a careful investigation and evaluation. The call to such study is imperative for several reasons. 1. Since the Bible is the absolute rule for faith and life, we require a faithful and accurate translation so that its message speaks in no uncertain tone. Eternal issues are at stake, and therefore the message must be simple, clear, and truthful.

2. A new translation which claims attention for use in private and personal necessities as a careful and impartial evidence as a protection against those who would make a dishonest translation of Biblical truth, such as the recent New World Translation (J. W.).

3. This need is heightened by a concerted attack against the RSV in which the honesty of the translators is challenged. The version is charged as being an "unholy," "blasphemous," "unitarian," and "communist" Bible, one that rejects the virgin birth, deity of Christ, and blood atonement, and is a communistic effort to overthrow Christianity. Most certainly, if these charges can be sustained, no one should ever use the RSV.

4. By the very nature of the case those who are unfamiliar with the original languages of the Bible must depend upon others for an evaluation. This phase of the matter becomes acute in view of the differences in evaluation of those who profess to have examined it on the basis of the original languages. This committee can only hope that its evaluation will prove fair, unbiased, objective, and sufficiently comprehensive and thorough to commend its work to general confidence. It has sought to perform its assignment in all honesty. Needless to say, each member of the committee believes without any reservation in the doctrinal position of the Mennonite Church as expressed in the "Eighteen Articles of Dordrecht" and "Christian Fundamentals." With full realization of the weight of our responsibility we have no other interest than to give a fair and unbiased evaluation. We could not defend a translation which is unfaithful to the necessary sense of the original languages of the Bible. The God-breathed Word must be delivered to the reader in his own tongue with all the accuracy which sanctified Christian scholarship is able to produce.

II. THE NEED FOR A NEW TRANSLATION

The causes which led to the making of the earlier English versions from 1520 to 1901 still exist. Modern English readers would have great difficulty to read the Bible of Wycliffe (A.D. 1384) and Tyndale (A.D. 1525). One hundred and forty-two years separated the translations of Wycliffe and Tyndale, 85 years the translations of Tyndale and the King James Version and 341 years the King James Version and the Revised Standard Version. The period between Wycliffe and Tyndale, marking the fusion of the Norman-French and the Anglo-Saxon languages, saw greater changes accordingly than that from the Elizabethan English of the KJV to modern English. One result of the KJV being used for over three centuries is its becoming more and more a closed book to the young reader. Clyde T. Francisco says the average person reads the King James Version, he needs a commentary, not so much in order to determine the meaning of the original Greek or Hebrew, but to interpret the English.¹ This becomes intelligible as we note the nature of the changes in the English language.

Changes in the English Language

The chief reason for a new translation is based on changes in the English language during the past 350 years.

First there are the obsolete and archaic words and expressions. I.e. English words in use in 1611 but no longer used. There are many of these. Together with the next category, those words which are still used but have changed meaning, over 300 have been counted.

Second are words and expressions which have changed in meaning. The table below gives the word used in the KJV and its equivalent in modern English.

KJV	Reference	Modern English
carriages	Acts 21:15	haggage
devotions	Acts 17:23	the objects of your worship
scrip	Mark 6:8	bag
fetched a compass	Acts 28:13	made a circuit
nephews	I Tim. 5:4	grandchildren
communicate with my affliction	Phil. 4:14	share my trouble
let	II Thess. 2:7	restrain
prevent	I Thess. 4:15	precede
take no thought	Matt. 6:25	do not be anxious

chager
lively
conversation
highest room
chief estates
she overlaid it
strain at a goat
make to yourselves
friends of the mam-
mon
unright-
eousness
against the day
unto him
by myself

Mark 6:25
I Pet. 2:4, 5
James 3:13
Luke 14:7-10
Mark 6:21
I Kings 3:19
Matt. 23:24
Luke 16:9

platter
living
conduct
place of honor
leading men
she lay on it
strain out a goat
by means of the
mammon

John 12:7
Luke 23:15
I Cor. 4:4

for the day
by him
against myself

Mistranslations

Too long have we been compelled to read in KJV certain mistranslations. The table below gives the mistranslations of the KJV and the correct translation in modern English.

KJV	Reference	Modern English
appearance of evil	I Thess. 5:22	form of evil
all that I possess	Luke 18:12	all that I get
easy should be omitted	I Cor. 13:5	love . . . is not irritable
gain is godliness	I Tim. 6:15	godliness is a way to gain
observe him	Mark 6:20	keep him safe

Progress in Securing a Truer Original Text

Further need for a new translation arises from the numerous and truly great discoveries of older and more accurate manuscripts of the original New Testament and Hebrew Old Testament. The King James translators had to depend on a text of the original languages which was quite late, and therefore, though essentially reliable was inaccurate in numerous details. Furthermore the discovery of many Greek papyri dating right from N.T. times, and the according great advance in understanding the common Greek (Koine) which we now know (as the KJV translators did not) to be the language of the N.T., has made a more accurate translation possible. Evangelical Christians, who believe in an infallible Scripture verbatim inspired, would naturally be among the most urgent in insisting on a new translation based upon the most accurate Greek and Hebrew text possible. A further discussion of this point is given in Section IV below.

III. DIFFICULTIES IN THE WAY OF PUBLIC ACCEPTANCE OF A NEW TRANSLATION

By reason of the unique nature of the Scriptures as the inspired Word of God the special requirement of accuracy is demanded of a new translation. Since the details of translation are so many and varied, since opinions differ so widely as to what constitutes accuracy, and since religious bias enters so easily into the work of translating, new revisions or versions have had to run a veritable gauntlet. A distinguished Dean said that he would "sooner be torn to pieces by wild horses than have a share in that Revision." That Revision was the KJV and not the RSV; the Dean lived in the seventeenth century.

The problems which the RSV raises may be stated briefly as follows.

(1) The KJV is deeply engraved in the hearts and consciences of English-speaking peoples. Being an accepted translation for more than three centuries its words, phrases, and other forms of expression are exceedingly familiar. The popularizing of Scripture reading and memorization has made the Bible to the masses none other than the KJV. Any deviation from this version is readily viewed as a departure from the Scriptures. The change to another version is more difficult than that from German to English a generation or more ago and scarcely less than that from Latin to English in the days of Tyndale.

(2) In the minds of many a new version is to be tested for accuracy by comparing it with the KJV as the standard of accuracy. It must be strictly borne in mind, however, that the standard of accuracy can be nothing less than that found in the original languages of the Old and New Testaments. We must determine as far as is humanly possible what the text of the Bible was in the original languages. With this text a new translation must be compared, and with nothing else.

(3) Any change from the KJV in the direction of adding to or taking from it are likely to bring upon the translator from the mouth of his critics the denunciation found in Rev. 22:18, 19. The fact that part of the Bible has been transmitted by hand copying for at least eighteen cen-

¹ "Revised Standard Version of the Old Testament," *Review and Expositor*, Jan., 1953, p. 30.

tures with the possibility of both additions and omissions, both accidental and intentional, seems not to be appreciated.

(4) A regrettable ignorance of the history of the Bible, translations, present state of text, the numerous copies of any autograph copies of the Bible, and the endless labors needed to preserve in their unity as well as to enable all to read them in their own tongue, prevails generally. To many in their well-meaning ignorance the original Bible is just the KJV. Such should read the title page of their KJV Bibles, where every clearly distinctive and important change is noted in italics, and with the former translations diligently compared and revised." It is also important to know that the KJV of today is no longer the same as the first edition of 1611. Already the second edition of 1632 made 1,600 changes. In the 1640 and 1650 changes were made in later editions, the last major revisions having been made in 1762 and 1769. A total of several thousand changes have been made. The Cambridge Paragraph Bible of 1873 gave a list of variations from the text of the KJV as it appeared in 1611 to the latest edition that covered almost 100,000 changes. And most people who know that the Scofield Reference Bible of 1907 made further changes of its own in the text, which the unsuspecting reader will not be aware of. So those who insist that the KJV is the absolute standard should first explain why a edition of the hundreds between 1611 and 1953 it is which they mean.

(5) The fact of numerous changes in a language over a period of 300 years is also not appreciated or understood. Adults who have read the Bible from childhood have not known the changes, and are strangers to the Bible, have in learning to read this version with its more than 300 obsolete words or words of substantially different meaning than their present sense.

(6) Technical matters involved in the evaluation of ancient versions in relation to the Hebrew Old Testament or Greek New Testament, and in the determining of the true text on the basis of a comparison of all available Greek texts, are beyond the knowledge and comprehension of many. To present the picture: the oldest copies of the complete Hebrew Old Testament date about the tenth century A.D. No great differences exist among them. The ancient Hebrew had no vowel marks, the reader supplied the proper vowels in somewhat the same manner as we supply the proper length of vowels in our reading, which vowels had to be handed down by tradition. From the seventh to the tenth century A.D. a group of Jewish scholars known as Masoretes developed a system of vowel markings and supplied them in the text of the Hebrew. Today difficult questions such as these must be answered: Is the Masoretic Text accurate, or should it be, and on what basis may it be corrected? How can we depend for purposes of determining the original Hebrew shall be placed upon the Latin, Syriac, Greek and Aramaic versions which range from 600 to 1,000 years older than the oldest existing Hebrew Old Testament? On this question views of scholars have changed. The translators of the KJV paid little attention to these versions. For all practical purposes they regarded the Masoretic Text as not subject to correction.

With regard to the text of the Greek New Testament an entirely different problem exists. Instead of a fixed text and of our possessing copies of the Old Testament dating only as far as the tenth century A.D., almost 4,500 copies of the Greek New Testament in whole or in part are available dating from the middle of the third and fourth century A.D. to the fifteenth century, with no two exactly alike. These old Greek New Testament manuscripts differ in the large among themselves, because those in use at the close of the 3rd century were copied by the so-called Received Text (Textus Receptus), and on the other hand the uncials (those written in capital letters) some of which are as old as the third and fourth century A.D. The New Testament was translated very early (A.D. 150-200) into other languages, the most important for purposes of determining the true text of the Greek being the Syriac and Latin versions. The following pertinent questions press for solution. Which in general is more accurate—the Received Text or the ancient uncials which eliminate a thousand years of hand-copying transmission? Of what relative value are the ancient versions such as the Syriac and Old Latin, which are still older than the earliest extant Greek manuscripts, and the Latin Vulgate, which was the commonly used Bible during the Middle Ages? Obviously the task of determining the true text either of the Hebrew Old Testament or of the Greek New Testament is a science in itself which leaves some room for subjective opinions. However, it is chiefly a process of dealing with objective facts.

(7) Still another problem centers in our understanding of the principle of translation. When do translators translate? How closely should a translation adhere to the idiom of the original. The translators are heightened when the God-breathed Book is to be translated. Accepting the Bible's claims for itself, we believe that inspiration refers to the entirety of the Scripture. Obviously no directions are given in the Bible as to how to translate. If the Bible was written in the language of the common people, its translation should be understood by the masses. And further, in view of continuous language changes, how frequently should a revision be made? Perhaps 350 years is too long a time between revisions. The Greek Septuagint was used to illustrate the common custom of revision in printed translations. The use of the commonly used translation of the Old Testament in the time of Christ and the apostles. New Testament writers quote from it freely as well as from the Hebrew, even where the Greek differs from the Masoretic. Review of the eleven hundred years of the history of the Bible, the disparity between it and the Hebrew O.T., and the availability of the Hebrew to speakers and writers of New Testament times, what attitude toward

an imperfect translation do the N.T. writers show by their quoting from the Septuagint?

Approaching the problem a bit differently, to what extent should a translation carry over the exact idiom of the original language? Is it required that every form of speech, such as words, phrases, clauses, sentences, and idiomatic constructions, all match one another? Some idioms translated literally hardly make grammatical English, let alone possess the same quality. The majestic Hebrew or Greek idioms would be completely weakened by a badly literal translation into English. Since some of Paul's sentences (Eph. 1:3-14; Col. 1:9-20) are interlinearly long, is it required that the English translations retain precisely the same sentence structure and length as the Greek?

IV. A BETTER TRANSLATION POSSIBLE BECAUSE OF A BETTER GREEK AND HEBREW TEXT

1. The Old Testament. The oldest dated manuscript of the Hebrew Old Testament is one now in Leningrad, Russia, dating from about the year A.D. 1,000, known as B19A or L. This is essentially the manuscript used for the latest critical O.T. edition, contained in Kittel's *Biblia Hebraica* (1937), which is the form of the text used by the RSV translators. Somewhat earlier manuscripts of A.D. 805, A.D. 916, etc., of portions of the O.T., found in Cairo, Aleppo, and Oxford, have been only partially available. None of these manuscripts, nor any Hebrew manuscripts earlier than the late Middle Ages were used as the basis for the English translations of the O.T. by its predecessors. The most recent and extraordinarily valuable Hebrew O.T. manuscript discovered is the Dead Sea Scroll of Isaiah (St. Mark's Monastery) copied about 100 B.C., which is about 1,000 years older than any previously known O.T. manuscript. This was used by the RSV.

Another witness to the original Hebrew text is the Samaritan Pentateuch which dates back to 400 B.C. This is the limited Bible of the Samaritan community where Jesus stopped to speak to the woman by Jacob's well. No known Samaritan manuscript is older than the tenth century A.D.

However, the discoveries of Hebrew manuscripts since the KJV have not been numerous, nor nearly so important as for the Greek N.T. Nor is the O.T. manuscript problem nearly so complicated as the N.T. manuscript problem. This is due to the fact that from about A.D. 100 the text was carefully controlled by Jewish rabbis, conflicting copies apparently destroyed, and the utmost care used in copying, so that really all existing manuscripts represent much the same text. The text so preserved is called the Masoretic Text. This is the text contained in the English translations mentioned above. The first paragraph above, which is supported by the Isaiah Scroll of 100 B.C. and the Samaritan Pentateuch, is also found in the Masoretic Text. The text commonly printed in Hebrew Bibles for the past four hundred years and the one currently used by both Christians and Jews.

Of far more importance has been the discovery of numerous ancient manuscripts going back to 400-600 A.D. by Jewish rabbis, conflicting copies made in 250-150 B.C., Syriac, made about A.D. 150, the Latin made about A.D. 150-200, and the Aramaic Targums of somewhat later time. These help somewhat but are not relatively so important as the Greek N.T. manuscripts. However, much progress has been made since 1611 in the historical and comparative study of the Hebrew language, as well as related Semitic languages. In these related languages in particular, "a vast quantity of writings, some only recently discovered, has greatly enriched our knowledge of the vocabulary and grammar of Biblical Hebrew and Aramaic."

How did the RSV treat the textual evidence? It followed basically the Masoretic Text, but corrected it 652 times by the preferred witnesses in the ancient versions. (This will be considered later in the report.) In the Pentateuch the RSV corrected the M.T. 9 times by the Samaritan text although they never used the latter as a sole witness but only when corroborated by one or more versions. In Isaiah the RSV corrected the M.T. 13 times by the new Isaiah Scroll, which is cited in the footnotes as One Ancient MS.

2. Greek New Testament. In the Greek New Testament, however, modern scholars have such a great advantage over the KJV (Tyndale) translators, that the resulting improvement is no less than striking. This is due both (1) to the discovery of exceedingly valuable ancient manuscripts dating back to A.D. 250, and especially A.D. 350-450, none of which were really available for use until modern times, and also (2) to a great advance in the knowledge and understanding of the Greek grammar, vocabulary, and idiom of the time of Christ. We quote the carefully formulated statements of the Preface to the RSV New Testament, pp. vii, viii:

"The King James Version of the New Testament was based upon a Greek text that was marred by mistakes, containing the accumulated errors of four hundred years of manuscript copying. It was essentially the text of the New Testament as it had been in 1580, who closely followed that published by Erasmus, 1516-1535, which was based upon a few medieval manuscripts. The earliest and best of the eight manuscripts of the Greek New Testament was from the tenth century, and he made the text of the New Testament as it had been in the century before the text of Beza had access to two manuscripts of great value, dating from the fifth and sixth centuries, but he made very little use of them because they differed from the text he followed by Erasmus."

"We now possess many more manuscripts of the New Testament, and it is more than better equipped to seek to recover the original wording of the Greek text. The evidence for the text of the books of the New

(Continued on page 437)

GOSPEL HERALD

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EDITORIAL

Fire Out of the Bramble

The ninth chapter of Judges is an episode of violence in a violent era. There was a struggle for power among the sons of Gideon after his death. Abimelech killed all of his seventy brothers to assure himself of the rule—all except one, Jotham, who hid himself. From the top of Mt. Gerizim Jotham shouted down to the men of Shechem a fable in which he likened Abimelech, the son of a concubine, to a bramble ruling over the trees of the forest. If you are not acting in good faith with the house of my father, he said, "let fire come out of the bramble, and devour the cedars of Lebanon." The story goes on to describe the savage civil war in which Abimelech was finally destroyed, and upon the Shechemites "came the curse of Jotham."

In this story of violence there lies a powerful moral. It is expressed elsewhere in Scripture thus: "Whoever sheds the blood of man, by man shall his blood be shed." And thus: "All who take the sword will perish by the sword." Violence begets violence. The evil we do against others teaches others how to behave toward us. Wicked courses bring unhappy consequences. If we choose a bramble for king, we must expect it to become a fatal firebrand.

This applies not only to bloodshed. It is a law of life that we reap what we sow. The measure we give will be the measure that we get. A tyrant will suffer the results of tyranny. A man who fights everyone else will find people ganging up against him. The cheat will be cheated. The liar will be deceived. The atmosphere of suspicion which we create will be the atmosphere in which we must live. The scornor will be scorned. The disobedient will be disobeyed. For we write our attitudes and our deeds into our characters. And our characters are proclaimed everywhere by a hundred signs.

The men of Shechem made Abimelech their king, even though they knew of his fratricide. After three short years they turned against him and bathed their land in blood. Their people were killed, their city was razed and sowed with salt. Abimelech was killed also

as he attempted to take the city of Thebez. This is the conclusion of the tragic story: "Thus God requited the crime of Abimelech, which he committed against his father in killing his seventy brothers; and God also made all the wickedness of the men of Shechem fall back upon their own heads."

The city was completed, the bramble and the city which foolishly had chosen it were consumed.

This story has been written again and again in ancient and modern history. We have seen it enacted in nation, community, and family. We may have experienced it in our own lives. God is not mocked. Those who defy God and His laws will in due time be crushed by their defiance.

An Objective Faith

There is nothing wrong with a religion which reaches the heart. Faith may and does have an effect on one's feelings. Peace of mind is a result of correct believing. But it is easy to fall into subjective error in religion. In fact, there are plenty of people who think that's all there is to religion—an emotional condition caused by inner attitudes and outer influences. And so books on the subjective aspects of faith stay for months on the best seller lists, and people flock to the preacher whose methods and ideas give them a thrill.

But true Christianity rests on objective facts. It has a historic content. There are things that happened which determine our faith. There are evidences which must be laid hold of by the mind. There are proofs in the form of manuscript discoveries and archaeological finds. There are facts which, bold and undisputed, point the way with certain finger to the paths of belief. There is a Christian theology which must be studied and understood. There is an intellectual approach to faith that is indispensable. There are psychological effects and subjective experiences which are a very real part of religious faith. But they cannot be separated from the objective elements which are fundamental. Redemption through Christ

is something that has happened. The ultimate glory with Christ is something that will happen, a concrete intrusion into history. Many a heresy is the fruit of subjectivism. The antidote for the current obsession with psychological faith is plenty of historic faith. Our subjective ills yield to good objective diagnosis and treatment.

The Evangelism Conference

It was a privilege to participate in the Evangelism Study Conference planned by the Goshen College Biblical Seminary faculty. Fifty or more persons joined with the faculty and the students in a thoughtful discussion of evangelistic currents of our times, especially as they affect the Mennonite Church. Three matters of crucial importance took most of the time of the conference: the primary-junior evangelism which has become so common among us; mass evangelism as used today both within and without our church; and evangelism for full discipleship as contrasted with an evangelism which aims only at a crisis commitment of faith in Christ.

One was impressed that there are some matters of really major importance facing us—questions that can neither be evaded nor postponed. It was encouraging also to note the honesty with which these discussions were carried forward. There was an evident willingness to see the facts as they are and to deal with situations in terms of situations which obtain. The fact that many of the people who are giving a major part of their time to evangelism participated in this conference made it especially fruitful.

We are sure our people will be hearing a great deal of the thinking which went into these discussions and the convictions which came out of them. We can promise that there will be some publications in articles or books, or both, which will take the entire church along with the fundamental thinking into which we believe the Lord would lead us. Suffice it to say at this point that there is no one who feels that he has all the answers. But to see the problem means we must find some answers or simply go down some roads contrary to the New Testament principles which have guided us as a church.

So You Have Money

You can depend upon it there is one who can tell you how to spend your money. A man who doesn't have much can see your problem both from its practical and moral aspects. It is like the person who, having no child of his own, can tell you exactly how to raise your children. Just sit still and listen.

You have money? So you can afford a lot of things your neighbors cannot enjoy. This makes them jealous. They should not begrudge you your finely appointed home with all the latest conveniences. They should not envy your power to have the best automobiles, with a trade-in on every new model. And they should not covet your privilege of vacations at expensive resorts or your stops at the best restaurants. After all, how you spend your money is your own affair, for it is by your own ingenuity that you have gotten it; and besides, that is no more than anyone else would do if they had the opportunity.

You have money? So your children will enjoy every advantage of twentieth-century culture and education. Having come up the hard way, you want to spare them the hard knocks that you endured in youth. You will provide them the spending money you lacked when young. Anyway, they know you have it and why should they be denied? You will give them music lessons by professional tutors or any other cultural advantage each may individually desire. They may have an automobile at eighteen and you can set them out in business when they have married or have been to school. Of course, you will try to keep them from developing any slightly superior attitudes; but if they do, that is no worse than some poorer members in the church who themselves think they are just as good as anybody.

You have money? So you are highly regarded. You have learned ere now that nothing succeeds like success and people respect it. Others heed your advice, not alone in matters of business; but since you have been successful in that, you must surely be as capable in other areas of life. People come knocking at your door. Church and community have need of men like you who have demonstrated ability to forge ahead in the competitive struggle. You will be rewarded with offices.

You have money? So you will be patronized by those representing various needy causes. You never knew until now how many people and places have need of help. This can be slightly annoying. Obviously, some of these causes are not as worthy as others and you have quite a time deciding between them. One sure way is to give a minimum amount to all, but give heavily to your favorites. This way you can really throw your influence toward any movement you like, while those you dislike are still courting you.

You have money? But wait—you can not afford to spend it on yourself just because you have it. You dare not let it ruin your children, or have it scar their personalities, even though such scars be different from those of your own, due to early poverty. You must not let it trick you into the unconscious attitudes of superiority, complacency, and the subtle feel of power. You may give largely, but are you really giving it to the Lord or buying something to yourself in the guise of giving? This money is dangerous either in small or

I Heard His Voice

By Edna M. Mertz and Ila Hirschey

In the early morning hours

*I have heard His glorious voice;
Hand in hand we walked together,
And it made my heart rejoice.*

In the rush of busy hours

*I have paused at Jesus' feet,
Waiting there for grace and power,
And His fellowship was sweet.*

But last night I heard Him speaking

*In tones so wondrous fair,
The heav'ns seemed filled with music,
And the angels lingered there!*

My wondering eyes swept upward,

*And the billion worlds on high
Seemed to stop in awe to listen
As the Lord of hosts drew nigh!*

"He is coming," was the message;

*Demons trembled on the brink;
"He is coming, and His coming
May be nearer than you think!"*

Majestic tones reverberating

*O'er the throbbing universe,
"Final victory is coming,
To remove sin's awful curse."*

And the weary worlds were sobbing,

*Travailing in toil and pain,
"Even so, come, Lord Jesus,
Thou whose right it is to reign!*

Ft. Wayne, Ind.

large amounts. It may get you while you are getting it; and having gotten it, it may have you bound by chains of which you are not aware. Paul says, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (1 Tim. 6:9). Jesus said, "A rich man shall hardly enter into the kingdom of heaven. . . . It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matt. 19:23, 24).

It Happened—

TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, May 10, 1928)

. . . 19 precious young souls . . . were received into church fellowship by water baptism [East Union, Kalona, Ia.].

. . . 15 precious souls sealed their vow with God and the church [Metamora, Ill.].

(From GOSPEL HERALD, May 17, 1928)

For the first time in the history of the Mennonite Board of Missions and Charities the annual meeting . . . was held in Holmes County, Ohio. . . . The following officers were elected: President, D. D. Miller; Vice-president, Levi Mumaw; Secretary, S. C. Yoder; Treasurer, V. E. Reiff; Fifth member, H. R. Schertz. . . . these four missionary volunteers were called. . . . Bro. Jay and Sister Ida Hostetler, Cullom, Ill., appointees to the India field; Bro. Elvin Snyder, Breslau, Ont., and Sister Mary Fretz, Markham, Ont., who were appointed for service in the South American Mission.

. . . on . . . May 3 . . . Bro. Timothy H. Brenneman and Sister Rowena Jessie Leedy . . . were united in marriage. . .

So you really have money? You have a golden opportunity to serve God, for it is the Lord that "giveth thee power to get wealth." That which God has given you is vitally necessary to carrying on His work in the world. You share in the souls won to God from many lands. Aged and orphans bless you. The institutions of the church must have your help. Your motives are not always open to question. The divine proposition is that we first give our own selves to the Lord and then God loves the cheerful giver.—A. Mennonite Poorman, in *The Sword and Trumpet*.

There are religious grasshoppers and church gypsies who never can find a pastor or church good enough for them; who chase favorite preachers and live on samples brought back from Canaan instead of crossing Jordan and living in the Promised Land themselves, packing their notebooks with epigrams, but not hiding the Word in their hearts. Some of them have the impression that one is not living the Christian life unless he is in a state of ecstasy at a high pressure meeting. They want to fly all the time and have found no grace for running without weariness or walking without fainting. They go up like rockets and come down like rocks.—Vance Haver.

REVISED STANDARD VERSION (Continued)

Testament is better than for any other ancient book, both in the number of extant manuscripts and in the nearness of the date of some of these manuscripts to the time when the book was originally written.

"The revisers in the 1870's [English Revised Version of 1881-85] had most of the evidence that we now have for the Greek text, though the most ancient of all extant manuscripts of the Greek New Testament were not discovered until 1851. But they lacked the resources which discoveries within the past eighty years have afforded for understanding the vocabulary, grammar, and idioms of the Greek New Testament. An amazing body of Greek papyri has been unearthed in Egypt since the 1870's—private letters, official reports, wills, business accounts, petitions, and church records, which reveal the activities of human beings. In 1895 appeared the first of Adolf Deissmann's studies of these ordinary materials. He proved that many words which had hitherto been assumed to belong to what was called 'Biblical Greek' were current in the spoken vernacular of the first century A.D. The New Testament was written in Koine, the common Greek which was spoken and understood practically everywhere throughout the Roman Empire in the early centuries of the Christian era. This development in the study of New Testament Greek has come since the work on the English Revised Version and the American Standard Version was done, and at many points sheds new light upon the meaning of the Greek text."

The evidence is incontrovertible that we now have a much more accurate text than that which the KJV translators had, and that we know much more about how to translate it. Consequently an honest present-day translation by competent scholars, especially by a large committee, cannot but be a more accurate translation. To insist that the KJV is more accurate is to fly into the face of facts; for instance, scholars have proved that there were over 5,000 inaccuracies and errors in the Greek text (T.R.) which the KJV translators used, and which have since been corrected. To prefer the KJV to the RSV is to prefer a less accurate version. It is exactly the devout orthodox believer in the full inspiration and authority of the Scriptures who ought to be most insistent upon accuracy and who must prefer accuracy to beauty or tradition, or familiar phrases or style.

Of special note at this point is a small brochure, *The Eye Opener*,² which poses as giving "mysterious facts uncovered from the debris of the dark ages." This writer holds that the *Textus Receptus* from which the KJV was translated "is the Bible you can trust; it is the acid test which applies is, 'Any version which omits Acts 3:37, or 'The blood of His blood,' in Col. 1:14, evidently has for its foundation a corrupted manuscript.'" He holds that the corruption can be traced to Origen in A.D. 200, who "is supposed to have corrected numerous portions of the extant manuscripts by his own human philosophy of mystical and allegorical ideas." Unfortunately the writer does not produce any evidence for this. Apparently he is unaware of the three hundred years of prodigious labors of evangelical as well as liberal scholars who have shown conclusively that the *Textus Receptus* is as pure a text as the extant manuscripts which are a thousand years older than the manuscripts on which the *Textus Receptus* is based. The one hundred fifty examples given in this brochure are only a mere handful of some 5,000 differences between the Greek lying back of the KJV and the RSV. These differences tend to scare a reader who has always read and trusted the KJV. What is the truth about this matter? Is the writer's argument based on facts? Briefly, no scholar today, conservative or liberal, holds to the superiority of the *Textus Receptus*. Following are a few examples from a long line of careful, conscientious, and thorough scholars, the mere mention of whose names is sufficient to indicate what enormous amount of honest labor has been put upon the task of establishing the true Greek text: Bentley, Bengel, Griesbach, Lachmann, Tregelles, Tischendorf, Alford, Vierscott, Hort, Weiss, Weymouth, Wrie, Warfield, and Robertson. All these rejected the *Textus Receptus* and uphold in the main the Greek lying back of the ERV, ASV, Weymouth, Williams, Berkeley, and RSV. In the face of these facts "The Eye Opener" must be regarded as sounding a false alarm.

It should be noted in concluding this section, that much of the progress of the RSV in accuracy of translation and the use of a better Greek

text was already made in the American Standard Version of 1901 (commonly called the American Revised Version) and that the RSV stays very close to the ASV in every way, its chief change being in the direction of a more readable and idiomatic English. Those who prefer to use the ASV will therefore lose little in accuracy.

V. THE CLAIMS OF THE RSV TRANSLATORS

True Christian spirit would accept the claims of the RSV committee and its evidence in producing proving the contrary, and then give them a fair hearing. As to the purpose and motives of this committee Millar Burrows writes,³ "It may be solemnly and emphatically stated in all good faith and conscience that only one theological assumption has dominated the work of the committee, and that is the firm conviction that taking seriously the belief in divine revelation makes it obligatory to seek out the real meaning of every word and sentence in the Scriptures, and to express just that meaning as exactly and adequately as it can be done in English."

Concerning the matter of a "theological translation" William Irwin says,⁴ "There is no place for theology in Bible translation, whether conservative or radical or whatever else. A 'theological translation' is not a translation at all, but merely a dogmatic perversion of the Bible. Linguistic science knows no theology; those of most contradictory views can on common ground devoid of polemic, agreed that Hebrew words mean such and such, and their inflection and syntactical relations imply this or that. These facts establish an agreed translation. . . . The Bible translator is not an expositor; however pronounced his views about the Biblical doctrines, he has no right whatever to intrude his opinions into the translation, or to permit his dogmatic convictions to qualify or shape its wording. His one responsibility, and it is absolute, is to render the Biblical meaning as accurately and effectively as is possible into appropriate English."

The revisers are conscious of shortcomings. On this thought Irwin says, "The revision is issued with no sense of finality. Those who have labored over it for these fifteen years are far more painfully conscious of its shortcomings than others can possibly be. For many of the issues raised in the translation of the Old Testament, a simply no answer; the committee could only do the best possible, knowing full well that such best was inadequate. Further, any committee action is a compromise; no one is satisfied with all the revision; but at the worst a compromise has distinct advantages against the oversights and errors from which no translation is exempt."

The purpose of this revision for use in worship is stated by Millar Burrows as follows: "The primary purpose of producing a version 'designed for use in public and private worship' has been kept constantly in mind. Accordingly, all such merely colloquial or momentarily popular expressions as could be incompatible with the spirit of worship, the sacred associations of the text, and the profound import of what is said, have been avoided. The committee has also tried not to use language which by its harshness or awkwardness would destroy the spiritual tone and imagery of the text. . . . The dignity and grandeur, however, are not achieved by obscurity. In the King James Version, as in the original languages of the Bible, they are the result of the utmost clarity, directness, and simplicity. These qualities have been earnestly sought in the Revised Standard Version."

To what extent, or to what revision affects any doctrine of the Christian faith Frederick C. Grant makes this claim: "It will be obvious to the careful reader that still in 1946, as in 1881 and in 1901, no doctrine of the Christian faith has been affected by the revision, for the simple reason that, out of the thousands of variant readings of the manuscripts, none has turned up thus far that requires a revision of Christian doctrine."⁵

² *The Eye Opener*, compiled and edited by J.J. Ray.

³ *An Introduction to the Revised Standard Version of the Old Testament*, p. 61.

⁴ *Ibid.*, p. 14.

⁵ *Ibid.*, p. 19.

⁶ *Op. cit.*, pp. 56, 57.

⁷ *An Introduction to the Revised Standard Version of the New Testament*, p. 42.

(In the next issues the committee will examine the charges brought against the RSV, the demerits and merits of the RSV, and will give a general conclusion and evaluation.—Ed.)

Tribute to a Friend

[The following was written by Jacob T. Friesen, Director of MCC at Frankfurt, Germany, where Donald Hooley had served in relief work for over two years previous to his death. This tribute was read at the funeral in Germany and also at the service held at the Zion Church, Hubbard, Oregon, after the body had arrived there for burial.]

Jesus paid the highest tribute to those close to Him when He called them friends. All barriers of division fell away as He turned to His inner circle saying, "No longer do I call you servants; for the servant does not know what his master is doing; but I have called you friends" (John 15:15). His love, His confidence and devotion, His fondest hopes and inner attachments to those closest to Him are gathered up in this one familiar word—friend. Our Lord's

own life fills this word with meaning. He came to His own, though they received Him not. He was first to lay hands to the humblest task of washing the disciples' feet, for He came not to be served but to serve. He was ready to say, "Father, forgive them," when cruelty and sin sought to rule the day. To Nathanael who questioned He called forth faith. To struggling seamen He spoke a word of peace. To Thomas who doubted He offered, "Come hither, see and believe." To Peter who had faltered and failed He gave the challenge, "Feed my sheep." All this and more Jesus called to mind as He said, "I have called you friends."

I can think of no word more appropriate or a tribute more aptly expressed for Don, who has so unexpectedly left us, than to say, "We have lost a friend: a friend who early in life sought and found his Saviour and remained true to

Him to the end; a friend thirty years of age whom most of us knew best as a fellow-worker "In the Name of Christ"; one who knew figures and remembered them, but a friend who saw beyond columns and ledgers the needs of people and the challenge to serve; a friend who happily did the accounting for MFD, PAX, Der Mennonit, the Frankfurt Unit; one who remained friendly when bills came due and no money was in sight; a friend with endless patience when car titles got lost and registration of cars came due; a friend who did not shun the lowliest task and thoughtfully did what needed to be done; a friend who counseled and advised but was seldom heard giving commands; a friend with a sensitive conscience and a determination with God's help to do what was right; a friend whose last request was "Pray for me," as he pressed my hand and said, "Good night"; a friend

who fought bravely for breath as he had done so long until his heart grew weary and the Master commanded, "Peace, be still"; a friend, no longer serving "In the Name of Christ" but rejoicing in the presence of Christ; a friend who lived briefly by the numbering of years, but lived long because he, with Christ, lived well.

We who remain to serve "In the Name of Christ" do well to allow God to speak. He calls us to a more complete surrender to Him and His service, to greater love for one another and our work, and a willingness to do "everything in the name of the Lord Jesus." This challenge comes directly from words of Scripture. Col. 3:12-17 R.S.V.

Church Constitutions

By MELVIN GINGERICH

In a study conducted in 1952 by the Laymen's Study Committee and the Mennonite Research Foundation, it was learned that 47 congregations in a list of 218 Mennonite churches had constitutions. Others reported that they were in the process of writing them. Since that time inquiries have come to the Mennonite Research Foundation regarding sources of help in writing constitutions for congregations. Below is the list of churches which reported having constitutions in 1952, but it should be remembered that this is not a complete list since information was obtained for only half of the congregations in the Mennonite Church. Those desiring help in formulating constitutions may wish to contact some of the churches here listed in order to profit by their experiences. The Mennonite Research Foundation, Goshen, Ind., has mimeographed one of the more complete constitutions and will gladly mail a copy to anyone requesting this service.

Church	Address
Bayshore	Sarasota, Florida
Belmont	Elkhart, Indiana
Berea	Birch Tree, Missouri
Bethel Springs	Calico Rock, Arkansas
Boyetown	Boyetown, Pa.
Calvary	Los Angeles, Calif.
Calvary	Pinckney, Michigan
Calvary	Telford, Pa.
Clarence Center	Clarence, New York
Daytonville	Wellman, Iowa
Deep Run	Deep Run, Pa.
East Bend	Freeport, Illinois
Filer	Filer, Idaho
First Mennonite	Denver, Colorado
First Mennonite	Fort Wayne, Indiana
First Mennonite	Kitchener, Ontario
First Mennonite	Johnstown, Pa.
Freeport	Freeport, Illinois
Goshen College	Goshen, Indiana
Greenwood C.A.	Greenwood, Del.
Hesston	Hesston, Kansas
La Junta	La Junta, Colorado
Liberty	South English, Iowa
Masonstown	Masonstown, Pa.

Metamora	Metamora, Illinois
Middlebury	Middlebury, Indiana
Monterey	Akron, Pa.
Morrison's Cove	Martinsburg, Pa.
Mount View	High River, Alberta
North Goshen	Goshen, Indiana
North Lima	North Lima, Ohio
Peoria	Peoria, Illinois
Perryton	Perryton, Texas
Pigeon	Pigeon, Michigan
Pleasant Hill	Peoria, Illinois
Pleasant View	Goshen, Indiana
Prairie Street	Elkhart, Indiana
Providence	Versailles, Missouri
Pueblo	Pueblo, Colorado
Salem	Tofield, Alberta
S. Christian St.	Lancaster, Pa.
Steelton	Steelton, Pa.
Trevo Heights	Trevo Heights, Pa.
West Sterling	Sterling, Illinois
Willow Springs	Tiskilwa, Illinois
Winton	Winton, California
Yellow Creek	Wakarusa, Indiana

and unprecedented modes and methods of greed, chance, and selfish gain, is it time for us like Gehazi to accept its offers and "get rich quick" and without any cost aggrandize ourselves and our colliers, or is it time to preach and practice nonconformity to the world, as never before?

As the leprosy of judgment upon a doomed world is about to fall upon a "lukewarm church," as it did upon a covetous Gehazi, is it time for the church to promote her program by the means of worldly wealth and riches coveted from the world, or is it time to humbly seek by waiting upon God the riches of Calvary dispensed so freely by the Holy Spirit, given to those that obey Him? Acts 5.

Del Paso Heights, Calif.

An Exposition of I Cor. 7:36

By AMOS W. WEAVER

It appears there are some folks who have yielded to their carnal desires and have used this verse as an alibi rather than confessing that they have sinned and seeking forgiveness from the Lord. The appearance of a revised version recently has seemingly revived this false interpretation. There are some difficulties in the English text in our A.V. In verses 37 and 38 the picture of a father with a strong will exercising restraint and self-control over his passions toward his daughter in not permitting her to marry, seems overdrawn. The new version rendering it in such a way as to picture the young man who wishes to marry as the one with the problem of the control of his passion, seems more true to the nature of the case.

Adam Clarke, in commenting on this verse more than a century ago, says: "Instead of—'Let them marry,' I think 'Let him marry' is the true reading and agrees best with the context." "Instead of—'He who giveth her in marriage' I purpose to read—'He who marrieth,' " Clarke then proceeds to give a list of manuscripts where it is so rendered.

The words, "Let him do what he will, he sinneth not," when interpreted to apply to the father giving his daughter in marriage, gives the right answer but by the wrong method of interpretation. Let us note that in this whole context there is one simple problem being considered. The problem grows out of the apostle's assertion that it is better not to marry in those troublous times. The question then to be settled is: Is it wrong, or a sin to marry? The answer is No! Here is a young couple, old enough to be married with no legal or physical reasons to prevent them from being married. Their friendship has ripened into a mature love affair, and the natural sequence to this is marriage. They are so attached to each other that they should either get married or break off the affair. The second alternative seems to them an unbearable thought,

"Is It a Time?"

I

By ORRIE D. YODER

... Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen ... ?—11 Kings 5:26.

The context of this Scripture taken from an Old Testament instance is worthy of our consideration today, and more so now than then, because we profess, more than saints at that time, to abstain from "fleshly lusts" and to be living for another world and eternal interests.

As mortals beset with the same propensities as the one who needed to be rebuked by the prophet, we can well afford to take inventory of our life, and see whether we too may be misunderstanding the opportunities of the time in which we live. In line with the spirit of a sinful and lustful world, this man Gehazi used his opportunity of time to aggrandize himself with worldly riches. "Is it a time to receive" was the rebuke of the prophet.

Since "the world is dying for a little bit of love," and since the things of this world crowd out of the Christian the love of God (1 John 2:15, 16), is it a time for the servant of the prophet of God to be living to receive money, garments, and cattle, or is it a time to merit the rebuke of our prophet who has warned that we are not to live for, or to seek, the things the world seeks and desires? Matt. 6.

Since Christ our prophet has told us "it is more blessed to give than to receive," is it a time for us, especially preachers and Christian workers, to "rise up early," and "sit up late" (Ps. 127:2) to receive more gain and money, or is it a time to give ourselves "to prayer, and to the ministry of the word" (Acts 6:4)?

Since our world today has multiplied

A Prayer for This Week

Kind Heavenly Father, we thank Thee for the privilege of knowing about Thy goodness and greatness. We are glad that people of every age have experienced and enjoyed the blessing of Thy love. Help us today to appreciate Thy blessings more fully. Lord, teach us the lesson of victory, for we yield too easily to things that try us. We do not trust Thee enough when the way is hard. Help us to carry inspiration, cheer, and hope, so that those we meet will be encouraged to walk closer to Thee. In Jesus' name we pray. Amen.

Ruth Groff.

May they get married? The apostle says, "Yes, that is no sin."

When he asserts, "Let him do what he will," what does he mean? What does the young man want to do? Why, he wants to get married! Simply that and nothing else. To imply anything beyond his desire to get married does violence to the context and to every sound rule of Bible exegesis and interpretation. If we allow the "what he will" to include fornication, we force the text to imply that he can do anything he wants to do: i.e., he can lie, blaspheme, murder, steal, just anything at all: "Let him do what he will, he sinneth not." Such an interpretation is not only absurd; it is rank blasphemy. It is wresting the Scripture to one's own destruction. God's way is to confess your sin and find forgiveness.

It is my belief that with the true and honest interpretation of the phrase, "Let him do what he will, he sinneth not," recognizing that getting married is the thing he wants to do, and that absolutely nothing else is here being considered, you will find no existing English version or translation today in the very slightest way condoning sin in this passage. And thank God for it!

Ronks, Pa.

Ministering to the Minister

By RAYMOND L. KRAMER

It has frequently been my happy privilege to minister to the sick in Bible reading and prayer. And it is a regular blessing to me to visit the members of the church, speak to them concerning spiritual matters, share their burdens and concerns, and hold them up to the Lord in prayer. We are drawn into close fellowship with God and each other through such intimate Christian contacts.

Everyone expects a minister to minister. No one is surprised that a messenger

of the Good News is concerned about the spiritual, physical, emotional, and mental well-being of those under his care. From Catholic priest to Pentecostal preacher it is the expected thing.

But something happened to me last night that could only happen in circles where the universal priesthood of all believers is understood. I have a "bug"—sore throat, stuffed head, bed, penicillin. A series of revival meetings is on. I've had to miss some of the meetings and the assistant pastor has very capably taken over. Last night after the service two of my brethren and two of my sisters from the church dropped by to visit me. We had a brief conversation concerning the wonderful revival God is giving us. Sin is being uprooted, Christians are yielding more fully, and the lost are being saved. Then, without advance notice, one of the brethren took the initiative and asked, "Could we have a word of prayer?" "Surely," was my reply. Our heads were bowed and this dear brother for whom I have often prayed

By Faith

"And by my God have I leaped over a wall" (Ps. 18:29).

By Ida M. Yoder

Does a wall of darkness daunt you?

Do your fears loom dense and high?

Does the future seem so doubtful

That a black wall meets your sky?

God, your strength, your rock, your fortress,

Gives you faith to leap the wall;

He's your friend, high tower, deliverer,

And He'll never let you fall.

Walton, Kans.

during serious illness, prayed with genuine and fervent concern that God would bless his pastor, raise him up, use him mightily for the salvation of souls. In that moment I sensed in a new way the oneness of all believers. There was nothing strained or unusual in such an experience. Nobody felt awkward about it. It touched my heart profoundly and I wept tears of joy to think of the love of God that made my brothers and sisters think of me at a time of special need.

It did something else to me. I thought, "How can I help giving God and the church my best when I can feel and hear such love and confidence?" Faith begets faith. Love begets love. Confidence begets confidence. Service begets service.

I've been in a number of Mennonite churches in the last seven years. Too frequently have I heard expressions of dissatisfaction, even of actual uncharitable criticism against the ministry. I ask you, my brother and sister, have you ever thanked your pastor for a

Prayer Requests—

(Requests for this column must be signed.)

Pray for the Brunk evangelistic campaign on the Martin's Airfield near Canton, Ohio, April 26-May 17. Pray that many people will attend and that they will yield to the Holy Spirit's working in their lives.

Pray for God's blessing on the summer camps of the church, that they may not be mere vacation spots, but centers of spiritual life and power.

Pray for a spirit of unity and consecration in our various district conference sessions this summer.

Pray for safe journeying to missionaries and relief workers on the high seas.

Pray for guidance and spiritual blessing upon the annual meetings of MYF and the Mission Board at Harrisonburg, Va.

Pray for an unsaved father who has not been inside a church for years.

Pray for a sister who is backsliding and losing interest in church services.

Pray for the recovery of Cornelius Yake, York Co., Pa., who is at the Ball clinic, Excelsior Springs, Mo. He will appreciate letters.

Pray for Joan, daughter of Bro. Mervin Baer, Carlisle, Pa., who is slowly improving from rheumatic fever.

message God gave him especially for you? Did you remember to say thank you when he dropped by for a visit or offered a word of encouragement? Did you take it kindly when he suggested an improvement in your life and testimony? Have you spent as much time on your knees for him as you have spent in discussing his weaknesses? When a situation came up that seemed to cast reflection on him, did you go to him in love and talk it over? (The same brother who prayed so fervently for me last night has visited me a few times to find out whether certain things he had heard were true. He came in a loving spirit. We both profited—he in loving brotherly service, and I in fellowship and correction.) Have you understood that your minister will make some of the same errors you make? Have you been as kind in your thinking toward him as you would expect him to be toward you?

"Bear ye one another's burdens, and so fulfil the law of Christ."

Meadville, Pa.

OUR SCHOOLS

LA JUNTA MENNONITE SCHOOL OF NURSING

The thirty-third Commencement Program of the La Junta Mennonite School of Nursing was held, April 6, 1953, 8:00 p.m., in the Junior High School Auditorium. Stanley Shenk, pastor of the South Union congregation at West Liberty, Ohio, gave the commencement address. Members of the graduating class were: Esther Bixler, Ruth Bixler, and Audrey Hartzler, all of West Liberty, Ohio; Eloise Lambright, LaGrange, Ind.; Dolores Lehman, Castorland, N.Y.; Amiko Okugawa, La Junta, Colo.; Dorothy Schrock, Hesston, Kans.; Grace Selzer, Protection, Kans.; Ada Smoker, Gap, Pa.; Betty Stover, Telford, Pa.; and Laverne Vogt, Hesston, Kans.

The following members of the junior class are now spending six months in affiliation: Doris Rupp, Leabell Troyer, and Eleanor Stoltzfus at the Colorado State Hospital in Pueblo; and Marjorie Wittrig, Regina Kauffman, Mary Schlegel, and Marjorie Yoder at Denver General Hospital in Denver.

The newly elected student council officers for the 1953-1954 school year are: Pres, Katharine Heinrichs; V. Pres., Marjorie Yoder; Sec., Glenn Schrock; Treas., Martha King. Committee chairmen appointed to direct the extra-curricular activities of student council are: Phyllis Egli, social; Norma Jean Showalter, recreation; Joan Shettler, program; Mary Alice Shaum, religious; Erlene Roth, special interests; Esther Hartzler, library.

Joanne Keller and Joan Shettler attended a district meeting of the Colorado State Student Nurses' Association held at Pueblo, Colo., on Friday afternoon April 24. At this meeting permission was granted to the students of the La Junta Mennonite School of Nursing to form a district of their own in the Colorado State Student Nurses' Association.

The Registered Nurses' Study Club met in the social room of Miller Hall on Monday evening, April 20, at 8:00 p.m. The guest speaker of the evening was Grita Remmen, an exchange student from Germany.

The bimonthly Hospital-School Meeting was held in the social room of Miller Hall on Friday evening, April 24. The main feature of the program was an illustrated lecture on social security by Mr. Felthouser, federal field-worker in this area. Following the program, Mr. Dye presented the possibility of the hospital-school personnel purchasing the A. C. Brunk cabin located in the area of the Rocky Mountain Mennonite Campgrounds.

Guest speakers in chapel during the month of April included Dora Taylor, R.N. class of '48, missionary nurse home from Honduras; Una Cressman, R.N. class of '34, missionary nurse on furlough from the Chaco; and Rev. K. T. Trout, pastor of the First Christian Church in La Junta. The inspirational messages brought by these speakers were much

appreciated by the school and hospital personnel.

On Friday, May 1, an institute on polio nursing will be held at Miller Hall for the local public health and the hospital nursing staff. The institute is sponsored by the La Junta Mennonite School of Nursing and the State Public Health Department. Miss Norma Pfimmer, State consultant in Orthopedic Nursing; Emma Hess, 3-11 Head Nurse on

Medical at the Hospital; and Florence Grieser, clinical instructor in Medical Nursing in the School will be in charge of the Institute.

Martha Detwiler will join the Nursing School staff on May 1 as housekeeper in Miller Hall.

Mrs. Maude Swartzendruber, Director of the School and of Nursing Service now on sabbatical leave, stopped in La Junta April 7, en route home from Lebanon, Oregon.

Miss Florence Nafziger, Director of Nursing Service, and Grace Augsburg, Head Nurse on Medical attended an institute at the Denver General Hospital on April 9 and 10, on "Patient-Centered Nursing Care."

Marie Kauffman.

TEACHING THE WORD

Try an Overnight Camping Trip

ROY S. KOCH

(In consultation with Stanley Shenk)

"Well, boys, all set?"

A chorus of "O.K.'s" was the answer.

"Good; let's go. Let's call our numbers again for practice."

One, two, three and on down the line until all fifteen had responded. Each one must keep his number until the camping trip is over. So these fifteen Sunday-school boys with their teachers set off on bicycles for Glenwood Heights, eight miles to the west. The pastor and another brother were coming by truck with the camping equipment, rugs, and blankets to sleep on, a soft ball and bats, campfire materials, kettles, a frying pan and—Oh, yes, Skeeter Skatter.

Everyone is excited. This is the first time the boys are going on an overnight camping trip. The afternoon's fishing in Dayton's Creek and the fish-fry afterward (if they catch any) has caught their fancy. After supper there will be a rousing ball game. Then they will gather around the blazing campfire for stories, a devotional meditation and "Good night."

Have you ever tried an overnight camping trip with your Sunday-school boys? Why not try one this summer? See how much closer you can get to the boys. Fish with them, swim with them, and camp with them. Show them that you are human too and love them. Be sure to take all your boys and see how this camping experience will help to break down any cliques between them and tie them closer together. See how they will treasure the experience for weeks and how much they will warm up to their teacher and pastor afterward. Let the boys know that the kingdom of God is not confined to the four walls of

their church basement on Sunday mornings.

Give them a program of interesting activities followed by elevating stories around a blazing campfire. Now watch how quiet they get as the campfire dies away and their consecrated teacher sits before them under the stars and talks about the majesty of God the Creator, or about the challenge of total consecration to Him. How natural it will be for the boys to give their testimony or make an expression of commitment to God or lead out in audible prayer! What experience will bring God closer to junior or intermediate boys or make them love their teacher and pastor more?

Who should arrange this trip? Who would fit more naturally into the work than your committee on junior activities or the teachers of the classes? Sound out the boys and see what they think of it. It doesn't take long to whip up enthusiasm among the boys. To them it will be a great lark, but the leaders will wisely direct the program into deep, abiding spiritual results. Be sure your minister is invited along. He needs this contact with the boys and they will appreciate him more too.

Choose your camp site with care. It should be a place of natural beauty, yet easily accessible. If you are going by car or truck, you can go a considerable distance. If it is to be a bicycle trip, it should not be more than about eight or ten miles. If it is to be a hike, three or four miles should be the maximum. If there is no snug near-by dwelling into which the boys can sprint in case of a heavy downpour, tarpaulins or canvas should be taken along.

Make it look like an unrehearsed, spontaneous event, but in reality lay your plans well. Poor planning can spoil everything. It is embarrassing to be ready to light a fire, then discover that the matches are at home. It is much

more serious not to be prepared to make the very best spiritual contribution by the trip. Firm but friendly discipline is necessary. If unsaved boys are in the group attempt to win them for Christ. Make the program spiritual without letting it get stuffy. Keep it warm, challenging, and vital. Try an overnight camping trip this summer. God bless you for it.

St. Jacobs, Ont.

Embarrassing Questions

By LINDEN M. WENGER

I may have to leave church history alone, though it always did fascinate me and I read it avidly. Currently, I get an uncomfortable feeling, just thinking of some of the facts I know from history. It's things like Mr. Suh's letter and the stories relief workers tell me which start that uncomfortable feeling going. Those stories move me to ask myself what right we Christian people have to squander the abundance of this God-blessed land on our own self-satisfied living, when so great a portion of the world's people exist in such abject poverty and need. I may have my odd quirks, but sometimes I take those things which stir my emotions and try to see if my feeling has any basis in cold statistical facts. In this case, what I see frightens me no little. A casual review of history reveals that prosperity has been the death of more Christian cultures than any other single cause, persecution included. The Jews never could combine an era of material prosperity with devout service to Jehovah. The history of the early church is replete with examples of churches whose spiritual light once beamed with singular radiance, only to dim and disappear in the hour of material prosperity. Closer home we have the tragedies of the Mennonite Church of Russia, and that of Holland in the century following the close of the great persecutions. When Christian cultures prosper, spirituality diminishes. If prosperity is excessive, spiritual deadness is inevitable, not immediately, of course, but historically the record says it is so. This prosperity sickness which afflicts churches seems to have three conclusions. One is Holy Ghost revival, which awakens men to the opportunity of purchasing eternal riches with earthly blessings. The examples are pitifully few. The second is that God must step in with persecution, so that a remnant may be saved as by fire. The third conclusion is death. I often think of what one of the older men of my acquaintance once told me about hunting for wild honey in the woods. A colony of bees in a normal balance of existence lays up but little excess of honey. Whenever one finds a bee which has become rich in excess honey, he can be sure that something is wrong, the colony in dying. May not

the same be true of churches with reference to material riches?

Into the hands of the Mennonite Church of America has been given a mighty potential for purchasing for ourselves eternal riches by ministering to our brethren in the name of Christ. We have a right to rejoice in what has been done, but we are in danger of concluding that the task has been completed. Just now the calls are coming anew, from Europe, from Korea, and elsewhere. The world's suffering is not over and we dare not close our ears to the cry. Before God, how will we justify our easy living while the world suffers? Oh, I know all the arguments. I have gone over them time and again, and discussed them with my friends. The host of material possessions, from new houses to electric toasters which we feel are necessary to our standard of living, are none of them wrong in themselves and are designed for the efficiency, economy, comfort, and advancement of our business and our family. We desire only that our children have the best in opportunity and our wives be delivered from drudgery. Of course, we have a right to eat turkey and drink soft drinks. But wait, is there not somewhere a flaw in our reasoning? Have we ever given of anything but our abundance? Have we ever really sacrificed anything because of our compassion for those who suffer? Did your conscience ever smite you as you sat down to an abundant meal? Perhaps it ought to. And that is just what I have been wanting to confess. Sometimes when I sit down to one of our good American meals that uncomfortable feeling comes along prodding me personally and asking, "Have you done your duty by the hungry? If you don't, what will become of you?" So that's why I said in the beginning I may have to give up reading church history—or else do something.—Editorial in *Missionary Light*.

Unconscious Loss

By LORIE C. GOODING

In the Book of Judges, from the thirteenth through the sixteenth chapters, we read the tragedy of Samson. God called Samson before he was born, for His own purpose, to "begin to deliver" His people. Samson was endowed with marvelous strength as his heritage from God, and this strength was contingent upon his keeping God's command that "no razor shall come upon his head." But when Samson fell in love with this world, in the person of Delilah, he began to trifle with this precious gift of God. Three times she asked him the source of his amazing strength, and three times he would not tell her. However, when she accused him of a lack of love toward her, he, to prove his affection, revealed his secret. So when she had lulled him to sleep she caused his hair to be cut.

And when his enemies came upon him, he arose to defeat them as he had done before, but he was taken, for he fought in his own strength; because "he wist not that the Lord was departed from him."

In the second chapter of Luke we find the story of the first visit of Jesus to Jerusalem. When the pilgrims set out for home Jesus "tarried behind in Jerusalem." "And Joseph and his mother knew it not. But they, supposing him to be with the company, went a day's journey."

Both of these incidents in the Scripture may speak a warning to us. We, like Samson, as long as we are obedient to God's commands, are endowed with the strength of the Lord. In His might we meet and overcome all the obstacles and temptations of this life; nay, more, we "begin to deliver" His people if we remain faithful witnesses. But if we begin to desire the things of this world, to seek them, to identify ourselves with them, we shall be found asleep when great trial comes upon us, and even as Samson, we shall know defeat. Ah, what a tragedy it is when the Lord is departed from us and we know it not!

Or perhaps it is not the love of the world but the very commonplaces of living that absorb us; what we shall eat, what we shall drink, what we shall wear. And so we go our day's journey without Him. And when we come to the end of the day we seek for Him among our kinsfolk and acquaintance, perhaps among our good works and our kind deeds, but He is not there. He is no longer in our joys and in our sorrows, He is no longer in our work and in our rest, because we have gone "a day's journey" without Him. We thought He was with us but we have left Him behind. We left Him at that point in our journey where our devotion began to flag, where our consecration began to weaken, where our faith began to fail. Or at that place where worship ceased to be vital, where prayer became a formula, and the reading of the Word of God a dutiful routine instead of a joyous privilege. We left Him at that crossroad where our attention began to dwell more upon the material than upon the spiritual. And if we are to find Him again we will have to retrace our steps and return to the place where we left Him, even as Mary and Joseph had to return to Jerusalem.

But if He is not with us we must go back to find Him. Of what profit is a day's journey if the Lord is not with us?

May God grant that, like Joseph and Mary, we may return and find Him; and not, like Samson, be taken captive because the Lord is not with us and we know it not.

Holmesville, Ohio.

The love of God in the hearts of men acts as a solvent of personal and group conflicts.—J. W. Fretz.

FAMILY CIRCLE

Prayer for Times of Emptiness

By Lorie C. Gooding

I thank Thee, Lord, for ordinary tasks: a meal to cook, a littered floor to sweep, dishes to wash, a little dress to mend, a dog to feed, a child to rock to sleep.

For these are all familiar things. They serve a windward anchor 'gainst this great distress that storms my soul; because my little world contains today a strange new emptiness.

And empty spaces somehow must be filled lest they become dark dens of doubt and fear. Be Thou my helper, Lord, the while I learn to fill this vacancy with work and prayer.

Holmesville, Ohio.

Report on—

By AMMON KAUFMAN

Births

The first quarter of 1953 reported 424 births in the GOSPEL HERALD, of which 235 were males and 189 females. Two adoptions were reported, five sets of twin daughters, one of sons, and one of a son and daughter—one set of twins to every 60 births.

Births by states and provinces: Pennsylvania, 136; Ohio, 58; Indiana, 38; Illinois, 24; Iowa, 22; Virginia, 21; Michigan, 15; New York, 14; Nebraska, 12; Oregon, 11; Maryland, 10; Kansas, 7; Delaware, 6; Florida, Minnesota, and Montana, each 4; California, Kentucky, Colorado, and Mississippi, each 3; Missouri, North Dakota, and Idaho, each 2; Vermont, Arkansas, Louisiana, and Arizona, each one; Ontario, 11; Alberta and Saskatchewan, each one; place not given, 3.

Names: Given names numbered 172 for males and 155 for females. Most frequently used were (male) David, 22; Dale and John, each 16; Jay, 15; Robert, 14; Eugene and James, each 11; Ray, 10; Allen, Dean, and Lee, each 9; (female) Ann, 21; Kay, 15; Elaine and Marie, each 14; Louise and Sue, each 11; Jean and Mary, each 10; Joyce, 9. Family names numbered 230. Leading were Miller, 22; Yoder, 16; Good and Martin, each 10; Hershberger, Troyer, and Weaver, each 8; Schrock, 6.

Births by months: August, 2; September, 6; October, 10; November, 48; December, 130; January, 133; February, 86; March, 9. Dates reported most were December 29, 11; January 10 and 12, each 9; December 11 and January 26, each 8; December 23, 24, 25, January 8, 15, 26, and February 12, each 7.

The largest family reported was nine children. Ten failed to report the mother's maiden name.

Our Departed Loved Ones

The first quarter of 1953 reported 156 deaths in the GOSPEL HERALD, of which 63 were males and 93 females. One was stillborn, one death was caused by accident, one set of infant twins died the same day, and two aged brothers were buried the same day at the same place. There were two bishops, one minister, one deacon, one bishop's wife, one minister's wife, and one minister's widow.

These people lived a total of 10,317 y. 1 m. 8 d., or an average of 66 y. 1 m. 14 d. Sixty per cent (94) lived beyond three-score and ten years. One lady was a centenarian.

Deaths by states and provinces: Pennsylvania, 58; Ohio, 18; Indiana, 12; Iowa, 9; Illinois, 6; Nebraska, 6; Maryland, 3; Virginia, Oregon, Missouri, and West Virginia, each 2; New York, California, Idaho, Oklahoma, Arkansas, Arizona, and Florida, each one; Ontario, 25; Alberta, 2.

Deaths by months: April, 3; May, 2; July, 1; August, 1; September, 4; October, 5; November, 14; December, 42; January, 44; February, 37; March, 3.

Deaths by ages: Under one year—13; 1 to 9—1; 10 to 19—2; 20 to 29—3; 30 to 39—1; 40 to 49—8; 50 to 59—7; 60 to 69—27; 70 to 79—43; 80 to 89—37; 90 to 99—13; 100—1.

Davidsville, Pa.

Will You Share

By ALTA MAE ERB

Will you share some of your experiences in home living? To make the new magazine, *Christian Living*, The Magazine for Home and Community, a good servant of all our Christian homes, we will need to help one another.

Some experiences that could be shared with all the readers are (1) Family-together-rich experiences such as: giving projects, rearranging your house for better home living, hospitality rewards, family councils, worship experiences, special day significant celebrations, creative projects done in the home, music activity of the family, books read and enjoyed together, traveling together, entertaining missionaries.

(2) How you solve some problems such as: training to a good habit, dispelling children's fears, dividing up the home chores, eliminating activities from a too-busy life, disciplining children, changing bad attitudes toward those of another

er race, dealing with eccentricities concerning food, helping children to security in spite of handicaps.

(3) Choice sayings of children which show real comprehension of spiritual truth and spiritual growth: how we parents may be misunderstood; what children think of God and of the church; reactions to God's created world of animals, plants, stars, and so forth; interesting uses made of words when learning to talk; overheard expressions showing what children think of parents.

Think not that your home has no contribution. Write us of any such experiences that you will share. The use made of these can be determined by the editor. Parents, grandparents, single women, older brothers and sisters, and even the children themselves may send in contributions.

There have been many requests for a Question and Answer Department in this new paper. This we will have if our people will send in good questions that can be answered. No anonymous questions will be considered. The names will not appear with the question when printed. This has proved a valuable department in many religious and secular periodicals.

As editor of the home area of the new magazine, I earnestly solicit the co-operation of our people. It is our sincere objective to help build strong Christian homes.

Also, I would like to receive subjects for articles which you would like to see appear in the paper and suggestions for good writers of articles on the home and related subjects.

For all your co-operation, I thank you. Scottsdale, Pa.

EXPRESSIONS OF APPRECIATION

To my many friends who have given expressions of sympathy by the many beautiful cards and letters received and prayers offered in my behalf while recovering from injuries, I wish to say "Thank you" with all my heart. May God richly bless you.—C. F. Greaser, Hesston, Kans.

I wish to thank my many friends who remembered me with birthday and get-well greetings, gifts, prayers, and sympathy. They were all appreciated, and I was suffering with a broken arm. It is wonderful to have friends and especially when we come to the evening of our lives. God bless you all is my prayer.—Mrs. J. D. Mininger, Goshen, Ind.

I wish to thank everyone who so kindly remembered me with flowers, gifts, visits, and prayers on my second stay in the hospital since my removal home. Also, those who so kindly came to pray one for another. God bless you all is my prayer.—Mary Hershey, Gordonville, Pa.

I wish to thank each of you for the prayers, cards, letters, and gifts. It has been a help to know that you were back of me during my stay at Philadelphia for an eye operation. May we never cease to pray one for another. God bless you all is my wish and prayer.—Mrs. Emma Heistand, Manheim, Pa.

I wish to express my sincere thanks to my relatives and many dear friends that remembered me during my stay at the hospital and also the nurses for their kindness to me. May God richly bless all for the prayers, flowers, cards, letters, and visits during this time.—Mrs. Anna E. Brunk, La Junta, Colo.

TO BE NEAR TO GOD

THEME FOR THE MONTH: CONSTELLATIONS OF PROMISE

The Divine Plus

And is so insignificant, a mere link in the chain of words. Yet—it can lead to glorious promises. There is nothing niggardly about God; His gifts and blessings are strung on a long chain of ands that leaves us breathless. And—praise His name for this greatest wonder of all—His divine plus is for us, His unworthy and faithless children!

Sunday, May 17

The Holy Spirit plus Fire
Read Acts 2:1-11.

I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire.—Matt. 3:11.

This promise was fulfilled, literally, on the day of Pentecost. The disciples were baptized with tongues of fire—a beautiful symbol of the work of the Holy Spirit. Fire—to sear the sinner with agonizing conviction of his sin. John 16:8. Fire—kindling into a new nature within every believer. Titus 3:5. Fire—to burn out pride and selfishness and sin in preparation for service. Rom. 15:16. Fire—to glow within the saint, to God's glory. I Cor. 6:19. Fire—to keep and comfort and sustain. II Tim. 1:14. The Holy Spirit is in the world today, as potent and effective in His work as ever. He never burns out! God forgive us for appropriating so little of His fire into our hearts and lives.

Monday, May 18

The Holy Spirit plus Prayer
Read Acts 4:23-31.

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost.—Jude 20.

There is a wonderful strain of triumph and joy in spite of persecution all through the Book of Acts. Did I say in spite of? Verily, not only that, but because of! And this was real persecution—suffering, imprisonment, death—not the petty snubs and minor annoyances we usually call by that name. And what a prayer! No whining—no requests for deliverance—no imprecations against their persecutors. Instead, a long burst of praise, glorifying God, followed by one request—for boldness! God certainly answered that Spirit-inspired prayer; He answered it twice over. The boldness they showed was the divine overflow from a blessed inflowing.

Tuesday, May 19

The Holy Spirit plus Power
Read Acts 4:32, 33; 5:12-16.

But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

Did any promise ever seem more unlikely than this one? Read the record of the disciples' behavior during Christ's passion and the brief time before His ascension. They fled from the garden in the hour Christ needed them most; they could hardly be convinced

of His resurrection. They lurked behind locked doors "for fear of the Jews." Unpromising material for the important task of evangelizing "the uttermost part of the earth"! Yet, Jesus said it serenely, as an indisputable statement—"Ye shall receive power." Transforming power—witnessing power—miracle-working power—great power! Power that possessed those few fearful disciples, pushing them out into open service, using them mightily for the cause of Christ. Do you sometimes sigh for power like that? It can be yours today. Listen: "For I am the Lord, I change not" (Malachi 3:6). "Behold, the Lord's hand is not shortened, that it cannot save" (Isa. 59:1). The reason we do not have the power of the Holy Spirit is our unwillingness to pay the price God asks.

Wednesday, May 20

The Holy Spirit plus Comfort
Read Acts 9:22-31.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.—John 14:16.

In Acts 9:31 we have an example of the divine plus at work. God gave the church rest and edification and a consistent walk and the comfort of the Holy Spirit—culminating in the blessing of a constant increase. They were multiplied—could any other result be possible after such a life of blessing? And God will do the same for us; He longs to overwhelm us with blessing until it must overflow into the drought-stricken lives around us.

Thursday, May 21

The Holy Spirit plus Faith
Read Acts 11:19-24.

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this saith he of the Spirit, which they that believe on him should receive. . .)—John 7:38, 39.

The glimpses we have of Barnabas are brief but revealing. He was called the son of consolation—he steps boldly across the barrier of fear to take Paul by the hand—he gives young John Mark a chance to redeem himself. A man full of the Holy Ghost and of faith! No wonder his ministry of comfort succeeded, with the power of God on his side. "He that believeth on me"—Christ said it boldly. With such a promise, how can we—how dare we—be satisfied with the feeble trickle of blessing too many of us know!

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PROBLEMS OF CHRISTIAN CONSCIENCE

Sunday School Lesson for May 24

(I Cor. 8:1-13; 6:8-20)

The Christians at Corinth had a question, the kind which we often ask. What was this question? Let the pupils find it in chapter 8. Read together 8:1-8. Meat is meat, isn't it? What difference does it make where it comes from? We know there is no such thing as an idol, so having been offered to an idol does nothing to the meat. What did some of the Christians know that some of the others didn't know? Why didn't all the Christians notice that? Are those who know more than others above the less intelligent?

Paul said there is an important principle of conduct that must be considered in such a situation. Find it. 8:9-13. Man's problems must always be solved by the great principle of the Christian faith. Many questions will be difficult to decide if we don't have in our thinking and willing the true Christ spirit.

Find a number of basic conduct principles that Paul told the Corinthians and tells us. (1) Love is superior to knowledge. Knowledge alone puffs up some people but love and knowledge help us to think of ourselves no more highly than we ought to think. Again (2) we must appreciate the background of believers. Corinth was full of idol worship in the name of religion. Perhaps those who argued that "meat was meat" were for some reasons farther separated from the old life. (And that perhaps for no reason of their own.) We must appreciate that some are weaker than others. Even then it doesn't behoove anyone to boast lest he fall.

Paul assumed the principle that (3) our individual acts have social consequences and (4) the consequences are the significance of deeds. How often we won't stop and think of the end of a certain course of action. My liberty to act may become a stumbling block to some weaker one. Do I have a right to make it more difficult for him to believe or, as often is the case, to send him into unbelief. A Christian will do whatever furthers the salvation of men.

(5) To wound the weak conscience of my brother is to sin against Christ. In the fellowship of love, the body of believers, we consider one another.

Evidently it was difficult for some to separate themselves from the awful sin of fornication. This act was not sin in the worship of Venus, which "boasted of 1,000 female slaves who were free to strangers." Paul minced no words; "Flee" this awful sin against the body which is the temple of the Holy Ghost. Fornication contaminates the whole man; and yet many people today, including some who are called Christian, question whether this is sin. "Our young people need something of divine revelation to hold on to; a light from heaven to guide them; a revelation of the will of God in these matters: human standards here are crumbling" (Wilbur M. Smith).

Conscience only tells us to do the right, but doesn't tell us what is right. But for any

(Continued on page 453)

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Read in this issue "Will You Share." We shall publish next week another article giving the background information concerning Christian Living, our new magazine.

Bro. Amos Rhodes, La Junta, Colo., was ordained to the office of deacon thirty years ago on April 19. Bro. and Sister Rhodes are the only charter members in the La Junta congregation.

Bro. Walter Eisenbeis, a German Mennonite, wrote the wife, recently arrived from Germany, spoke at Alma, Ont., April 26.

The MYF at West Liberty, Windom, Kans., saw slides of voluntary service at their meeting on April 27.

Bro. M. A. Yoder and a quartet from Heston College participated in a program on nursing at Windom, Kans., on May 3.

Bro. B. Charles Hostetter conducted services at Bloomingdale, Ont., and at the Rockway Mennonite School, May 4-8.

Leaders in the annual MYF workshop to be held at Harrisonburg, Va., June 9-12, are B. Charles Hostetter, Richard Detweiler, Stanley C. Shenk, Frederick Erb, Paul Erb, D. Ralph Hostetter, M. T. Brackbill, Evan Oswald, John R. Mumaw, Roy Koch, and Don Jacobs. Names appearing on the annual MYF meeting program which will immediately follow the workshop are Paul

Lederach, J. B. Shenk, Harold Eshleman, Roy Koch, Paul M. Miller, Myron Ebersole, Everett Metzler, Levi C. Hartzler, and J. D. Graber.

Bro. and Sister Clair E. Knepp have moved from Orrville, Ohio, to Walkerton, Ind., where they will participate in the mission outpost in Fish Lake.

Five new members were added to the church at Wooster, Ohio, on April 26, three by letter and two by baptism.

Speakers at the regional peace conference held at Hesston College, May 2, 3, were H. A. Diener and P. L. Frey.

Bro. Josef Herschkowitz has been forced by illness to cancel some of his western appointments and to return to his home at Harrisonburg, Va.

Bro. John E. Gingrich, Elkhart, Ind., spoke to the MYF of the neighboring Olive congregation on May 6.

Bro. Clyde Fulmer, formerly of Perkasie, Pa., was ordained to the ministry at Martinsburg, Pa., on May 3. After his graduation next month at E.M.C. he will succeed Bro. C. A. Graybill, who because of age and health has resigned as pastor of the Martinsburg congregation. Bro. Paul Lederach preached the sermon in the ordination services.

Bro. Clayton Swartzentruber, principal of Western Mennonite School, was the guest speaker of the men's fellowship at Albany, Oreg., on April 28.

The Byerland congregation, Willow Street, Pa., held its last meeting in the old church on April 12. They are meeting every two weeks in the Mt. Hope school near the church which the building is being remodeled.

Sister Ida Boyer Bontrager was the author of the article in last week's HERALD entitled "Yours Wishfully."

Eight persons were recently baptized at the Mennonite Mission at Manclona, Mich., and one was received upon confession of faith. The work at this place is carried on by the Fairview congregation with Bro. Willard Bontrager in charge.

Speakers at a Bible instruction meeting held at Andrew's Bridge, Christiana, Pa., were Lloyd Eby, Lloyd Kniss, E. W. Kulp, and Clyde Shenk.

Bro. D. W. Miller, Wooster, Ohio, spoke to the Martins Creek MYF, Berlin, Ohio, on May 9.

Bro. Emery Yutzi showed pictures of relief work in the Holy Land, May 7, at the Clinton Christian Day School near Goshen, Ind.

Two new churches will be built this summer, D.V., at mission points sponsored by the Conservative Conference, one at Austin, Ind., and the other at Mt. Morris, Mich.

The Kinzer Gospel Lighthouse Band presented a program at the monthly meeting of the Paradise, Pa., Ambassadors for Christ on May 7.

A program of Easter music by the combined Morton and Pleasant Hill mixed cho-

rus, directed by Bro. Simon Birkey, was given at Peoria, Ill., May 3. Bro. Roy Bucher, pastor at Pleasant Hill, brought a message.

The Herald Aires male chorus from Akron, Pa., gave a program at the Congregational Mennonite Church, Marietta, Pa., the evening of May 10.

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Calendar

Indiana-Michigan sewing circles at Goshen College Union, May 16.
Annual meeting Ontario Mission Board, First Mennonite Church, Kitchener, May 16-18.
Annual Meeting Ohio Mennonite and Eastern A.M. Joint Conference at Pike, Eldon, Ohio, May 25-28.
Annual Nebraska Sunday-School Conference, Shickley, Neb., May 27, 28.
Indiana-Michigan District Mission Board at Clinton Community School, Goshen, Ind., June 2.
Annual meeting Pacific Coast Conference: Christian Workers, June 2; Church Conference, June 3, 4; Youth Conference, June 5, Western Mennonite School, Salem, Oreg.
Indiana-Michigan Church Conference at Clinton Community School, Goshen, Ind., with Clinton Brick Church on host, June 3, 4.
Annual meeting Mennonite Conference of Ontario, June 12-14.
First Mennonite Church, Kitchener, June 2-4.
Annual meeting Ontario Amish Mennonite Conference and associated meetings, June 4-8, at Steinmans, Baden, Ont.
North Central Conference and associated meetings, Red Top, Eldon, Mo., June 12-14.
Annual meeting Mennonite Youth Fellowship, EMC, Harrisonburg, Va., June 12, 13, 1953.
Annual meeting Mennonite Board of Missions and Charities, EMC, Harrisonburg, Va., June 12-14.
Cultural Problems Conference, Hesston, Kans., June 18, 19.
Biennial session of Conference on Mennonite Cultural Problems, Hesston, Kans., June 18, 19.
Indiana-Michigan District convention, Goshen College Union, June 28-28.
Laureville Mennonite Camp, Mt. Pleasant, Pa. Boys' Week (ages 8-12), June 27-July 3.
Girls' Camp (ages 13-15), July 4-10.
Junior High Camp (boys and girls 13-15), July 11-17.
Junior Camp (boys and girls 13-15), July 18-24.
First Family Week, July 24-31.
Writers' Conference, July 27-31.
Mennonite Bible Conference, July 31-Aug. 3.
Church Music Conference, Aug. 1-3.
First Young People's Institute, Aug. 8-14.
Second Young People's Institute, Aug. 15-21.
Second Family Week, Aug. 22-28.
Little Eden Camp, Onokoma, Mich.
Junior High Week (grades 7 and 8), June 27-July 4.
Senior High Week (grades 9 through 12), July 4-11.
Boys' Week (grades 4, 5, and 6), July 11-18.
Girls' Week (grades 4, 5, and 6), July 18-25.
Young Adult Week, July 25-Aug. 1.
Family Week, Aug. 1-8.
Christian Business Men's Week, Aug. 8-15.
Bible Conference—Family, Aug. 15-Aug. 22.
Farmers' Week, Aug. 22-29.
Church Music and E.C.A. Workshop, Aug. 28-Sept. 5.
Rocky Mountain Mennonite Camp, Divide, Colo. Pre-camp Training Camp, June 29-July 4.
Week-end Bible Conference and Dedication, July 4-5.
Junior Boys' Camp (ages 8-12), July 8-11.
Junior Girls' Camp (ages 8-12), July 11-18.
Junior High Week (boys and girls 13-18), July 20-25.
Junior High Week (boys and girls 13-18), July 27-Aug. 4.
Family Week, Aug. 3-8.
Family Week, Aug. 17-22.
Youth Retreat (16 yrs. of age and over), Aug. 24-29.
Week-end Bible Conference, Sept. 5-7.
Simultaneous Peace Conferences at various places throughout the country, July 4, 5.
Annual meeting Southwestern Pennsylvania Mission Board, Conestoga Church, Grantville, Md., July 10, 11.
Virginia Conference, Frontenac, Va., July 27-30.
Annual meeting Southwestern Pennsylvania Conference at St. John's, Johnstown, Aug. 2-5.
Chesley Lake Camp, Allentown, Ontario.
Boys' Camp, Aug. 1-10.
Girls' Camp, Aug. 10-17.
Young People's Camp, Aug. 17-22.
Annual meeting Conservative Amish Mennonite Conference, Hartsville, Ohio, Aug. 11-12.
Annual meeting Iowa-Nebraska Conference, East Fairview, Millard, Neb., Aug. 11-14.
Annual Indiana-Michigan Christian Workers' Conference, Fairview congregation, Fairview, Mich., Aug. 18-20, 1953.
Annual meeting Illinois Mennonite Conference, Science Ridge, Sterling, Ill., Aug. 18-20.
Annual meeting South Central Conference, Hutchinson, Kans., Aug. 18-21.
Mennonite General Conference, Kitchener, Ont., Aug. 26-30, 1953.
Annual meeting Mennonite Board of Education, Napawene, Ind., Oct. 15-17.

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Go, Preach

• MISSIONS •

Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. Elam Stauffer, missionary on furlough from Tanganyika, Africa, brought a much appreciated message on mission work in Africa at a vesper service at Goshen College, Goshen, Ind., on Sunday afternoon, May 3. Bro. Stauffer preached at the N. Main St. Mennonite Church, Nappanee, Ind., in the morning.

Bro. Weyburn Groff, missionary on furlough from the M.P., India, spoke to the Christian Workers' Band at Goshen College on Sunday morning, May 3, and preached to the College congregation that same morning. Sister Groff and children are now staying with her parents, Bro. and Sister Ernest E. Miller, in Goshen, while Bro. Groff continues his seminary training at the Biblical Seminary in New York. Bro. Groff spoke to the Young People's Fellowship of the Vine St. Mennonite Church, Lancaster, Pa., on Saturday evening, April 11.

Sister Marjorie Shantz, missionary on furlough from Puerto Rico, has returned to her home at R. 1, Preston, Ont., after several months of Spanish language study in San Jose, Costa Rica.

Bro. Arnold Dietzel, missionary on furlough from the M.P., India, addressed the Goshen College faculty and student body in a chapel service on April 29.

The Conference on Evangelism and Missions sponsored by the Goshen College Biblical Seminary brought to the campus the following speakers: Milo Kauffman, Gideon G. Yoder, A. J. Metzler, Wilbur Nachtigall, Paul Erb, Howard Hammer, George R. Brunk, Weyburn Groff, and J. D. Graber. Workers under the General Board other than those on the program who came in for this conference included Arnold Dietzel, missionary on furlough from the M.P., India; E. M. Yost, Denver, Colo.; and J. Frederick Erb, Detroit, Mich.

News from Japan indicates that Sister Esther Beck has completely recovered from her recent illness and is again able to participate fully in the mission program. Your continued prayers are solicited in her behalf and for her husband and daughter as they continue to preach and witness to the Gospel in Obihiro.

Bro. and Sister Nortell Troyer, Aibonito, Puerto Rico, are the parents of Elizabeth Kathryn, born on April 9.

Bro. and Sister Lawrence Greaser, Hesston, Kans., who spent several years in Puerto Rico operating a private farm and assisting in the mission program and who are looking forward to returning to Puerto Rico as appointed missionaries, attended the Conference on Evangelism and Missions at Goshen College, April 30-May 2, stopped for an interview at the Elkhart headquarters on May 2,

and went on to Kokomo, Ind., to visit relatives.

Bro. and Sister Clayton Sutter, superintendent and matron of the Mennonite Home for the Aged, Eureka, Ill., spent April 30 and May 1 at the Froh Bros. Homestead, Sturgis, Mich., giving assistance on general planning.

The Rockway Mennonite School chorus, Kitchener, Ont., under the direction of Sister Nancy Burkholder, gave a program for the MYF meeting at the Danforth Mennonite Church, Toronto, on Friday evening, May 1.

About 600 women attended the annual meeting of the Illinois Women's Missionary Sewing Circle organization at the Morton School on Saturday, May 2. Special speakers included Sister Marie Yoder, former missionary to Puerto Rico, and Sister Minnie Graber, president of the national Women's Missionary Sewing Circle organization.

Japan International Christian University celebrated a formal opening the middle of April among the cherry blossoms at Mitaka, a suburb of Tokyo. This is a co-operative effort between Japanese and American Christians. An American Foundation supported by fourteen major Protestant denominations is incorporated in the state of New York to promote this Christian education enterprise. A number of mission boards are seconding personnel to the faculty. Bro. Carl Kreider, on leave of absence from Goshen College, Goshen, Ind., is serving on the faculty. The Kreiders have been a real inspiration to our missionaries in language school in Tokyo.

The Annual Missionary Sewing Circle meeting for the Indiana-Michigan conference district will be held in the Union Auditorium at Goshen College, Goshen, Ind., on Saturday, May 16. Missionaries and relief workers appearing on the program include Mrs. Edwin Weaver, Mrs. Samuel E. Miller, Mrs. Wilbur Nachtigall, Rhea Yoder, and Ella Mae Hooley.

Bro. John H. Koppenhaver, missionary on furlough from Argentina, will conduct a Youth Conference followed by evangelistic meetings at Allemands, La., May 16-26. Bro. Koppenhaver will be accompanied by his family. From Louisiana they will go to Hesston, Kans., for commencement at Hesston College and Bible School.

Bro. Paul Peachey will conduct a Bible conference at Deudlange, Luxembourg, the first week end in June under the sponsorship of the Luxembourg Mennonite Mission, according to reports from Bro. Clarence Fretz, missionary on the field.

The missionaries in Italian Somaliland are beginning English classes for the local population on Monday, Tuesday, and Wednesday afternoons. Bro. Wilbert Lind and Sister Caroline Plank will be the instructors.

Sister Una Cressman, missionary on furlough from the Argentine Chaco, spoke to

Your Treasurer Reports

Several years ago the city mission personnel of the General Board were included with foreign missionaries as a part of the missionary support program. This was done with the fact in mind that our workers in the city missions are as much a part of our missionary staff as those on foreign fields. It has been somewhat disappointing that we have not had apparent interest in the support of city mission personnel. A few of our city missionaries are being supported but quite a few are yet available to be allocated to some congregation or group for their support. At the present time, the annual support budget for a city missionary is \$720.

May we again take this opportunity to urge our constituency to support our city missionaries and in this way assure them of our financial assistance as well as our prayer support. Anyone interested in supporting one of our city missionaries should write to this office requesting information regarding city missionary support and if there is interest in a particular missionary or city mission, this should be indicated. We are certain that there is a real challenge and responsibility to continue our Christian witness in the urban areas of our country. Your support of these missionaries will help in meeting this need.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

the women of the three Mennonite churches in Chicago at the Bethel Mennonite Church on Friday evening, April 24.

April 26 was a special day in the history of the Bethel Mennonite Church in Chicago. Bro. Ezra Yordy, bishop of the local congregation, was present and conducted a dedication service for babies, a baptism service, and a communion service. Six persons were baptized and two received upon confession of faith, including Emma Lark Waters. Bro. and Sister James Lark were present for the service and Bro. Lark brought the evening message.

The brethren Ezra Beachy, Pinckney, Mich., and J. D. Graber, Elkhart, Ind., spent Sunday, May 10, at the Detroit Mennonite Mission. They took the voice of the congregation regarding a bishop.

Bro. Albert Gaeddert, Inman, Kans., preached for the Denver Mennonite congregation on Sunday morning, May 3, and Bro. Elmer Ediger, Newton, Kans., spoke in the evening. The Mennonite I-W boys serving in government and private institutions in Denver worship at the Mennonite church

(Continued on page 449)



Visitation work is one of the regular duties for the mission worker in any city mission. Here Sister Anne Tolmoff, left, and Sister Doris Stutzman of the Portland, Oreg., Mission are visiting a shut-in, having prayer, Bible reading, and singing with her. Mrs. Rainsberry is a Christian.

For Those Who Care

V

By MRS. FRANK B. RABER

From the very first time I met her she had seemed like a sister to me. We had so much in common. And now that she was saved we shared the deeper things of being sisters in the Lord. Yes, it had happened at a city mission and she was glad, glad! And so was I! She had been saved from so much! Her parents had never known God. Their lives had always been godless, not just indifferent. They were among those who made sin, and not just for themselves. The entire family were open and bold in their denouncement of anything that even hinted of God. Her grandparents had never known God either. You see, it seemed that living in the city and going their own way, one generation after another just did not come to know God. No one had ever bothered to let them "in" on His goodness. In their family tree they just lived "in circles" and somehow circles have a way of being closed. No one broke it to remind them that there is an Eternal God with whom all must reckon.

She had never heard the stories of the Bible. Her character had never been stirred by those in Holy Writ whose lives were sorely tried—but they were found faithful. Such terms as love, confidence, faith, and loyalty were not in her vocabulary—unless indeed they were sadly perverted. The sensuous dance floor, the tavern, and the floor-shows with all their licentious programs had been her daily and nightly routine, and that of her husband, too, and sad to say, also that of her children. But now she was saved, and so glad!

But her gladness did not erase the fact that she had not been taught many things in her youth that would help make life's pattern more like Solomon's picture of the virtuous

woman. Because she had never been taught the culinary arts, it was hard for her to make the dollars reach for the family's needs at the table. She had never been taught to make things. So much of the food had to be at least in part prepared—and it cost more that way. She had not learned to sew and mend, and as the family grew it was a trial to properly or even adequately supply their needs in every way.

When she married, she just got married and her husband brought home the pay. But as had been done in her mother's home, this week's pay was spent last week. They always owed the grocer, the gas man, the—well, everything they bought was bought on "time." (Truly that is a misnomer, for in many cases the debts will drag on into eternity.) This was a wearing strain that made for a constant and wearisome grievance.

Often I have thought upon it. How can it be that in and upon and indeed all around me (and you, too) the good things of God have been thrown almost lavishly! Spiritual values beyond measure! Parental training and blessing that none but God could bestow! And if I have not abundance of vision and spiritual and mental as well as physical fortification for life's tasks, it is indeed due to my own lethargy.

In shame I listened to this my sister's pains and woes because she was not so blest! She did not live in Africa; no, and not in the isles of the sea! She lived in the same city, in the same block where I lived! And not so very far from you!

This is what she said to me one day when no one else was near. Tears were streaming down her face: "I'd give the world if my children could have the heritage yours have!"

In an instant two contrasting streams of life flowed into my mind—hers and mine! The richness that was mine was rightly hers,

too, but she had been robbed by her forebears, and how heavily it weighed upon us both in the picture of our own children. We were sisters in the Lord, both of us mothers with children, and God's blessings are available to "whosoever will." But she and her children had been robbed! How could I answer her and not wound more deeply the already bleeding heart?

How lightly we so often accept these rich gifts without a conscious "Thank you, God," when others would give the world for the same blessings but have been denied them! How I wished I could say, "Here, take some of my early training and give it to your children." But that I could not do. Some things and often the best things are not so easily nor lightly shared in a moment of time. But they can be shared day by day, year after year—if we care—if we care to share them. But such sharing costs in time, in thought, and effort; it means a sharing of one's life, a living that which we have been given so freely, and yet which is so costly that comparatively few have it. But what could I say to her? One cannot just sit and look at suffering; that is, not if your heart is filled with compassion for the sufferer. She said, "I would give the world." I would have been so happy if just then and there the transaction could have been made.

My answer came heavily, for I knew that she had not in her youth been strengthened to pay the price. She had no help, only opposition from all her relatives and her former friends. They were really vicious in their attempts to make her turn from that which had given her peace! They were open devotees of the devil!

"O God, help us to help her," I prayed.

"You said that you would give the world? That is just what it costs! There is no one else that can give your children a spiritual heritage. God has placed that gift in your hands so that because of your mother-love for your children, you may very tenderly plant it in their hearts."

She looked at me in blank amazement! She had not realized what she had said, nor that it was in her power to do that for her own which none other could do so well. The struggle was on! The longing and the deep desire was there, and our Lord with all His promises was there with those everlasting arms underneath.

But some have been made to wonder, often and in agony, where the prayer warriors for these dear sisters in our cities are. To pray faithfully for those who have never heard may cost a good price, too, the price of caring, caring enough to get under and help bear one another's burdens. Yes, it will take some time, too, to pray faithfully and to give of yourself and of your means.

Kansas City, Mo.

It was the Anabaptists who, by recapturing a sense of lay responsibility, gave a beginning to the modern missionary movement.

—Melvin Gingrich, quoting Franklin Littell.

Another Call from Macedonia

(This account is written by Harry Martens from Athens, Greece, following a visit to the PAX men in the Macedonia area. Bro. Martens is serving as an MCC worker this year. He is currently on leave of absence from his position as business manager of Bethel College, North Newton, Kans.)

Some 1900 years ago a vision appeared to Paul in the night. "There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." (Acts 16:9).

Just a year ago five Mennonite young men responded to a call to serve in this Macedonia area. They have made their home in a village called Panayitsa with a population of nearly 1,200 people. This village is about 80 miles northwest of Thessalonica—a city we well remember because of Paul's two letters to the Thessalonians.

The five PAX men working in the Macedonia area are Howard Landis of Souder-ton, Pa.; Arnold Roth of Wayland, Iowa; Willard Stucky of McPherson, Kans.; William Yoder of Topeka, Ind.; and Ivan Holde-man of Denver, Colo.

These men volunteered to live in this village and give their Christian witness by assisting in agricultural rehabilitation. In this village they do most of their plowing with a wooden plow and mule (if they happen to have one) and cultivating by hand or a home-made tool and the mule. The planting of wheat is done by broadcasting. The harvesting is done with the scythe while threshing is accomplished with oxen tramping over the cut grain. With the help of a waterfall, the grain is slowly ground into flour between two carefully hewn rocks.

Outside of these primitive methods used in their farming practices, the villages in the Macedonia area are suffering for another reason. Beginning in 1941 they suffered from German occupation. This was followed by local Communist forces, which resulted in a terrible civil war with guerrilla forces hiding out in these hills for three years, and as recent as 1949. Among the difficulties brought on by these wars was the loss of many draft animals either to the bandits in the hills or through forced sales in order that they could live. So now many of them still find themselves without draft animals. Of course, they lost most of their sheep that supplied them with wool for clothing, meat, and milk. By now some of the stock has been replenished.

The primitive farming methods have depleted much of their soil. Then, too, with the problem that comes from the shortage of draft animals, much of the land is not under cultivation. In one village, for example, better than 50 per cent of the land under cultivation before the war is not under production today. One agriculturalist is reported to have said:

"That is not all. If better seeding practices could be employed on the land they do use, they could save enough wheat so that Greece would not have to import any wheat, which now is 30 per cent."

I happen to be among the few who have had the privilege of evaluating the work

done here in Panayitsa. To see actual results from the introduction of hybrid seed corn, fertilizer, use of some small mechanized equipment, soil conservation practices, and other improved farming practices is a gratifying experience. These lines can in no way describe the many important aspects of the projects.

However, I must bring to your attention one more basic and all-important feature of this project. While in Panayitsa the village president called a special meeting of the village council so that together we could review the past year's activities. With the help of an interpreter, we spent a most pleasant evening sitting in a small square room around a wood-burning stove under a flickering kerosene light. Various phases of the project were discussed both as to the past and the future.

The most impressive part of our discussion was that these men representing this very ordinary peasant village again and again stressed the importance of the upright (in our words, Christian) witness of our men and the influence it had on the community. Only one day later we had occasion to meet with the village priest. His testimony was of the same nature, only stronger. He told me that in counseling with his young people privately and in their Sunday-school courses, he referred to our men as examples of good Christian living. All this, plus many other things that could be said, is evidence that our men have captured the confidence of this little village in Macedonia.

I am taking a few minutes for this writing while waiting on an appointment here in Athens. As I pause in my writing and look out of the window, I can plainly see Mars' Hill, where Paul preached his forthright message on the "Unknown God." The work of Paul, his co-workers, and the early Christians has had a tremendous influence on Greece, even to this day.

For years the Mennonites have sent out their workers, as was the command of our Lord, to teach and preach the Gospel, to heal the sick and brokenhearted, to feed the hungry, and to clothe the naked. We have sent our food in cans and packages and our clothing in bundles. Our medical doctors have often been sent to help heal wounds cut by lack of sanitation and a poor diet.

As I sit and ponder over these things, I can't help asking the question, Just where does our mission begin? Here in Greece, particularly in Macedonia, by introducing simple but improved farming practices there could be more and better crops for food, more sheep for wool and clothing, and with it better health. This neighborly act of sharing, good will, and love, yes, this witness for our belief and faith—could not that glorify the same God and Jesus Christ that Paul preached here some 1900 years ago? The Mennonites with their simple and practical belief in Jesus Christ and their rural background seem to be in a peculiar position to answer the Macedonian call of the twentieth century.—MCC Services Bulletin.

Christ dealt with the total needs of whole personalities.—J. H. Mosemann.

Doña Pola Makes Her Will

Dona Pola lay on her rope bed in the little hut that the congregation of Pimienta, Honduras, had built for her, dying of tuberculosis. She had been lying there day after day, alone, ever since her only son, for whom she had slaved all her life, had abandoned her. Members of the congregation and other friends visited her and cared for her, but most of the long day and all of the longer night she spent alone.

Yet she greeted her pastor with a bright smile that Saturday afternoon early in November, 1951, for Dona Pola had an inner happiness and peace that was Christ Himself. In fact, she was so happy that afternoon that the pastor could joke with her. "You say you are dying, Dona Pola," he teased; "have you made your last will and testament?" She looked around the bare, dirt-floored, palm-thatched hut. There was surely nothing there to will. At this crucial moment a hen with twelve baby chicks clucked proudly in through the open doorway. Outside, other hens, as if sensing their importance, cracked loud and long. "Well, I declare," laughed Dona Pola, "I do have something to leave—my hens. Sell them when I die, and let me take the money be an offering to my Lord."

And then she became very serious. Slowly, painfully, she turned on her bed, her frail body almost unequal to the effort, and from under the straw mat that covered the ropes of the bed brought forth a Bible. "This," she said, with tears in her eyes, "is for my son. He has forgotten God and me, but someday my prayers will be answered, and he will again want it."

Early in December, 1951, on Bible Sunday, Dona Pola went to be with her Lord. Immediately the thought came to us, Dona Pola's last will and testament of hens would go to the American Bible Society as her offering. Five dollars was realized from the sale, five dollars to be invested in Bibles, Bibles that are now in action.

Only one Bible lies inactive, the Bible left to the wayward son. Letters, personal pleas, even his mother's death, have so far failed to bring him back. Dona Pola's faith, however, encourages us to keep it in trust.—Elise Vargas, in Bible Society Record.

Statistics of Giving

The Joint Department of Stewardship and Benevolence of the National Council of Churches has issued its latest figures of the giving of forty-seven Protestant and Eastern Orthodox churches in the United States.

The compilation, which was completed on November 15, shows that the forty-seven bodies reported total contributions of \$1,286,633,160 for all purposes. This compares with a total of \$1,166,443,648 reported a year earlier, an over-all gain of 10.3 per cent.

Congregational expenses last year amounted to \$1,036,832,082 in the forty-five religious bodies reporting this item, a gain of

\$102,452,271, or 11 per cent, over the figure given a year earlier.

Total benevolences amounted to \$249,801, 078 in forty-seven denominations, a gain of \$17,737,241, or 7.6 per cent, over the previous annual figure.

Total contributions were \$34.32 per capita, compared with \$32.33 a year ago, a gain of \$1.99 per member per year, or 6.1 per cent over the previous year, in the forty-seven denominations reporting.

The per capita gain in benevolences for the forty-seven reporting denominations was, however, only from \$6.43 to \$6.66, or twenty-three cents per member per year.

For foreign missions, one of the items in benevolences, the gain was only from \$1.31 per capita to \$1.34, or three cents per person per year.

The charts issued by the department reveal some other interesting figures regarding per capita giving by American Christians. The fourteen denominations reporting

the highest per capita giving for all purposes, in the order of rank, are as follows:

Religious Body	Per Capita Gift
1. Free Methodist	\$194.79
2. Seventh-Day Adventist	158.00
3. Wesleyan Methodist	142.21
4. Brethren in Christ	124.31
5. Church of the Nazarene	111.76
6. Conference of Evangelical Mennonites	92.59
7. Friends, Ohio Yearly Meeting (Damasus)	88.37
8. Orthodox Presbyterian	87.68
9. United Brethren in Christ	77.91
10. Brethren Church (Progressive)	72.31
11. Presbyterian Church in the United States	66.19
12. Reformed Church in America	62.90
13. Evangelical Congregation	62.36
14. United Evangelical Lutheran	56.80

—From the Christian Observer.

Gospel by Air

Deep in the heart of Old Mexico there is a pilot who loads 5,000 Gospels into a tiny silver airplane and, with the prayers of his co-workers in "Bethania," he takes off in the early morning on a dropping mission to the natives living in isolated mountain villages. These villages are often found at the bottom of gorges with sheer cliffs on either side, no roads leading into them. And our pilot swoops the plane as low as 100 feet above the roof tops to deposit the Word of God at the feet of the lost. Many of these people have never heard of salvation through Christ. As a result thousands (in some cases, whole villages) are turning to the Lord. The pilot—Gerald "Cork" Dugan; the airplane—a small two-seater; the airport—nothing but a rocky road curving over a hillside; the monthly quota—50,000 Gospels—Bible Society Record.

Forty-Seventh Annual Meeting of the MENNONITE BOARD OF MISSIONS AND CHARITIES to be held at Eastern Mennonite College, Harrisonburg, Va. June 10-16, 1953

THEME: PROCLAIMING THE MESSAGE OF RECONCILIATION

Wednesday, June 10

3:00 p.m. and 7:00 p.m. Conjoint Executive and Missions Committee

Thursday, June 11

8:30 a.m., 1:30 p.m., and 7:15 p.m. Conjoint Executive and Missions Committee

Friday, June 12

8:30 a.m. and 1:30 p.m. Conjoint Executive and Missions Committee

7:15 p.m. Public Program of Annual Mennonite Youth Fellowship Meeting

Saturday, June 13

8:00 a.m. Conjoint Executive, Missions, and Relief Committees

1:30 p.m. Opening Business Session of the Mennonite Board of Missions and Charities.
(This session is open to the public.)

7:15 p.m. Public Program of Annual Mennonite Youth Fellowship Meeting.

Sunday, June 14

9:30 a.m. Song Service
Devotion
The Message: The World's Need for the Message: Arnold Dietzel, M.P., India
Physical Need I. N. Byler, Akron, Pa.
Spiritual Need J. Hostetter, Peoria, Ill.
Mission Sermon: "The Message of Reconciliation" II Cor. 5:18, 19
John E. Lapp, Lansdale, Pa.

1:30 p.m. Song Service
Devotion
The Method: Proclaiming the Message: Royal Bauer, M.P., India
To Israel Roy Kreider, Harrisonburg, Va.
In Argentina William Hallman, Argentina
In Puerto Rico Wilbur Nachtigall, Puerto Rico

6:45 p.m. Song Service
Devotion
The Method: Proclaiming the Message: Henry Becker, Bihar, India
In Africa Elam Stauffer, Tanganyika, Africa
In India Edwin I. Weaver, M.P., India
In New Fields Norman Litwiler, Argentina

Monday, June 15

8:30 a.m. Business Session of the Board

8:30 a.m. Voluntary Service Conference

Theme: Proclaiming the Message of Reconciliation Through Voluntary Service
Song Service Mark Lehman, Chorister
Devotion Stanley Weaver
Proclaiming the Message:
Through Self Commitment Glenn Esh
Through Group Living Doris Misher
Through Service to Others Mary Yutzy and Roman Stutzen
Voluntary Service Worker Testimonies To be arranged
Going Out in Christ's Stead Levi C. Hartzler
9:30 a.m. Business Session of the Mennonite Medical Association
9:30 a.m. Business Session of the Mennonite Nurses' Association
11:00 a.m. Public Program of the Mennonite Medical and Nurses' Association
The Needs in Africa Noah K. Mack, M.D.
The Needs of the India Field Florence Nafziger, R.N.
The Work Among the Refugees in Palestine and the Near East
Alvin Lehman, R.N.

Medical Work Among the Displaced Persons in the United States and Canada Ivan Magal

1:30 p.m.

Song Service
Devotion Earl Maust, Boy Port Mich.
The Method: Proclaiming the Message Through Institutions Samuel Janzen, Greensburg, Kans.

2:20 p.m. Business Session of the Board

2:30 p.m. Conjoint Business Meeting of the Medical and Nurses' Association

2:30 p.m. Business Session of the Women's Missionary Sewing Circle Auxiliary

(Open to anyone interested)

Theme: Woman's Part in Proclaiming the Message of Reconciliation
In Charge of Music Mrs. J. Mark Stauffer, Harrisonburg, Va.
Devotion: Jesus, Our Reconciliation Mrs. Samuel Bucher, Harman, W. Va.
Report of Officers
Special Music
United in Work Mrs. Mahlon Elgati, Hesston, Kans.
Delegate Responses
Women at Work
In India Mrs. Edwin I. Weaver, M.P., India
In Puerto Rico Mrs. Wilbur Nachtigall, Puerto Rico
In Argentina Mrs. John Koppenhaver, Argentina
Closing Prayer Mrs. J. Otis Yoder, Chicago, Ill.

3:45 p.m. Business Session of District Circle Delegates

6:45 p.m.

Workers' Meeting and Devotion Abner Stoltzfus, Atglen, Pa.
The Method: Proclaiming the Message: Boyd Nelson, Elkhart, Ind.
Through I-W Service H. Raymond Chambers, Lancaster, Pa.

Tuesday, June 16

8:30 a.m. Business Session of the Board

9:00 a.m. Program of the Women's Missionary and Sewing Circle Auxiliary
Song Service
Morning Meditation—Jesus, Our Lord Elizabeth Erb, India
For Juniors—A symposium—A Mission to the Navajo Indian:
Mrs. Harold Groh, Preston, Ont., Elizabeth Showalter,
Scottsdale, Pa., Mrs. Stanley Weaver, Grants, N. Mex.
Does Jesus Live in My Home Mrs. Jesse Nafziger, Wauseon, Ohio
Special Music
Presentation of Missionaries
Messengers of Reconciliation:
To the Jews Edith Evans, Washington, D.C.
Argentina Mrs. William Hallman, Argentina
Tanganyika Vivian Eby, Africa
Bihar Mrs. John Beachy, India
Japan Rhoda Resaker, Scottsdale, Pa.
Closing Prayer Mrs. Frank Raber, Kansas City, Mo.

1:15 p.m. Final Business Session of the Board

2:00 p.m.

Devotion Edward Birkey, Jolley, Iowa
The Message: Proclaiming the Message:
Through Earthen Vessels, II Cor. 4:7 S. E. Miller, Argentina
Consecration Service for Missionary Appointees J. D. Graber, Elkhart, Ind.

6:45 p.m.

Workers' Meeting and Devotion John Koppenhaver, Argentina
The Message: Proclaiming the Message
Through Lay Workers Lawrence Brunk, Denbigh, Va.
Through Pastors and Evangelists B. Charles Hostetter, Harrisonburg, Va.

MISSION NEWS (Continued)

there and use rooms in the church basement for a fellowship center.

Bro. and Sister James Lark, Chicago, Ill., recently spoke to the following congregations regarding the Bethel Church building program in Chicago: April 30, Hannibal, Mo.; May 1, Leonard, Mo.; May 3, morning, Argentine Church, Kansas City, Kans.; evening, Garden City, Mo.; May 5, Pennsylvania Church, Hesston, Kans.; May 6, Canton, Kans.; May 7, Hesston College; May 8, Windom, Kans.; May 10, morning, Hutchinson, Kans.; evening, Yoder, Kans.

Bro. Samuel E. Miller, missionary to the Argentine Chaco, spoke at the Pleasant View Church, Goshen, Ind., on Sunday, May 3, and the Forks Mennonite Church, Middlebury, Ind., on Sunday, May 10.

Bro. William Hallman, missionary on furlough from Argentina, spoke at the Strasburg, Pa., Mennonite Church on Sunday, April 26.

Sister Mary H. Byer, returned missionary from Ethiopia, spoke at the Congregational Mennonite Church, Marietta, Pa., Sunday evening, May 3.

The Lehman Longenecker family, who are taking up mission work in the Bahamas, may be addressed c/o Robert Billings, Abaco Island, Marsh Harbour, Bahamas.

A farewell service was held for Sisters Mabel Horst and Kathryn Harnish at the Weaverland Church, East Earl, Pa., on May 7. Bro. Daniel Sensenig brought the message. These sisters are scheduled to sail from New York for Ethiopia on May 16.

Slaves in 1953

With the issuing of the Proclamation of Emancipation January 1, 1863, Abraham Lincoln gave freedom to more than three million Negro slaves in the Confederate States. Today, 1953, in a civilized and enlightened era of the twentieth century, no doubt everyone thinks that slavery is a thing of the past, to be read only in history books. That's where you're wrong! According to latest statistics there are over two billion slaves in the world today.

Statisticians do not list them as slaves, but in actuality that is what they are. A recent issue of "Youth for Christ" reports that two billion, twenty-five million people in the world do not know Christ. Therefore, they are slaves of the devil. Thus we have the fact, over two billion people (hundreds of them living right here in the Iowa-Nebraska conference district) are slaves of Satan.

The pitiful fact of the matter is that those who are slaves do not realize their plightful condition because the old devil works so very cunningly, yet the fact remains, whether the victim is aware of it or not, he is enslaved in Lucifer's deadly clutches, subject to eternity in hell.

Brighter Side

However, there is a brighter side of the dark picture just painted. An Emancipation Proclamation has been proclaimed by Jesus Christ which is far more significant than any document Abe Lincoln or any other man

ever signed, "Ye shall know the truth, and the truth shall make you free."

It is Jesus Christ, the Truth, that makes free. The devil is exactly the opposite of truth; he is entirely lacking in truth. Jesus said, "The devil . . . abode not in the truth, because there is no truth in him." The truth of the Gospel of Jesus Christ is powerful enough to free any one from the bondage of Satan. Cunning as the devil may be, yet he is not clever enough to get around the plan of salvation as willed by God the Father and made possible by the death of His Son, Jesus Christ, on the cross of Calvary.

Indifferent?

As Christians we can truly be thankful that we are not numbered with the slaves of 1953. But the fact that there are slaves today should behoove us to action. If we remain indifferent, complacent, lukewarm, we tread dangerous footing. John was directed by the Spirit to write to the Laodicean church, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Before attempting to witness, though, we need power. Jesus' command was to receive power; then to witness. It is imperative that Christ personally touches our life. If Christ is to come into our life, self-crucifixion is needed. We must die to self and let Jesus Christ live our life for us. Making Him Saviour is only the first step up from slavery; discipleship can come only as we trust Christ as Lord.

Christians Are Human

The devil is still here tempting just as he tempted Jesus in the wilderness. But praise God, not only is Satan here, but also the Holy Spirit. If He is dwelling in the heart of the Christian, the devil doesn't have a chance with his temptation. We are not living in heaven yet. We don't need to act like pious monks or dress like priests to live a holy life—with the help of Jesus Christ. The non-Christian does need to be able to differentiate—by the way we talk and act and live. But—that isn't enough!

Tell Others

The Christian needs to tell his neighbor, his classmate, his office associate what Christ will do for him. It is good to give to mission offerings, but that isn't enough; we need to talk to people about their soul's destiny. There's no other excuse for living. Christ saved us that we might tell others about Him.

If the neighbor's cow were dying and we knew a remedy to save the cow, we would say it were unchristian not to share this information. If someone's baby had pneumonia, we would make all kinds of effort to summon a doctor. If a man is soul-sick and bound for hell, is it less reasonable that we should tell him the way to escape?

Do we realize the seriousness of not loving and serving Christ! Do we know what it will mean for a person to suffer forever and forever and forever in hell!

There are two billion slaves alive in 1953. Can we sit idly by?—Willard E. Roth, in Missionary Challenge.

Missions Editorial

On Wings of Song and Story

We thrill to the sound of singing floating across the hills and valleys at Christmas and Easter. In fact, singing represents an important part of Nature, from the singing of the birds to the joyful praises of God's children. Modern loud-speakers and the radio have greatly increased the possibilities of blanketing the earth with beautiful music.

Great orators and preachers of the Gospel have always responded to the inspiration of large crowds. Natural and man-made pulpits are set above the hearers so that the speaker can be seen and his voice heard to a maximum distance. But singers and speakers today do not need to strain their vocal chords to be heard great distances. Modern loud-speaking equipment and the radio can take a soft, beautiful voice, magnify it, and send it round the world.

Certainly God expects us to use the air waves to His glory. It is true that the Bible calls Satan the prince of the power of the air. Do we therefore abandon the air waves to him? Most certainly not! For the world in which we live has been given to man to use to the glory of God.

If we refuse to use the radio because Satan is using it, are we not failing God? "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," declares the Apostle Paul. Let us therefore seize this method of communicating the Gospel in song and story and ring the earth with the praises of God and the preached Word.

That God is blessing the use of the radio cannot be denied when we look at the facts. Bro. Lester Hershey in this issue of the GOSPEL HERALD tells of the leading of God's Spirit in broadcasting the Gospel in Spanish and of some of the responses received. The success of the radio ministry in our own country directed by Spirit-filled men is a matter of record.

We are not offering listening to the radio as a substitute for church attendance. We recognize that radio preaching lacks the strengths of direct personal contacts. But we must also recognize that it offers a means of taking the Gospel into homes where the Word of God never comes, to people who would never attend church, and to those who are not permitted to attend church, either because of physical disabilities or because they live in countries where the Gospel cannot be preached freely.

Our leaders in evangelism are coming to recognize radio more and more as a means of getting the Gospel to the lost. Pray for those who are faithfully laboring in this ministry.—L. C. Hartzler.

Relief and Service News

MRC Weekly Notes

Summer Service

As we near the time when the Summer Service Units start and add up the figures on present volunteers and unfilled openings we note the following:

- 84 applications for service received
- 14 men needed
- 14 women needed

Last minute volunteers are welcomed to take care of the 28 unfilled summer service opportunities.

Voluntary Service

Mathis, Texas, VS Unit construction plans have been delayed somewhat by the slow clearance of the loan for the first home. The payment for the materials in these homes, in most cases at least, will come from loan funds which must be cleared before construction begins. The cement block machine is now in operation so that a number of blocks have been turned out with requests coming from the community for the purchase of blocks. Pray that the Lord may open the way for this construction.

The Navajo migrant unit has been exploring the reservation for a location in which to begin a mission program. Unit members now number four: Bro. and Sister Stanley Weaver, Goshen, Ind., leader and matron; Bertha Alderfer, R.N., Telford, Pa.; and Esther Hoover, Goshen, Ind., kindergarten teacher.

Service unit members are increasing their work in publicity in various locations. At La Junta Mennonite Hospital, the unit is responsible for editing the service unit section of the *Mennonite Hospital News* and for mailing *Hospital News*. In Puerto Rico, Bro. James Snyder, Kalona Iowa, has taken over responsibility for the publicity of the total Puerto Rico mission-service program. This includes *Rio La Plata*, *El Heraldo de la Plata* (mimeographed Spanish newspaper with an educational slant published locally), and articles on the Puerto Rico program for the church publications. The Kansas City unit publishes *News in "General"* quarterly. The last edition of nearly twenty pages is now being prepared. The first issue of the Navajo migrant unit quarterly publication, *Yatahay*, was published in March and the next issue will soon be available. These publications are sent free of charge to persons interested in these projects. Contributions toward publication costs are always appreciated.

Voluntary service workers Jason Martin, Wakarusa, Ind., and Thomas Overholt, Norfolk, Va., have begun construction on a warehouse located on the corner of S. 14th St. and Fieldhouse Ave. in Elkhart. The new 30 x 60

foot cement block building will be used for storing equipment and furnishings belonging to the General Mission Board and MRC and gifts-in-kind donated to the mission, service, and relief programs of the church.

I-W Service

Bro. C. N. Hostetter, Jr., chairman of the Mennonite Central Committee and President of Messiah Bible College, Grantham, Pa., spoke to the mid-week prayer meeting of the Indianapolis, Ind., I-W and medical student group on April 30. The meeting was held in the Mennonite Service Center, 1820 N. Illinois St., Indianapolis.

As the program of service to our I-W brethren develops, the costs mount. Contributions toward the expenses of the program may be made through the monthly relief and service offerings in our congregations or by sending them marked for I-W Services to the district conference treasurer or direct to the Treasurer, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Released May 2, 1953
Office for Service and Relief
Elkhart, Indiana.

MCC Weekly Notes

Plans for Prairie View Hospital Fund Drive

Members of the steering committee for Prairie View Hospital met in the Mennonite mental health services office in Newton, April 28, and made plans for the drive for funds to be carried on during June and July.

Plans are to make a united approach to all groups with contacts being carried out from the Newton office and to raise all funds by Sept. 1. Of the total cost of \$225,000, \$97,000 are yet to be raised.

Representatives from constituent congregations will be called together in area meetings. Here they will be given information about the drive for money for which they will be responsible in their local congregations. The Newton office will also be distributing informational materials.

Plans for the drive during June and July are based on the decision of the advisory committee that building should proceed with a goal of completion set for Nov. 15. The reason for this decision is that a delay in construction and completion would mean added cost.

Peace Seminar at Heereewegen, Holland

A peace seminar having as its subject, "Modern Theological Thought and its Criticism of Nonresistance," will be held in the MCC international conference center at Heereewegen, Holland, May 11-14. This seminar, sponsored by the MCC Peace Section and the Dutch Mennonite peace groups, will consist of addresses, discussions, and a report of a findings committee.

Andre Trocme, a French Reformed church minister, will speak on "Christian Thinking and Movement in France and Their Bearing on Christian Pacifism." Many American Mennonites will remember Andre Trocme from his visit to the United States in the fall

of 1951. They will recall the evangelical position which he emphasized in his presentation of the nonresistant Christian way of life.

There will be a discussion of recent literature on the peace-war issue available in German, French, Dutch, and English. MCC workers having parts in the seminar are Irvin B. Horst, of Reading, Pa., and John Howard Yoder of Wooster, Ohio.

Fifteen Attend April Voluntary Service School

The 15 men and women attending the April Voluntary Service orientation school at Akron headquarters which ended May 1, began work the following Monday. All of the men in the school are I-W's and have selected Voluntary Service as the means of performing their two years of alternative service.

The next orientation school is scheduled for June 5-18. Plenty of openings—most of them with underprivileged children—await volunteers entering this school. In addition to caring for children, the work in children's homes consists of such maintenance jobs as building, repair, painting, and keeping up grounds. Volunteers also have opportunities to do such work as telling Bible stories and teaching Bible school.

Three of the volunteers in the April school are working at Junior Village—a home for unwanted and underprivileged children in Washington, D.C. They are Ruth Brubacher of Goshen, Ind.; Henry Burmeister of Los Angeles, Calif.; and Betty Mae Moser of Castorland, N.Y.

Three are working at Mississippi State Hospital in Whitfield. They are Milton Ewert of Dolton, S. Dak.; Calvin Waltner of Marion, S. Dak.; and Dave Yoder of Wooster, Ohio.

Two went to Maine General Hospital in Portland: Cornelius Neufeld of Inman, Kans., and Menno Steiner of Dalton, Ohio; two went to Boys Village, a home for needy boys near Smithville, Ohio: Dannie Kliever of Corn, Okla., and Lemoyne Ries of Marion, S. Dak.

Other assignments: Warner Jackson of Cleveland, Ohio, to Wiltwyck School for Boys, Esopus, N.Y.; Sanford and Martha Yoder of Waynesboro, Va., to Brook Lane Farm, Hagerstown, Md., and Harold Regier of Burrton, Kans., to Camp Landon, Gulfport, Miss. The assignment of Silas Messer of Nashville, Ind., is pending.

Workers Return from Frankfurt, Germany

Bro. and Sister Jacob T. Friesen and daughter Priscilla, who spent the past 18 months working in northern Germany, returned to the United States April 27. They have since returned to Beatrice, Neb., where he has resumed pastorate of the First Mennonite Church. The Friesens had their headquarters at the MCC center in Frankfurt. Bro. Friesen spent a good share of his time working with German young people speaking at week-end retreats, planning conferences, and conducting Bible studies.

Another worker from abroad to return earlier is Fern Hershberger of Upland, Calif., a nurse who spent a three-year term in For-

mosa. Fern served in the dispensary at the Hualien clinic and worked with the mobile eye clinic. Previous to her term of service in Formosa she served a three-year term in India and the Philippine islands.

Released May 1, 1953
MCC News Service
Akron, Pennsylvania

Women's Activities

Mrs. William Hallman, missionary on furlough from Argentina, had the privilege of visiting our mission in Puerto Rico en route to the States. It was her pleasure to attend the first meeting of all our Mennonite women in Puerto Rico which was held at the Betania Church at Pulguillas.

Sister Hallman says that in addition to the delegates from each congregation, around fifty older and younger women and girls were present and that a fairly large group of the younger women and girls sang three beautiful hymns straight from their hearts.

Quoting from Sister Hallman's report to Mrs. J. D. Graber, we have this, "Following the quiet of the devotional hour, there were several talks. Two of the speakers impressed me deeply. . . . Their faces beamed with the joy of the Lord as they gave their messages, their beloved Bibles in their hands.

"The first one shyly read her talk . . . one thought was outstanding, not because it was new, but because of the joy with which this comparatively new Christian has grasped the meaning of her own words. She said briefly: 'There is great gladness in speaking to others about our Lord; we must do so especially to the women whom we meet daily. We must never consider that we can do too much for our Saviour. It gives great joy to Him and to us when we speak to others about our Lord.'

"The second one, an experienced Sunday-school teacher, did not read her message. Among other good things she said was this: 'We must remember that there is much for us Christian women to do for our Lord. Nothing is too small or insignificant in His eyes. When we seek His will each one of us will find much to do and strength to do it.' "Rejoicing I came away from this meeting, my soul full of praises to Him for these new efforts put forth by our sincere Puerto Rican sisters. Thankfulness filled my heart as I beheld their vision enlarged in service for Him."

In reviewing the work of our women in Argentina, Sister Hallman says that the local groups of women think of themselves as links of a big chain which unites them all in love and in service to our Saviour. That is why their organization is named "Cadena de Mujeres Evangélicas Mennonitas" or freely translated, "Chain of Mennonite Christian Women."

This organization was formed because of a vision of the great need to have all of our women's groups united in love, in purpose, and in work. The vision grew until it finally took shape through the prayers of Bro. and

Sister Luayza and of Mrs. T. K. Hershey. Sister Hershey was the first president and Sister Luayza the second.

Some of you will recall that Sister Marta Quiroga, whom many of us learned to know during her stay and travels in the States, was named president of this organization in January, 1953.

The India Mennonite Women's Organization has as its chairman Mrs. Pyareal Malagar and as vice-chairman Mrs. J. W. Samida, wife of the headmaster of the Dhamtari Christian Academy.

We thank all secretaries who sent their reports in on time. These reports are very helpful in determining the amounts of literature we need to print; also they point out the circles which are not using our literature so that we know where we should send introductory copies.

Since we wish to make a chart indicating the amount of literature used in each district, we are hoping to receive the few remaining reports soon. We want to give a complete report at the annual meeting in June which is to be held at Harrisonburg, Va.

We are happy that 1,500 more sisters have joined the subscription list for the Missionary Sewing Circle Monthly during the past year. This brings our list of subscribers up to 9,700. Are you helping to see that a Monthly reaches every home in your congregation?

The purpose of our little paper is to encourage and to share ideas and projects with our women who are working diligently and to inspire each sister to take part in some way in the one women's organization of her church. "In unity there is strength" applies to local circles as well as to the whole organization.—Mrs. C. L. Shank.

From Our Churches

AKERS, LOUISIANA

Dear Christian Friends: We are happy to report a wonderful time of refreshing from the Lord during the series of meetings held by Bro. Elder E. Showalter of La Junta, Colo. The Holy Spirit's power and compassion for souls was definitely manifested. Souls were saved, sins were confessed, Christians were strengthened, and many others were brought under deep conviction.

Pray definitely for those so near to the kingdom of God and for our babes in Christ. The meetings ended April 5, but the work of the Lord goes on. Another young man accepted the Lord as his Saviour this past week.

Plans are under way for our summer Bible school work. Bro. Tregle will also use the unit workers in a month's teaching among the colored children. Pray definitely for this new work, and for Bro. and Sister Tregle as they labor among the colored people.

A carload or two plan to attend our regional conference in Texas, May 8-10. We trust that some of our young people may be strengthened in their faith and testimony during these meetings.

BALTIM, OHIO

(Farmerstown Congregation)

Dear GOSPEL HERALD Readers: Greetings in the name of our precious Lord who has done so much for us.

We were happy to start this new year with

a watch-night service. The young people from the neighboring Mennonite churches took part with special singing, testimonies, and requests for prayer. Bro. S. W. Sommers then gave a short talk.

On the evening of March 22 Bro. Aden Yoder was ordained minister for Gray Ridge, the mission station of the Walnut Creek and Farmerstown churches. The bishops taking part in the impressive service were M. L. Troyer, D. D. Miller, and Paul R. Miller. We thank the Lord for those who are willing to serve when they are called.

A number of our young people are in I-W service and others are attending our Mennonite schools. We miss them in our services and hope they will be real witnesses for their Lord and a blessing to many.

We had our counsel meeting on the morning of March 23. In the evening we were privileged to have Bro. Nelson Kanagy and a men's quartet from "The Mennonite Hour" with us. They rendered a much-appreciated service in sermon and song.

On Easter evening our communion and feet-washing services were held. We are happy to worship and serve a living Saviour.

In our midweek meetings the young people are studying the Gospel of John and the acts of the Holy Spirit before our prayer service. The children meet in the basement in two groups. We have found these sectional meetings very helpful.

We were privileged to have Bro. Frank Sturpe tell about the work with the Jewish people in Toledo the evening of April 12.

We praise the Lord for those who have recently made confessions and those who have rededicated their lives to His service. We are looking forward to our spring evangelistic meetings starting May 3, with Bro. Kenneth Good as evangelist. Please remember these meetings in your prayers.

Mrs. Henry S. Miller.

GARDEN CITY, MISSOURI

(Sycamore Grove Congregation)

Dear Christian friends: Easter season is now past but our hearts rejoice throughout the year because we know "Christ Is Risen Today."

Bro. Earl Buckwalter, Hesston, Kansas, preached at our Easter service and sang and again on Saturday evening. Our pastor had charge of a baptismal service on Easter morning, after which Bro. Buckwalter delivered the morning message and charge and our congregation and teachers, Bro. and Sister Elmer Hersberger, Detroit Lakes, Minn., spent several days visiting relatives in this community and on Feb. 15 Bro. Hersberger delivered the morning message. Bro. and Sister Eugene Blosser, returned missionaries from China, now at home near Parnell, Iowa, were with us for our Missionary Day services on March 22. Bro. and Sister John M. Yoder from Parnell accompanied the Blossers. Bro. and Sister Paul Lederach, Scottsdale, Pa., were with us for an evening service on March 19. Bro. Joe G. Harzler, Indianapolis, Ind., attended our worship service and delivered the morning message on April 12. The A Cappella Chorus from Hesston College and Bible School gave the final program of their Easter vacation tour at our church on April 5.

The MYF from the Argentine Mennonite Church, Kansas City, Kans., rendered a very inspirational program on Feb. 11.

Mrs. L. Yoder, West Liberty, Ohio, formerly a member at this place, passed away at the time of surgery on March 26. The body was brought here for services and burial.

A large number of relatives and friends attended the funeral services at the Methodist Church in Garden City, April 14, for Roy Helmut, son of Mrs. Dan Helmut.

The Mennonite Service Organization of the Hesston community rendered our Sunday evening program on Feb. 22.

Our pastor, W. R. Hersberger, attended a meeting at the Prairie Street Church, Elkhart, Ind., on Feb. 24 in the interest of the I-W program. He and Bro. S. S. Hersberger attended the Ministers' Conference of the South Central Conference district, Leonard, Mo., March 11-13.

On Feb. 24 a group of 35 brethren of the church built 40 rods of new fence, dug a ditch, and laid 200 feet of water pipe for our pastor.

On April 1 a group of 11 members from our church cleaned the house that the Mission Board has purchased for the I-W men in Kansas City, Mo.

Regular monthly services are held at the Pleasant View Rest Home on Sunday afternoons.

By a vote of the members, the building on the church grounds, built especially for church activities, is to be called the church cottage.

On Feb. 1 our membership accepted the challenge of a home mission project, which was presented to them, by providing a home and support for Mrs. Marjorie Truitt and her eight children. We hope that both the donors and the recipients in this missionary service will experience many lasting blessings. Mrs. Truitt was baptized and accepted as a member of our congregation on Easter Sunday. Henceforth this young Christian and our responsibility to her in your prayers. Mrs. Ira T. Zook.

MINOT, NORTH DAKOTA

(Fairview Congregation)

Dear Readers: "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3:20).

During the past few weeks our congregation has enjoyed some rich spiritual feasts with visitors who with us are looking for the return of this same Saviour.

The evening of March 9 Sister Phebe Yoder, Tanganyika, Africa, gave an illustrated talk concerning her work. Her love and zeal for Christ and His cause gave deep appreciation to all of us. She was accompanied by her mother, Mrs. Susie Yoder, and Mr. and Mrs. Clifford Hartzler and family.

Bro. Nelson Kauffman gave us an illustrated lecture of his tour of Rome, the Holy Land, and Egypt, on March 17. The next afternoon we met at the Rockway Chapel where he took us on an imaginary trip over parts of Europe. These programs were greatly appreciated.

Sister Jane Young, Coltridge, Mont., worshipped with us on March 29.

Bro. John Stoll has been released from his charge at Wolford, N. Dak., and has been given charge of the Rockway Chapel at East Minot.

The evening of April 4 Bro. and Sister Mark Ross and a men's quartet from Hesston, Kans., were with us in a service of song and testimony. Pray for us. Mrs. A. L. Glick.

FIELD NOTES (Continued)

"The Hershey Herald" is the title of a monthly bulletin prepared by Hershey's Church, Kinzers, Pa. The Gospel Witness Band of that congregation is again raising tomatoes on its Lord's Acre.

About 15 members from Blooming Glen, Pa., spent a week at Laurelville remodeling one of the cabins there.

Sister Carol Yoder, who was seriously injured in an automobile accident many months ago, has returned from the hospital in Indianapolis, Ind., to her home at R. 5, Goshen, Ind. She appreciates visits.

Bro. Gerald C. Studer is giving a course of six studies on "Science and the Bible" for the young people of the Bethel Church, Wadsworth, Ohio.

Bro. Floyd Shore, Louisville, Ohio, is assisting in setting up the Cost Accounting system at the Publishing House. He was in Scottsdale May 4-6.

Bro. Kenneth Good will be installed as pastor at Morton, Ill., early in July.

The commencement address at Goshen College will be given by President V. F. Schwalm of Manchester College.

A special session of the Lancaster Conference was held at East Petersburg on May 5.

Bro. J. John J. Miller was ordained to the ministry by lot at East Union, Kalona, Iowa, on March 22. Bro. D. J. Fisher was in charge with Bro. J. Lloyd Swartzendruber preaching the sermon. Bishops Perry Blosser and Simon Gingerich also participated.

The amount of work in the Production Division in the Publishing House is heavier this spring than it has been for a number of years. Against an average of 85 orders per month,

110 orders were processed in March and 100 orders in April.

Bro. Aaron H. Hollinger, an E.M.C. student from Lancaster County, will have charge of a Publishing House bookstand which will serve the Howard Hammer evangelistic group this summer.

Bro. and Sister Ben Cutrell, former workers of the Publishing House, now at Denver, Colo., visited relatives and friends in Scottsdale, April 21-23.

A Summer Bible School Workshop, for the benefit of non-Mennonite customers surrounding Scottsdale, was scheduled to be held at the church here on May 12.

Sister Lois Yake presented our summer Bible school materials in workshops at South Bend, Ind., on April 17; at Wheaton, Ill., April 18; at the Moody Memorial Church in Chicago, April 30; and at Goshen College on May 2. Sister Yake has also made trade contacts at the Brethren Publishing House, Elgin, Ill.

Bro. C. F. Yake, Educational Agent of the Mennonite Board of Education, recently visited Christian day schools at Belleville, Pa., Greenwood, Del.; and in Franconia and Lancaster Counties.

"We Tried to Stay," only one month after publication, is ready for a reprint. Over 2300 copies have been sold.

Sister Mabel Erb, who has been working on curriculum assignments, will begin working in the Scottdale bookstore on May 20. Mrs. Paul Lederach has been helping in the bookstore part time.

Kish-o-Vale, annual of the Belleville Mennonite School, has been printed at Scottsdale.

Announcements

Ascension Day meetings, May 14: Conestoga, Morgantown, Pa., with J. L. Stauffer, Amos King, LeRoy Umble, and Ephraim Nafziger, as speakers; Shopes, Highspire, Pa.; forenoon only; Millwood, Gap, Pa., with Leroy Stoltzfus, Ernest Gehman, and Amos Weaver as speakers; all-day meeting at Manheim, Pa., with Donald Lauver, Paul Clemens, Daniel Wert, and J. Irvin Lehman as speakers.

Illustrated talk on Europe and Palestine by N. E. and Carol Kauffman, Peoria, Ill., May 13.

Nelson Litwiller family at Wooster, Ohio, June 5-7.

J. L. Hostetter, Meadville, Pa., at Britton Run, Spartansburg, Pa., May 24.

Walter Campbell, Greenwood, Del., at Wilmington, Del., morning of May 24.

Michigan Mennonite Youth Fellowship, with Galen Johns as speaker, at Bethel Church, Ashley, Mich., afternoon and evening, May 30.

Dedication of church buildings by Indiana-Michigan Mission Board at Brimley, Mich., on May 17; and at Caney Creek, Ky., on May 24.

Landisville, Pa., young people's group at Hanover, Pa., 7:00 p.m., May 24.

YPM on Jewish evangelism at Miner's Village, Cornwall, Pa., with Esther Heistand, Edith Evans, and Isaac Baer speaking, May 17.

Milo Kauffman lectures on Christian Stewardship, Bloomfield, Mont., June 7.

Doctrinal Conference, Birch Tree, Mo., May 16, 17.

Inspiration song service at Kauffman's Manheim, Pa., 7:30 p.m., May 17.

Elmer G. Kolb, on spiritual value of ordinances, at Lititz, Pa., YPBM, on May 17.

J. F. Garber, Alma, Ont., week-end conference at Olive, Elkhart, Ind., June 27, 28.

Sunday school and Bible meeting with John W. Hess, Henry Frank, and A. J. Metzler as speakers, Sunnyside Mission, Lancaster, Pa., May 17.

Ladies' touring chorus, E.M.C., at Pond Bank, Chambersburg, Pa., May 15.

Visiting Speakers

April 12: Clayton Swartzendruber and a group from Western Mennonite School, at Mission Church, Portland, Ore.

April 19: Ralph Stahly, Wakarusa, Ind., at Howard-Miami, Kokomo, Ind.

April 26: W. R. Herschberger, Garden City, Mo., at Gospel Center, Kansas City, Mo.; J. L. Hostetter, Meadville, Pa., at Canton, Ohio; Roy C. Bucher, East Peoria, Ill., at Church of the Brethren, Canton, Ill.; T. E. Schrock, Clarksville, Mich., at Pigeon, Mich.; I. Mark Ross, Hesston, Kans., and Sanford G. Shetler, Holsopple, Pa., at Pike, Elida, Ohio; Isaac Baer, Washington, D.C., at Cottage City, Md.; Henry W. Nauman, Lancaster, Pa., at East Chestnut Street, Lancaster, Pa.; Simon Litwiller, Hopedale, Ill., at Dillon, Ill.

May 3: William Strong, Mechanicsburg, Pa., and George F. Brunk, Tampa, Fla., at Cottage City, Md.; Rudy Stauffer, Wooster, Ohio, at Mt. Gilead, Ohio; Simon Litwiller, Hopedale, Ill., at Midway, Ill.; E. M. Yost, Denver, Colo., at Central, Archbold, Ohio; Richard Danner, Hanover, Pa., at Palo Alto, Pottsville, Pa.; Roman Miller, Hartsville, Ohio, and John E. Gingerich, Espelkamp, Germany, at Maple Glen, Grantsville, Md.; Roy S. Koch, St. Jacobs, Ont., at Zurich, Ont.; Christian Frank, Salunga, Pa., at Krall's, Cornwall, Pa.; Barton B. Gehman, Lancaster, Pa., at Norris Square, Philadelphia, Pa.; G. Yoder, Princeton, N.J., at Bethel, Muncasburg, Pa.; H. J. King, Arthur, Ill., at Crystal Springs, Kans.

May 10: Laurence Horst, Peabody, Kans., and Norman Kraus, Goshen, Ind., at East Goshen, Ind.; Martin Weaver, Annville, Pa., at Rocky Ridge, Sellersville, Pa.

Evangelistic Meetings

Stanley C. Shenk, West Liberty, Ohio, at Bethel, Ashley, Mich., beginning May 1. Raymond Kramer, Meadville, Pa., at United Bethel C. A., Plain City, Ohio, May 6-13. Howard Hammer, Apple Creek, Ohio, at Crumstown, Ind., May 3-10. Martin Weaver, Annville, Pa., at Bloomfield, Mont., July 11-19. Andrew M. Hartzler, Newport News, Va., at Springdale, Waynesboro, Va., beginning May 15. Howard Hammer tent campaign at Steinmans, Baden, Ont., June 9-30. Kenneth G. Good, Elida, Ohio., at Boyertown, Pa., May 15-22; and at Daytonville, Iowa, Mission Church, May 31-June 10. David N. Thomas, Lancaster, Pa., at Ephrata, Pa., May 16-28. Emanuel Swartzendruber, Pigeon, Mich., at Wildwood, Curtis, Mich., May 4-10.

TO BE NEAR TO GOD (Continued)

Friday, May 22

The Holy Spirit plus Joy
Read Acts 13:44-52.

And ye became followers of us, and of the Lord, having received the word in much affliction, with the joy of the Holy Ghost.—I Thess. 1:6.

The early Christians were happy. They rejoiced openly. Somewhere, since then, that joyfulness that is the rightful heritage of every Christian dwindled away. Gloom and solemnity took its place. The Puritans even went so far as to forbid the singing of Christmas carols because they were such gay, happy songs. No wonder that sinners are not attracted to such an uncomfortable-looking experience! No wonder Christians have lost their power—when they think it a sin to rejoice in the Lord! We have more reason to be happy than any other creatures on God's green earth—let's act like it!

Dear Lord, we praise you for your liberality, your ungrudging, overwhelming blessing above all that we can ask or even think. We confess, with shame, that we have been guilty of limiting that flow by our unbelief and hardness of heart, even as the children of Israel did in the wilderness long ago. (Ps. 78:41.) We have forgotten your gracious invitation, "Open thy mouth wide, and I will fill it." Forgive us for expecting so little, for being satisfied with a trickle when we might be enjoying the flood tide of blessing. Give us the expectancy of an unshakable faith in every one of your promises until the fullness of your divine plus is ours. In Jesus' name. Amen.

SUNDAY SCHOOL LESSON (Continued)

question of conduct we must believe the Bible gives basic principles that will give direction in the right way to behave.

—Alta Mac Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3-5).

Amstutz, Marvin and Etta (Nussbaum), Dalton, Ohio, seventh child, Maurice David, April 11, 1953.

Carpenter, Marcus and Esther L. (Elichorn), Huron, Mich., third child, Delton Jay, April 20, 1953.

Funk, Samuel and Mary Jane (Rife), Chambersburg, Pa., first child, Kenneth Samuel, March 30, 1953.

Gardner, Charles and Oneta (Kalb), Goshen, Ind., fourth child, Judy Renee, April 8, 1953.

Graybill, Wilbur D. and Lucy (Eyer), Mifflintown, Pa., Barbara Eichel, Feb. 27, 1953.

Hersberger, Roman and Florence (Zehr), Birch Tree, Mo., second daughter, Judith Rose, April 20, 1953.

Hunsberger, Millard and Marian (Moyer), Telford, Pa., first child, Merle Leon, March 28, 1953.

Kinnison, Mr. and Mrs. William, Chicago, Ill., Bernetta Joy, March 1, 1953.

Leichty, Clifford D. and Betty (Rupp), Grapeland, first son, Jerry Wayne, April 6, 1953.

Maurer, Ivan and Marjorie, Louisville, Ohio, Elaine Gayle, April 16, 1953.

Nafziger, Melville and Esther (Swartzentruber), Wilmington, Del., James Allen, April 14, 1953.

Poore, John and Dorothy, Wilmington, Del., William Edwin, Feb. 19, 1953.

Saturday, May 23

The Holy Spirit plus Love
Read Acts 2:10-14.

And hope might-not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.—Rom. 5:5.

"But the greatest of these is love." Here we have the highest peak of Christian virtue—to love as God loves. Is that possible? In the Sermon on the Mount Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." And, if you'll study the context of this verse, you'll see that He was talking about love. God never requires the impossible. So a commandment like this (and notice that it is a command, not a request or a recommendation) shows up our lovelessness and makes us aware of our desperate need. Attempts to live up to it make us despair, indeed. And that is where God steps in. This love is His gift. John 3:1. He Himself will lead us to that pinnacle of perfection when surrender and faith finally open the way to our hearts.

—Edna Beiler.

Scheffel, Jonas and Ruth (Lichty), Oakland, Md., first child, Lois Elaine, April 12, 1953.

Weber, Howard and Ruth (Snader), Mohn-ton, Pa., second child, Janet Elaine, April 19, 1953.

Wilbers, Eric and Ruth (Moyer), Perkasis, Pa., first child, Dale, March 12, 1953.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Clemens—Landis—Paul R. Clemens, Worcester, Pa., congregation, and Kathryn M. Landis, Franconia, Pa., congregation, by Menno R. Souder at the home of the bride April 18, 1953.

LeFeaver—Hess—Harold LeFeaver, Hershey congregation, and Mary Hess, Hess congregation, Lititz, Pa., by Amos S. Horst at the home of the bride April 11, 1953.

Lehman—Huber—Samuel Lehman, Manheim, Pa., congregation, and Verna Huber, Hammereck congregation, Lititz, Pa., by Amos S. Horst at his home March 28, 1953.

Nice—Clemmer—Frank K. Nice, Souderton, Pa., congregation, and Hannah S. Clemmer, Souderton congregation, Hartsville, Pa., by Elias N. Landis at his home April 18, 1953.

Peters—Shonk—Benjamin Peters, Hernley congregation, and Betty Shonk, Hess congregation, Lititz, Pa., by Amos S. Horst, sermon by Raymond Bucher, at the Hess Church March 28, 1953.

Reeser—Bixler—Clarence Reeser, Albany, Oreg., and Ruth Bixler, West Liberty, Ohio, by Marcus Bishop at Pueblo, Colo., April 8, 1953.

Showalter—Shank—Mark C. Showalter, Jr., and Dorothy Jean Shank, by Timothy Showalter at the home of the bride, Harrisonburg, Va., April 18, 1953.

Yaste—Gindlesperger—Kevin Elmer Yaste, Rockwood, Pa., and Thelma Faye Gindlesperger, Rockwood congregation, Hollister, Pa., by Aldus Wingard at the home of the bride April 4, 1953.

Zuercher—Hooley—Warren Zuercher, Nampa, Idaho, congregation, and Evelyn Rose Hooley, Indian Cove congregation, Hammett, Idaho, by Paul W. Miller at the Indian Cove Church Jan. 23, 1953.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Birky, Joseph Noah, was born at Hopedale, Ill., Dec. 20, 1883, to Jacob and Mary Birky; passed away in the John B. Simon Hospital, White Fish, Mont., April 5, 1953; aged 69 y., 3 m., 7 d. He became a member of the Mennonite Church in his youth and remained faithful until the Lord called him home. In December 1908 he was married to Anna Roth. They lived at Shickley, Neb., until 1915 when they moved to Calkins, Mont., and in 1925 to Creston, Mont. Eight sons and 4 daughters were born to this union. In January 1937 his wife passed away and one daughter (Margdalene) also preceded him in death. In February 1941 he was married to Mary Oesch, with whom he was enjoying the sorrows and joys of life on their farm near Columbia Falls, Mont. He leaves to mourn his departure, his companion, 8 sons (Roy, Wellman, Iowa; Elmer, Creston, Mont.; Harry, Vernon, Jonas, Ezra, and Paul, all of Kalsipell, Mont.; and Jake, Columbia Falls, Mont.), 8 daughters (Mary Benson, Creston, Mont.; Eva Grez, Nickerson, Kans.; and Emma at Goshen College), 3 brothers (Eli, Creston, Mont.; Menno and Ben, Sulphur Springs, Mont.), 4 sisters (Emma Hostettler and Elizabeth Kauffman, both of Creston, Mont.; Leah Deiter, Victorville, Calif.; and Amelia, Lincoln, Neb.), 5 stepchildren (Beulah Miller, Bernice Hooley, and Lella Lapp, Nampa, Idaho). Services were in charge of D. D. Brenneman with interment in the Conrad Memorial Cemetery, Kalsipell, Mont.

Harris, Ernest, was born in Mississippi, Dec. 9, 1888; passed away at Cook County Hospital, Chicago, Ill., April 13, 1953; aged 64 y., 4 m., 4 d. He spent most of his life in Tennessee moving to Chicago in 1914. In 1920 he was united in marriage to Essie Young. Preceding him in death were his wife, one son (Ernest), and one daughter (Lucille). He was survived by his wife, one daughter (Vernah, Chicago, Ill.), one brother (Obadiah, Chicago, Ill.), one sister (Mrs. Jonny Lathon, Murphysville, Ill.), 3 grandchildren, and many friends. He confessed Christ and was baptized, June 5, 1951, and became a member of the Dearborn Street Mission, an outpost of Bethel in Chicago. During his illness he gave a good Christian testimony and a witness. His body was returned to his boyhood home in Tupelo, Miss., for burial.

Headings, Leah Saloma, beloved daughter of Ora J. and Mary (Hostetter) Headings, was born at Princeton, Ill., March 20, 1953; passed away March 29, 1953; aged 3 d. Surviving are her parents, 3 brothers (Daniel, Phillip, and David), 3 sisters (Naomi, Ruth, and Rachel), 2 grandparents, and a number of other relatives.

He was preceded here in death. Funeral services were held at the Fairfield A.M. Church in charge of Ora J. Hostetter, with burial in the church cemetery.

Leichty, Jacob R., son of Daniel and Barbara (Roth) Leichty, was born near Wayland, Iowa, July 12, 1877; entered into rest at the Washington County Hospital, April 8, 1953; aged 75 y., 8 m., 10 d. He accepted the Christian faith and was received into the fellowship of the Sugar Creek Mennonite Church, and later when the Bethel Church was built he became a charter member of that congregation. On Dec. 21, 1899, he was united in marriage with Emma Wenger. They lived on a farm near Noble, Iowa, the community in which he and his wife lived their entire life. He was a zealous worker in the Noble, Iowa, community. He was preceded in death by 18 children, 2 brothers, one sister, and his wife in 1948. He was not married for several years but only in January 1952 he came to live with his son Leonard. Left to mourn their loss are one daughter (Mayme—Mrs. Jacob Unterahrer, Westland, Iowa), 2 sons (Eli—Mrs. W. J. Zander, Wayland, Iowa), 2 sisters (Katie—Mrs. Fred Gieringer, Canby, Oreg.; and Lydia—Mrs. Daniel Steckley, Albany,

Oreg.), one brother (Nick, Albany, Oreg.), 21 grandchildren, 4 great-grandchildren, and many other relatives and friends. Funeral services were held at the Bethel Church, conducted by Simon Guengerich and Vernon Gerig, with interment in the Sugar Creek Cemetery.

Miller, Samuel J., son of Joseph C. and Barbara (Yoder) Miller, was born in Lagrange County, Ind., Dec. 2, 1893. He came to Kansas with his parents in 1898, where he was baptized Christ in his youth and united with the Brethren Church in McPherson. He taught school for several years and then was ordained to the ministry in the Brethren Church. He married Modena Hutchinson and in 1912 they moved to La Verne, Calif., when he became president of the La Verne College. He was a leader in the Church of the Brethren for half a century. After a long period of illness he died on April 10, 1953; aged 59 y. 4 m. 8 d. Surviving are his wife, 3 daughters (Mrs. Pauline Brooks, Pomona, Calif.; Mrs. Maurine King, Ontario, Calif.; and Edith Davis Avalon, Calif.), 8 grandchildren, 3 brothers (S. Enos, Protection, Kans.; Sebastian C. Elgin, Ill.; and Shelby D. Conway, Kans.), and 2 sisters (Mrs. Froyda L. Kasper, Kansas City, Mo.; and Zook, Kansas City, Kans.). Galen Ogden officiated at the funeral services and interment was in the Evergreen Cemetery, La Verne, Cal.

Ranck, Elizabeth M., of Pequea, Pa., died at Lancaster Osteopathic Hospital following a brief illness. She was born in Strasburg Twp., the daughter of the late John B. and Lizzie (Carter) Keener. Her husband, John B. Ranck, died in 1900. She was a member of the Byerland Mennonite Church and Sunday School. Surviving are 6 children (Paul K., Lancaster, Pa.; J. Walter, Huntington, Pa.; Carl, Erie, Pa.; Marie, Erie, Pa.; Yoder, Waynesboro, Va.; Parke K., Seattle, Wash.; and Mary—Mrs. Carl Foulk, Strasburg, Pa.) and Cora—Mrs. Robert D. Miller, with whom she resided), 3 sisters (Mrs. Barbara Neff, Leesport, Pa.; Mary Kreider, Monterey, Pa.; and Emma—Mrs. George K. Harsh, West Willow, Pa.), 3 brothers (John, Millersville, Pa.; Amos, Mt. Pleasant, Pa.; and Martin, Pa.), 10 grandchildren, one great-grandson, and a number of other relatives. Funeral services were held at the Foyersland Church in charge of Henry Nantz and Morris W. Hess, with burial in the Paradise Cemetery.

Ring, Fulton Dixon, son of Joseph Henry and Sarah Ann (Combs) Ring, was born near Louisville, Kans., Aug. 7, 1879; passed away at the Memorial Hospital, Houston, April 10, 1953; aged 73 y. 7 m. 29 d. When he was 10 years old his parents moved to a farm near McPherson where he spent his boyhood days. Later he started farming for himself. He attended college at Manhattan and at Emporia Teachers' College. On Oct. 14, 1914, he was married to Mae Mohrway. They lived on his farm north of Bucklin, Kans., and united with the First Christian Church there. This was followed with 3 children. During the flu epidemic of 1919 his wife was taken by death and the children were raised by his mother. On Aug. 20, 1919, he was married to the late Mrs. Mary Ann (Hart) Ring. Survivors include his wife, one daughter (Mrs. Esther Mulvany, Wichita, Kans.), 2 sons (Joe E., Sedgewick, Kans., and Homer, Wilmore, Kans.), 9 grandsons, 3 granddaughters, and 12 great-grandchildren, and 3 brothers (Clarence and Ray, McPherson, Kans.; and Jake, Wright, Kans.). Funeral services were held on April 8 at the Springdale Mennonite Church, by Edward Selzer, Charles Diener, and J. G. Hartzler.

Schreck, Norman, son of Jonas and Catherine (Kraus) Schreck, was born in Grant County, Pa., Jan. 26, 1891; passed away at the home of his daughter Vina, April 11, 1953; aged 62 y. 2 m. 10 d. He had been in failing health for the past 3 years but recently had a brief recovery. In his youth he united with the Gladwin Mennonite Church, Accident, Md. At 17 years of age he went to Iowa where he married Ida Yoder on Dec. 9, 1911. His wife preceded him in death in 1933. An infant sister, sister Effie, and 2 brothers (Ervin and Lloyd) also preceded him in death. Surviving are 3 children (Clair, Parnell, Iowa; Vina—Mrs. Daniel Howard, Oxford, Iowa; and John, Jr., Oxford, Iowa), 12 grandchildren, 6 brothers (Louis, Sarasota, Fla.; Alvin, Salisbury, Pa.; Asa, Accident, Md.; Will, Almyra, Ark.; Elmer, Katona, Iowa; and Lyman, Baltimore, Md.), and

3 sisters (Annie—Mrs. Dan Beitzel, and Amelia—Mrs. Ernest Brenneman, of Accident, Md.; and Ada—Mrs. Ernest Bowser, Grantsville, Md.). His entire married life was spent on the farm, and his church home was with the West Union congregation where he was a faithful member at the time of his death. His patience, faith in God, and his interest in the church will long be remembered. Funeral services were held at the West Union Church in charge of John Y. Swartzendruber and Paul T. Guengerich, with burial in the West Union Cemetery.

Nellie C., daughter of the late James and Emily (Grayson) Thomas, was born in Culpepper, Va., March 15, 1891; died at the Washington County Hospital, Hagerstown, Md., March 12, 1953; aged 62 y. 28 d. On Jan. 20, 1942, she was married to Daniel H. Shank, who preceded her in death in 1952. She was a member of the Reiff Mennonite Church, Hagerstown, Md. Surviving are one stepdaughter (Mrs. Albert Diller, Greensboro, Pa.), 2 sisters in Virginia, and a number of other relatives and friends. Funeral services were held at the Lent Funeral Home, April 15, in charge of H. M. Starnes, Hagerstown, Md. Burial, with burial in Greenlawn Cemetery, Williamsport, Md.

Steiner, Eliza, daughter of Abraham and Miriam Neuenchwander, was born near Berens, Ind., Aug. 13, 1890; passed away suddenly at her home near Kidron, Ohio, March 20, 1953; aged 62 y. 7 m. 7 d. In her youth she accepted Christ in her Savior, was baptized, and received into the Mennonite Church in 1908. Her faith she remained true until death. On Dec. 17, 1914, she was married to John R. Steiner. They continued to mourn her departure as her companion, 8 sons (Marvin, Cleon, Neathale, Pa.; Carl, Dalton, Ohio; Leo and Truman, Orrville, Ohio; Tilman and Raymond), 3 daughters (Irene, Leah, and Lila, at home), 20 grandchildren, 3 brothers (Stacy, near Jacob, Apple Creek, Ohio; and Amos, Berea, Ind.), 3 sisters (Mrs. Amos Steiner and Mrs. Simon Schaub, Orrville, Ohio; and Mrs. Lydia Steiner, near Hiram, Ohio), and a number of other relatives and friends. Her parents, 4 brothers, and 3 sisters preceded her in death. Funeral services were held at the County Line Mennonite Church, which she attended, March 23, in charge of Elmer Good, Carl Good, and Abram Good.

Swartzendruber, Nettie, fifth child of Samuel and Yoder) Bender, was born at Clarion, Iowa, April 17, 1895; departed this life at her home near Wellman, Iowa, April 13, 1953; aged 57 y. 11 m. 26 d. She accepted Christ at the age of 14 and united with the Mennonite Church, remaining a faithful member until death. On Feb. 13, 1916, she was united in marriage to Erlis J. Swartzendruber. She maintained a live interest in spiritual things and faithfully attended church services when circumstances permitted. She leaves to mourn her passing 2 children (Lorane, Lone Tree, Iowa; and Eleanor—Mrs. Howard Yoder, Wellman, Iowa), 5 grandchildren, 12 great-grandchildren, 1 sister (Mrs. Ernest Brenneman, Lydia—Mrs. Loyd Swartzendruber, both of Wellman, Iowa), and one brother (Irving, Wellman, Iowa). Two sisters preceded her in death. Funeral services were held at the West Union Church with Eugene Blosser and Paul T. Guengerich in charge, with burial in the West Union Cemetery.

Thomas, Drusilla, daughter of the late Moses M. and Christina (Mishler) Kaufman, was born April 9, 1869, in Somerset County, Pa.; died in 1933, at the home of her niece, Mrs. E. S. Thomas, Thomas Mills, Pa., aged 84 y. 4 d. She was married on Jan. 20, 1908, to Samuel S. Thomas, who preceded her in death in 1917. She is survived by 3 stepsons (Albert, Johnstown, Pa.; Porter and Charles, Pa.), one brother (John M. Boswell, Pa.), and one sister (Mrs. Clara Gindlesperger, Rockwood, Pa.). She was preceded in death by 5 sisters and 1 brother. On Jan. 20, 1908, she was united with the Mennonite Church and remained a faithful member until death. In her illness she always expressed a radiant testimony. Funeral services were held at the Mennonite Church by Aldus Wingard, assisted by Harry Blough and James Saylor, with burial in the adjoining cemetery.

Yoder, Alva, daughter of Allen and Lois (Peacher) Yoder, was stillborn on Feb. 28, 1953, in the Meyersdale Community Hospital. Surviving are her parents, 2 brothers (Paul and John, Jr., Leona), one sister (Josephine, Anne), and 3 granddaughters. A graveside service was conducted in the Maple Glen Cemetery, Grantsville, Md., March 1, by Ivan J. Miller and Mark Peachey.

Yoder, Marvin L., youngest son of Manassah Lincoln and Fanny (Zook) Yoder, was born in Garden City, Mo., July 15, 1890; passed away at Mary Rutan Hospital, Bellefontaine, Ohio, March 26, 1953; aged 52 y. 8 m. 11 d. On Dec. 19, 1922, he was united in marriage to Mary Kropf. Their nephew, David Link Yoder, was taken into their home and raised when his mother died. He spent all except the last four years of his life in his chosen occupation of farming. In 1947 they came to West Liberty, Ohio, to make their home, and by their friendly disposition and many deeds of kindness they won many friends. In his youth he accepted Christ as his Savior and united with the Sycamore Grove Mennonite Church, and at the time of his death was a member of the South Union Church at West Liberty. He leaves to mourn his departure, his wife, 2 brothers (J. Roy and Noah Irvin, both of Garden City, Mo.), and a number of other relatives and friends. Funeral services were held at the South Union Church, March 28, in charge of Stanley Shenk and Perry Dalton. The body was taken to Garden City, Mo., where a service was held in the Sycamore Grove Church in charge of W. R. Herahberger and S. S. Herahberger, with burial in the Clearfork Cemetery.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Pastor's Wife, by Carolyn P. Blackwood; Westminster; 1951; 187 pp.; \$2.50.

The author of this book has had a wide personal experience as a pastor's wife in both city and rural churches. She has been the full-time partner to her husband for many years and is well qualified to discuss the duties and problems, as well as the joys, of the minister's wife. She also makes use of answers to questionnaires sent to both "laywomen" and minister's wives.

Her purpose in writing this practical guide for the pastor's wife is to help anyone who has married or is planning to marry a minister to happily and effectively fill her challenging position. Practically every phase of the life of the minister's wife is discussed and with frequent touches of humor.

Since it is written from the viewpoint of a salaried minister's wife who moves about from place to place, as her husband changes location, it is not wholly applicable to our Mennonite pattern. However, the life of the "mistress of the manse" does have much in common with that of our ministers' wives, and there is much in this readable book to give inspiration and guidance to effectively fulfill the responsibilities of those who serve in a situation which is in many respects even more difficult.

An objectionable feature is the impression given that a higher standard of holiness is expected of the pastor's wife from that of the other women of the church. She is constantly referred to as the "first lady" of the church. The position on dress and the use of cosmetics is hardly in keeping with our beliefs. She says, "The minister's wife should not try to set the fashions in town, but she should keep within hailing distance of them." Drinking by the pastor's wife is frowned upon. Such things as smoking, dancing, and card-playing are not recommended because of the harm it may do to some weak sister, but a tolerant attitude is advised toward those who do so indulgently.

Altogether, this book will prove a real challenge to the wives of Mennonite ministers and will be of special help to young wives in preparation for the life of service as full-time partners to their minister husbands. It will be of benefit to all others who may wish to take a peep into the "inside story" of the life of a pastor's wife.—Mrs. J. Ward Shank.

ITEMS and COMMENTS

Eleven hundred and fourteen churches destroyed or damaged in Greece during World War II have been rebuilt or restored in the past two years, according to an RNS report from Athens.

A sixteen-year-old Youth for Christ girl near Erie, Pa., recently helped to put out the flames which enveloped the body of a truck driver who had been involved in an accident. Then she rushed to her home and got her Bible and read the "Twenty-third Psalm" to the driver. In fact, they whispered it in unison together. Five hours later he died.

Evangelist Billy Graham, addressing the Tennessee General Assembly, described Communism as a religion that is "infiltrating into all parts of the world, moving by leaps and bounds." "We can lick Communism any day," said Dr. Graham, "but it can only be through a religious awakening—not by the atomic bomb, or by ships, or by planes."

About one hundred special programs, broadcast by the Voice of America in more than forty languages, carried the Easter and Passover stories to people behind the Iron Curtain. Sunrise services beamed to Iron Curtain countries were those from the Garden of the Gods at Pikes Peak and of the Moravians in Winston-Salem, North Carolina.

Radio and press organs in Iron Curtain countries exhorted workers to labor on Easter Sunday, which the Communists now call "Spring Day," according to a Religious News Service release from London.

Bishop Otto Dibelius of Berlin, head of the Evangelical Church on both sides of the line in Germany, warned "the other side" in an Easter message published in Berlin that it should not "nourish the deceptive belief that the church can be easily and quickly done away with. Behind weak men stand the strong Master," said Dr. Dibelius, "and always when men think he is finished once and for all he reappears as the living and unconquerable. This has always been the case in the past and will continue to be so in the future."

An important step in aiding Biblical scholars has been announced by the Library of Congress in Washington. The Library

When we think of the wealth of literature the Lord has given us as a denomination and then learn of the great literature needs abroad we are reminded of the four lepers during the siege of Samaria. When they went out to the abandoned Syrian camp and enjoyed the riches they found there they remembered those starving in the city and said, "We do not well; this day is a day of good tidings and we hold our peace."

The Lord has indeed been good to us in giving brethren and sisters with outstanding skills for planning, writing, drawing, and editing some of the finest teaching materials being produced today. The good summer Bible school and Sunday-school materials today are being improved for better ones tomorrow.

In addition to the needs in our mission fields, the hundreds of relief workers in more than twenty foreign countries during the past ten years have found many opportunities for teaching God's Word, but practically no suitable teaching materials. With the encouragement and co-operation of our mission and relief agencies, your Publishing House several years ago began a Foreign Literature Program. The first major endeavor was to translate and publish eight grades of the Herald Summer Bible School series into Spanish. This task involved several years' work and the outlay of many thousands of dollars. It is now almost completed.

The second similar task is that of translating and publishing these same materials into German and French. This was begun

has completed the microfilming of the Hebrew Union Catalogue. A total of over 60,000 cards were photographed on twenty-six one-hundred-foot reels of film. This catalogue, compiled over the years by the Library, gives the location of books and ancient manuscripts in the Hebrew language in over 700 libraries and research collections. "The microfilming was undertaken primarily as a matter of preservation," the Library said, "because 'destruction of the Catalogue would be an irreparable loss to the nation.'" Libraries can obtain positive prints of any portion of these microfilms at a certain charge.

New York Times reported that churches in Moscow were more crowded this year than in any year since World War II. This year, as rarely happens, the Russian Orthodox and the Western Easterns fell on the same Sunday.

Attitudes of India toward foreign missionaries can be seen in the comments of Prime Minister Nehru on a recent visit to a region where there are many Christians. Mr. Nehru observed that Christianity was preached in India before some of the prominent Oriental religions of the country, and

by the MCC and its European workers, but is now being transferred to your Publishing House.

In addition to the above House, in co-operation with the mission board, publishes the twelve-page monthly Spanish paper, *El Heraldito*. Much of the expense of this must be subsidized. Foreign literature tracts are also published.

During the current year your Publishing House will be contributing approximately \$10,000 to these Foreign Literature projects. It is hoped that the church will contribute a major portion of this to the Foreign Literature Fund of the House to make this possible and to enable the House to continue these and other much-needed and worthwhile projects of research, planning, writing, and publishing at home and abroad. All this is in addition to the usual literature donations of between \$20,000 and \$30,000 annually. Since our children and older ones in our summer Bible schools and Sunday schools at home have benefited by these splendid helps, we believe many of these schools as well as congregations and individuals will want to share in this great outreach service. Surely we will want to follow our worldwide material aid program with the effective teaching of God's Word to the spiritually hungry of the world.

Your Publishing House will gladly receive and acknowledge your contributions to its Foreign Literature Fund.

A. J. Metzler,
Publishing Agent.

that with its 900,000 adherents it is an indigenous religion. But he said he felt that Christian missionaries of Indian blood would be better equipped than foreigners to impart the noticeably deficient sense of Indian nationhood among the tribes of that land.

Mrs. Dwight D. Eisenhower has asked church women everywhere to pray that God may give divine guidance to the nation and its leaders. She made this request in accepting a white leather Bible from officers of the Women's Fellowship of the National Association of Evangelicals.

A revision of the New Testament into Russian is one of the translations into more than 200 languages which the British and Foreign Bible Society is now preparing. Almost all Russian Orthodox groups are represented on the translation committee as well as the Russian-speaking evangelical churches. The translation subcommittee has now approved the text of St. Matthew's Gospel and an edition of some 2,000 copies is now on the press. Among the 200 languages in which the Bible Society is working, 49 are languages into which no portion of the Bible has yet been issued. Revisions of the

Bible are being prepared in 59 languages.—Gospel Messenger.

The high schools of Connecticut are reported preparing to introduce a "course in primitive living" to their senior students next fall as a means of equipping them for life in the aftermath of atomic war.—Fellowship.

The Heifer Project has been incorporated under the state laws of Indiana by ten religious groups. The Mennonite Central Committee is one of these groups, and Bro. J. N. Byler serves on the Executive Committee. The purpose of the Heifer Project from its original conception has been to distribute livestock to needy persons and organizations around the world in an effort to create peace and good will. Recent assistance has been more in the nature of long-range rehabilitation than relief. Requests for assistance are presently on file from 26 different nations.

The new pastor of the Moody Church in Chicago is Allan Redpath of London, England. Mr. Redpath has been pastor of a large Baptist Church in London for 13 years and has been active in evangelistic campaigns both in England and America.

"I am happy to send greetings for the 1953 National Sunday School Convention of the Brethren in Christ Church. It is my earnest hope that your meeting will arouse in all who participate a quickened appreciation of the importance of religion in our national life," wrote President Eisenhower to the Brethren in Christ Sunday School Convention held recently at Abilene, Kans. The President's parents were members and his grandfather a minister at that church. Principal speaker at the Convention was C. N. Hostetter, Jr., Grantham, Pa., now chairman of the Mennonite Central Committee.—Mennonite Weekly Review.

Southern Baptist Seminary at Louisville, Ky., has decided to admit Negro citizens for the first time in its 92-year history.—Select-ed, in the Free Methodist.

An increasing number of daily and weekly newspapers are rejecting liquor advertising, according to the American Business Men's Research Foundation. Latest reports show that 193 dailies exclude all alcoholic beverages, 121 permit beer advertising only, and 185 permit beer and wine advertising only. In addition to the 193 dailies excluding all liquor advertisements, 345 daily papers exclude this advertising from the comic page. Twenty-eight states recorded significant gains ranging from 6 to 35 per cent. Kansas, which in 1940 recorded only 27 per cent of its weeklies as banning liquor and beer ads, now shows 48 per cent despite the fact that its prohibition law was repealed. In Kentucky, an important whisky-manufacturing state, 35 per cent of the weekly newspapers do not advertise liquor. Some 85 consumer magazines and 143 farm and home publications also exclude liquor advertising.

We Tried to Stay

By Dorothy S. McCammon



Five young people (Dorothy and her husband Don, Ruth Bean, Christine Weaver, and Luella Gingerich Blosser) went to China at the call of God. Because they loved the people and because China needed Christ so desperately, they planned to stay—communism or no communism. Dorothy McCammon tells what they accomplished in their four years in China. She shows how circumstances finally convinced them that their staying hindered rather than helped the cause of Christ. And she describes how their faith was sorely tested when they tried to leave.

This missionary story provides dramatic evidence that God loves and leads His children today as He always has. Order your copy now. 207 pages, \$2.75.

Bernese Anabaptists

By Delbert Gratz

How did the Anabaptist belief find its way into Bern, Switzerland? From there, persecutions and economic difficulties scattered the believers into many parts of the world.

The story of these early Swiss Mennonites and their descendants is told in this history. The author describes particularly their emigrations from Switzerland into settlements in Wayne County, Ohio; in the Bluffton, Ohio, area; and Berne, Indiana; and the smaller Swiss Mennonite settlements in America.

Family historians will appreciate the detailed lists of names and other interesting information contained in this careful study.

Two 8-page inserts of illustrations increase the historical value of the book. 224 pages, \$2.75.

Superintendent's Manual

By C. F. Yake



Look in the manual for details of organization—facilities and equipment you will need—methods for advertising your school—how to choose and prepare your teachers—actual day by day administration plans—ways of evaluating results—and a host of other valuable facts and ideas.

The entire *Herald Summer Bible School Series* is described. This provides a very necessary over-all picture of the teaching program. Send today for your copy of the *Superintendent's Manual*. \$1.50.

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GOSPEL HERALD

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VOLUME XLVI

TUESDAY, MAY 19, 1953

NUMBER 20

A Call to Prayer for Church-Wide Revival

By George R. Brunk

The Lord is to be praised for the way in which He has been blessing many sections of the church and nation with revival. Many Christians have prayed and waited long for evidence of divine blessing in our time. There are those who have cried and prayed in the night, agonizing in prayer, that the church might be stirred and that the unsaved might be brought to a saving knowledge of Jesus Christ. It is evident that through the years the Lord has been using the church. Her witness has gone out through various channels and in many different ways. Many of our congregations have been giving a faithful witness in their own home communities.

Many have given of their young men and women to the church in full-time service here and there. Our revival meetings have been blessed of God in a measure, though many times the results we desired were lacking. The total mission program of the church has been expanding in terms of new outposts and more and more workers. But all of us who have been close to the mission program of the church have yearned in our hearts for more evidence of God's blessing and power, and for the confirming presence of the Spirit of God to convict the unsaved and bring them to the Saviour and to the church. Our home congregations and conferences are to be commended for the good that they have done, but many hearts are heavy because of the worldliness or the lukewarmness or the materialism or the factionalism or the pharisaism that has been in evidence.

Who among us would not desire fervently to see new vigor, new vitality, new life, and new power in the church? Are we not justified in having something of a holy dissatisfaction with the *status quo*? Can we not recognize the good that has been and is being done, but at the same time seek by God's grace to meet the conditions for a fuller demonstration of His power and blessing? Surely the Lord has better things for us than we have yet seen. If we understand His Word, it is His good pleasure to pour out His blessing upon His people, open-

ing the windows of heaven to supply more than we are able to contain. The Mennonite Church can experience a heaven-sent revival that will affect it from stem to stern and permeate every quarter and phase of its life to the glory of God. What we have thus far witnessed in the Mennonite Church is only a beginning and first fruits of what God can and will do if we will meet the conditions. Let us not be satisfied with what has happened in many of our communities where revival blessings have fallen. Let us not deceive ourselves into thinking that we have experienced revival in the Mennonite Church. What has taken place should only make us eager to meet the conditions that God might bless us with more. What has happened is proof of what can happen. The church can be stirred. It can be delivered from these shackles that have hindered its progress. The unsaved can come down under mighty conviction of the Holy Ghost. Our revival meetings in our churches and auditoriums and tents can be blessed of the Holy Spirit in a way that will make people conscious of the fact that the church is a dynamic instrument in our time. Our missions at home and abroad can be blessed of God with souls. The Mennonite Church does stand at a position and vantage point from which it can witness to the world. But how can this be done?

Concerted Effort

If we are to experience the revival that we believe God has for us in our time, it will be necessary for us to come to this from every approach possible, and from every angle. It is the firm conviction of the writer that now is the time for the church to mobilize all of its forces for one great drive that will stir our church and revive it in such a way that God will be glorified and souls saved. This is not the job for a few evangelists. It is the work of the total church. It is the work of her educational institutions and boards. It is the work of her publication interests. It is the work of her missionary interests. It is the work of the Commission for

Christian Education and Young People's Work. It is the responsibility of the various conference organizations, the responsibility of the bishops, the responsibility of the ministers—all of these in addition to those who are out in an effort to evangelize and revive the church. No one man nor any group of men is large enough to carry forward the work at hand. It requires the concerted effort of all.

United Prayer Effort

It seems to the writer that as never before the church should be called to its knees in much humility and confession as well as intercession. The time and place to sponsor such a united effort might be at our district conferences and at General Conference in Kitchener this year. As ordained men who have

Concerning Revival

By Lorie C. Gooding

It has been said—the way to get a revival is to pray it down.

Revival is not primarily for the sinner. It is for the church, to "stir up the gift that is in you."

Light is not produced by the church, but Light shines through it.

Keep the windows open!

If the church is to be the light of the world, it must be illumined by the Lord.

Indifference will shut out the Spirit of God from the church as completely as sin will do it.

A church without the Spirit is as a well without water.

It mocks the thirsty and entraps the unwary. Revival is an individual matter.

There is no spiritual mass production.

In revival, put the emphasis on things of importance, and keep it there.

There is no need to drive tacks with sledgehammers.

Avoid the twin sins of carelessness and prayerlessness.

Prayer will drive out sin or sin will drive out prayer;

The two cannot survive together.

Keep the fires burning.

"There were ninety-and-nine who safely lay in the shelter of the fold;

But the millions are out on the hills away, for the ninety-and-nine were cold."

Holmesville, Ohio.

been called to lead and to feed the flock of God, the task is ours to call the churches to prayer in behalf of the blessing we need and which we are convinced that God has for us. Brethren, beloved, are we not guilty of the sin of prayerlessness? As ministers and leaders and workers we must lead the way by giving ourselves to prayer. This will require determination and much will power upon our part. But we can do it and we must do it. One minister gives his testimony like this: "I have been among many ministers and slept in the same room with them for several years. No smoking among them, no secret orders, no jokes; they were beautiful, clean, and good. They prayed, but I was never impressed with any special praying among them until one day a small man with gray hair and an eye like an eagle came along. His stature and little handbag were against him.

"We had a ten-day convention. We had some fine preachers around the home, and he and one of them were assigned to my room. I was surprised early the next morning to see a man bathing and rubbing himself before day and then see him get down and begin to pray. I said to myself, 'He will not disturb us, but will soon finish.' He kept on softly for hours, interceding and weeping softly, for me and my indifference, and for all the ministers of God. He spoke the next day on prayer. I became interested, for I was young in the ministry, and had often desired to meet with a man of God that prayed like the saints of the apostolic age. The next morning he was up, praying again, and for ten days he was up early, praying for hours. I became intensely interested, and thanked God for sending him. 'At last,' I said, 'I have found a man that really prays. I shall never let him go.' He drew me to him with hooks of steel; I entertained him, rose up with him, prayed with him, brought him to New York City at quite a cost of money to have him pray for my people and for me. When this man first came to New York he changed our hour from four A.M. to three A.M. I remonstrated with him, but he refused to change the hour. His reason was that the time was short with him and he desired to be with God as long as possible and as early as convenient." The person referred in this quotation is the honored E. M. Bounds, who has written the book, "Preacher and Prayer," which should be at the right hand of every burdened child of God who believes in prayer. The person quoted above continues by saying,

"Eight years ago I commenced to pray early. This early rising is no longer an experiment. It is with me a success. In the beginning the physical man revolts against it; the body, pampered and nurtured for years, refuses to answer to the demands of the soul; the devil will not allow it; man will not tolerate it; all things in earth and hell protest against it. Ninety ministers out of a hundred will tell you it is self-imposed tyranny. O man of God, heed them not! The family will demur against three or four hours in prayer in the early morning. The powers of darkness are arrayed against you. But be not dismayed. God is near. If you miss one morning, your family will know it, and tell the neighbors; perhaps the very man you have tried to get at early rising will call for you the one morning you fail to rise

It seems to the writer that the Menonite Church is at the present time at a point of crisis. We can move into a large field of testimony and service for God, or we can shrivel and sag and go away in self-complacency. It is imperative that we unite our forces now by humbling ourselves before God, confessing our sins, and pleading with Him for revival that will stir the church and convict the lost. This is our time. The challenge is before us. If God has spoken to you, may He help you to enter into a covenant of prayer with Him that will enable you to spend much time in the secret closet. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Denbigh, Va.

My Prayer

[Written by an unconverted young man. Pray for his conversion.—Ed.]

Dear God—Tonight my heart is troubled,
I know not how to pray.
Oh, that I were a babe again,
All free from cares of day.

Dear God—If I could only talk with You,
As my son does with me today,
With eyes of trust and joy and love.
O Lord, why can't I pray?

Dear God—We're told you hear from bended knee—
To trust and you'll light up our way.
I know I could have faith in
Thee,
If only I could pray.

Dear God—Do help this sinful soul
Who's tried in almost ev'ry way,
And send an angel while I sleep
To teach me how to pray.

at four, and find you in bed at six and call you a hypocrite. Keep patient. God is good and He knows your motives. He forgives when all others condemn. If you will trust God and really do it, you will reap intense delight. The joy of being with God for hours before the world is awake will fully compensate you for all the trials and sufferings, and then the glory you will bring to His name will be inconceivable."

A Man Wanted

A man who knows God and is given over to do God's will. One who is ready to be a good soldier of Jesus Christ. One who is not looking for an easy job nor a high salary. One who loves the Lord more than his home community or his closest relatives. One who knows his Bible and is willing to be led and empowered of the Holy Spirit. One who is willing to learn and teach and preach. One who is willing to accept the challenge of a small needy congregation, with the opportunity of a very needy mission field about. One who wants to give his life in faithful service to God. Will you let me hear from you? Requests for further information will gladly be answered. Sealed bids will be accepted in confidence. Write to D. D. Miller, Berlin, Ohio.

That First Glass

Charles Lamb, one of the brightest spirits extinguished by drink, wrote mournfully, looking back upon his childhood: "Could the youth, to whom the flavor of his first glass was delicious, look into my desolation and be made to understand what a dreary thing it is when a man feels himself going down a precipice with an open eye and a passive will, to see his destruction and not to have the power of will to stop it, and yet to feel it all the way emanating from himself, to perceive all goodness emptied out of him, and yet not be able to forget the time when it was otherwise—How he would avoid that first glass!"

GOSPEL HERALD

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EDITORIAL

His Witnesses

In answer to the call of the world's Macedonias, the testimony of Jesus has gone out to every nation under the sun. The Gospel has penetrated the densely populated India and China and the sparsely settled Greenland and South Sea Islands. Soldiers and sailors of the last war who landed on South Pacific Islands were surprised to discover Jesus had landed there before them.

This remarkable spread of the Gospel was accomplished by means of Christ's witnesses. Across seas and mountains these intrepid warriors of Jesus pressed forward His claims in the face of indifference and opposition. They gave their lives for the furtherance of the Gospel. Who were the witnesses of Jesus? In the first place, they were the apostles. Christ chose twelve men as the official witnesses of His life and resurrection. One of these men was replaced because he committed suicide. To this reorganized group Jesus added another, the Apostle Paul, to whom He appeared as a child untimely born.

To this official group Jesus first of all provided the facts. He showed them His deeds and spoke to them His words. They experienced the impact of His personality. Above all, they saw Him and handled Him after the resurrection. They were convinced of the resurrection by many "infallible proofs." Besides supplying the apostles with the facts, Jesus also supplied them with power. He gave them the Holy Spirit that they might rightly understand and interpret the facts, and effectively present this truth to their hearers. But Jesus supplied the apostles with more than facts and power. He gave them a definite program. He told them to begin at Jerusalem. From that center they were to expand to Judea, Samaria, and to the ends of the earth. So successful were the apostles in carrying out this program of Jesus that Luke used the program as an outline for the book which describes their acts.

The apostles were the only firsthand witnesses of the deeds and words of Jesus. Jesus Himself left us not one written word. We are entirely dependent upon the apostles and their repre-

sentatives for a knowledge of His life and ministry. How important that they were supplied with power to faithfully present us the facts and to give to these facts the correct interpretation! Their witness not only spread throughout most of the known world in their lifetime, but also in the form of the New Testament their witness continues to the end of the age.

But the apostles were not the only witnesses of Jesus, for Stephen is called Christ's witness by the Apostle Paul. Acts 22:30. Antipas is called Christ's witness by the Lord Himself. Rev. 2:13. And those who give their lives for the Gospel are called witnesses by the Apostle John. Rev. 17:6. Yes, all that great band of disciples who call upon the name of Jesus are His witnesses through whom He makes known the Gospel to the ends of the earth and to the end of time. And their witness is bolstered by the witness of the Holy Spirit. Acts 10:44. He changes lives by working in the hearts of men the miracle of grace.

Of what do disciples witness? We do not witness to some general philosophical principles which may be applied to every age and to every situation. We are witnesses to an act of God, an act which occurred at a definite moment in history. The apostles did not go about their world presenting proofs for the existence of God. They were witnesses to the historic fact that Jesus had risen from the dead. Acts 10:41; 1:22. They were witnesses of the deeds of Jesus. Acts 10:38, 39. They were witnesses of what they had seen and heard. I John 1:1. Why should they prove the existence of God when they had experienced God in the person of Jesus Christ? Why should they present to the world abstract theories when they themselves had witnessed Christ's death and resurrection? They testified to God's great acts in history. And their testimony was established by God's great acts in the present. In the person of the Holy Spirit, God convicted men's hearts and changed men's lives. The message of the disciples was that God had entered man's world. And men need to respond to His purpose.

What is the relationship of the witnesses to Jesus? They are His witnesses. They are not only witnesses about Him, but they are for Him by personal possession. Acts 1:8, R.V. We should think of the task of evangelizing the world only in relation to Him. This is His work and He actively enters into it. For Jesus did not leave this world like a king in exile. He is the head of the church and from His throne in heaven He directs its activity. All members of the church are His personal witnesses. Their ministry is His ministry. In them and through them He continues His work which He began with His earthly ministry.

To be Christ's witness is not any easy vocation. The idea of witnessing soon became connected with suffering. The Greek word for witnessing is "martyr." Already in the New Testament this Greek word for "witness" moved toward the idea of dying for Jesus. Stephen in his death is called Christ's witness or martyr. Acts 22:20. Antipas also died for the faith and received the same name. Rev. 2:13. John the revelator saw Babylon, the mother of harlots, drunken with the blood of the witnesses or martyrs of Jesus. Rev. 17:6.

The history of the church includes a long line of witnesses who laid down their lives for the Lord. Many of our own church fathers witnessed for Jesus with a price upon their head. In 1527 over sixty leaders met in Alsace to divide the land for systematic mission work. Within a short time so many of them had suffered martyrdom that this mission meeting became known as the martyr's synod. In 1934 John and Betty Stam laid down their lives in China for the extension of the Gospel. To be a true witness for Jesus means to suffer. The word "witness" includes in it the possibility of the related word, "martyr."

—M. C. L.

Stop Hurrying!

The Bible seldom speaks, and certainly never its deepest, sweetest words, to those who always read in a hurry. Nature can only tell her secrets to such as will sit still in her sacred temple till their eyes lose the glare of earthly glory and their ears are attuned to her voice. And shall revelation do what nature cannot? Never. The man who shall win the blessedness of hearing the voice of divine wisdom must watch daily at her gates, and wait at the posts of her doors."—F. B. Meyer.

The Revised Standard Version

An Examination and Evaluation

(Continued from last week)

VI. THE CHARGES BROUGHT AGAINST THE RSV

Numerous charges, some minor, but some of a more serious nature, have been brought against the RSV. Some writers have vigorously opposed its use altogether because of claimed serious errors in it affecting the doctrine of God and man, and others have said that it is not so good as to feel called upon to defend any of the proved errors or shortcomings of the new version. It is not perfect, and no other version has been or will be perfect. The major charges, however, deserve careful examination. This we propose to do in the following section, giving in each case the charge first.

Charge 1. That the translators are modernists, and that their theology has affected the translation, particularly with respect to (a) the deity of Christ, and (b) the blood atonement.

The reviewers themselves completely repudiate the charge. James Muller, a member of the translation committee, says, "It can be said with the greatest assurance that at no time, in the writer's memory, was it [the committee] influenced by liberal theological presuppositions, or indeed, by any theological presuppositions. The sole purpose was to translate the original text as clearly and honestly as possible." Millar Burrows, another member of the committee, says: "Neither in this case nor in any other was the choice of words governed by theological presuppositions. Readers who find a cherished meaning or association lost at one place or another may be tempted to accuse the translators of reading into their text their own beliefs or reading out of it something in which they did not believe." This clearly renders impossible intentional perversion (see also the similar statements by two other members of the committee cited earlier in this report). But what about the possibility of unconscious perversion? It is hard to say. It is certainly possible, but if it occurred it could not be major, could be readily detected, and should be willingly corrected, on submission of evidence. It is less likely to occur with trained scholars than with untrained men. The chairman of the committee has invited conservative scholars to submit evidence of such occurrences, and he has promised to make any later editions possible.

Some of the charges of modernism against the RSV committee and the RSV itself are so wild as to be clearly the work of ignorant or even of quite irresponsible persons who cannot be taken seriously. Temperate statements, largely based upon supposed evidence of modernist tampering with the text itself, and issued by persons of good reputation, and of persons or groups, have however recently been so radically challenged by a comparative study of the RSV with the Moody Bible Institute New Testament (Williams translation) as to be rendered practically untenable. The discussion of this study, published in the *Moody Bible Institute Bulletin*, is also a professor in the Princeton Bible Training School and President of Lake Arrowhead Bible Conference, are so convincing that they are herewith repeated in summary form from his pamphlet, *Let's Be Fair about the Versions*, published in 1952.

This scholar takes the Williams translation, copyrighted by the Moody Bible Institute, published by the Moody Press since 1937, highly praised by the Moody Press catalog for 1952-53, where it is described as "the most satisfactory and helpful translation of the N.T." It is officially endorsed and recommended by M.B.I. officials and endorsed and recommended by other leading Protestant scholars, such as Dr. Allan MacRae, President of Faith Theological Seminary (Carl McIntire is president of its Board of Trustees), as wholly satisfactory to Fundamentalists. He then quotes the official statement of the Moody Bible Institute, issued in the name of the President and Dean assisted by various faculty members, condemning the RSV because of its "serious defects," which gives four reasons, with Scripture references cited to substantiate each objection to the RSV. These objections mostly relate to the charge of modernistic or liberal bias in the RSV (some to faulty translation) and are the basis for charging the reviewers and publishers of the RSV either with modernism themselves or with promoting a translation which minimizes the deity of Christ.

The author then compares the Moody N.T. (Williams) and shows that in many places it is more literal than the RSV. He then shows the Moody people as being evidence of a liberal bias in the RSV, or goes even beyond the RSV in the so-called "liberal" direction. An outstanding case is the virgin birth passages in Matt. 1:22, 23 and Luke 1:26, 27, where the RSV retains "virgin" while the Moody version substitutes "maiden." Since the Moody statement neither Isa. 7:14 nor Matt. 1:22, 23, saying "It leaves no other conclusion than that there is doctrinal bias" and cites Dr. Robert Dick Wilson as saying (a generation ago) that "dropping the translation 'virgin' from Isa. 7:14 is due to desire to preach prophecy as a mere literary device, and not to the desire to cast discredit upon the Divine Sonship of Jesus," and since the Moody translation throws out "virgin" in Matthew and Luke, we are either forced to condemn the Moody (Williams) translation as modernistic and attempting "to discredit the Divine Sonship of Jesus," or we are forced to go against the Moody (Williams) translation and condemn it as modernistic on the ground of these translations. Since it is unthinkable that either Moody Bible Institute or Charles Williams is modernistic or even tainted with liberalism, we are forced to adopt the latter conclusion and free the RSV from any condemnation for the supposed perversion of the Biblical text cited by the Moody statement (or any other similar statements) as due to doctrinal bias. (It should be noted here that the Williams translation has been highly recommended and widely sold in our denomination.)

There is a further question. Are there any more moderate critics like the Moody people, and Dr. MacRae, objective and fair, or are they partisan and biased critics whose condemnation of the RSV can no longer be credited? It is painful to have to come to such a conclusion, but in the light of this it seems that the whole case so laboriously and even bitterly built up against the RSV on the basis of its supposed modernism collapses.

This collapse is further supported by a critical review of the RSV Old Testament in the *Hebrew Christian*, the quarterly organ of the Inter-

national Hebrew Christian Alliance, which is a thoroughly orthodox group, whose American Secretary is Jacob Peltz, well known in some of our Mennonite circles. The review is very favorable, and includes a general endorsement of the whole RSV as "a remarkably successful effort to combine the dignity of the traditional English translations with an accurate translation in truly modern speech." The Old Testament RSV is described as done "in a conservative spirit," and it is said that "our main criticism must be that the reviewers have been too conservative." The review adds some critical comments: "The renderings in Isaiah 7:14 and Daniel 9:25 . . . are extremely questionable. The rendering of Psalm 45:6 is deplorable, but it is the only blemish of the kind we have noticed." But the final conclusion is: "Except for those whose motto in life is 'The end justifies the means,' we feel sure that all will agree that the RSV will find themselves using it more and more frequently, and enjoying it the more they use it." How different this is from some American Hebrew Christian Fundamentalists who so bitterly denounce the RSV and claim that it handicaps their Jewish evangelistic work because it takes away the Messianic element.

The generally favorable articles in the *Concordia Theological Monthly* (March and April, 1953), organ of the Missouri Synod Lutheran Church, one of the most conservative and orthodox denominations in America, also contain the general conclusion that the RSV cannot be charged with modernism or liberal doctrinal bias.

In spite of the favorable judgments of the articles cited above, and other similar ones which might be quoted, the committee felt that it should look into some of the specific charges for itself. Following is our judgment on the more significant specific cases claimed to support the charge of modernism.

(a) Supposed discrediting of the deity of Christ. One piece of supposed evidence of this is the claim that Christ is called "son of God" or "son of man," instead of "the Son of God, etc., of the KJV. One accuser says, "As might be expected, the false Bible changes 'the' to 'a' throughout the N.T." Another accuser cites on page 10: "The Greek text of the RSV is these. The expression 'the son of God' is used in the N.T. original Greek 14 times, and the RSV so translates it 14 times. In nine cases where the original says 'a son of God, the RSV changes it to 'the' Son of God because the Greek Syntax requires it. In no case is an original case changed to an 'a.' In two cases (Matt. 27:54; Mark 16:7) the KJV 'the' is dropped because the original Greek does not have it. The expression 'the son of man' is found 51 times in the Greek N.T.; in every case it is so translated in the RSV. In two cases (Rev. 1:13; 14:14) the RSV does not have 'the' where the original has it. The original Greek. The quarrel of the critics is with the original manuscripts, not with the RSV translators. Did not the accusers know the facts, or did they purposely misstate them, or were they actually ignorant of the fact that the KJV is not the original inspired text and therefore cannot be used as a standard over the original?"

"If anyone supposes that the reviewers were bent on minimizing the pre-eminence of Christ, let him compare renderings of Titus 2:13. The King James Bible has it: 'Looking for that blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ.' The RSV translates: 'Awaiting our blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ.' Far from impugning the deity of Jesus, the RSV here enhances it!"

(b) Supposed discrediting of the blood atonement. One critic says, "The word 'blood' has been deleted from passages in the new Bible." The facts are that "these" words were used with reference to blood 34 times in the Greek N.T. Excepting the KJV occurrences of the word in Luke 22:20 and Col. 1:14 the RSV has the word the same as in all other KJV passages. The former verse is found in the RSV margin with the explanation of "Other ancient authorities add." In the judgment of the translators there is insufficient textual evidence in support of it. The Williams New Testament carries a footnote that the passage is bracketed by Westcott and Hort. Clearly a textual problem exists here, the true solution of which is not entirely conclusive. On this account it is not fair to pass judgment on the motives of the reviewers.

As to the word "blood" in Col. 1:14 it should be noted that neither the Wycliffe Bible, ASV, Weymouth, or Williams, nor sixteen other translations have it. The great textual critics and exegetes, such as Westcott and Hort, Nestle, Ellcock, Lightfoot, Meyer, Dean Alford, Alexander, Robertson, Macdonald, and others, are in no way plain against the word. Furthermore the occurrence of the word "blood" in Eph. 1:7 and Col. 1:20 proves that its absence in verse 14 is not without reason.

In the light of these facts one must wonder how the author of the statement above could say, "The word 'blood' has been deleted from passages in the new Bible." Anyone doubting the position of the RSV on the deity of Christ, blood atonement, or other fundamental doctrines should read a later section of this report, "Faithful Translation of Cardinal Doctrines."

We have no cause nor desire to defend the theology of the RSV translators. Without doubt some of them are on the liberal side. However, we may be permitted some skepticism as to whether the critics really are so concerned with the RSV as they claim. On critical examination of the blanket charges of modernism. One critic says: "Not one of these scholars would classify today as a . . . personally avowed follower of the Lord Jesus Christ as the only begotten Son of God," and adds that they are all "at best uncommitted." On critical examination of the heading "modernist translators" condemn one RSV committee man for voting in a journalistic poll "in favor of socialism, a drastic increase in inheritance and income taxes, and for a co-operative commonwealth instead of capitalism." What "voting in favor of" means is that the man is a social, liberal, and a modernist. The author of this particular pamphlet is a radical Calvinist, and a militarist. He does not limit "modernism" to its true historic sense of denial of the deity of Christ.

We have received a personal letter from Dr. L. A. Weigl, chairman of the committee to the RSV, in which he inquired about the beliefs of the members of the committee in the deity of Christ. We quote his answer verbatim: "Professor Orlinksi [the Jewish member of the committee], of course, does not hold the Christian view of our Lord, but

quickly; Damascus of Syria fell in 732 B.C., and ten years later Samaria fell, also. The prophet does not tell us who the Immanuel of the eighth century B.C. was; we know nothing of his parents. Dr. Machen, the author of the excellent book, *The Virgin Birth of Christ*, (Harper, 1932), discusses a number of possibilities but accepts none of them (pp. 280-311). Isa. 5:10 is addressed to this Immanuel, whoever he was.

Apart from its distant prophetic fulfillment in Christ, what is the actual meaning of the Hebrew "almah" of Isa. 7:14 (the word translated "virgin" by KJV), the mother of Immanuel? This same word is used of the girl Miriam, sister of Moses, Ex. 15:20. Rebekah, prospective bride of Isaac, in Gen. 24:13; of the union of a man with a maiden in Prov. 30:19; of maidens playing timbrels in Ps. 68:25; and of the maidens in a harem in S. of Sol. 1:3 and 6:8. Both Dr. Machen and Dr. Edward J. Young (Biblical scholars of distinguished orthodoxy) offer the terms "damsel" or "maiden" as the technical equivalents of the Hebrew *almah*. The Greek translation of the Old Testament, which Matthew quoted, employs the Greek term for "virgin," however. But Dr. Machen points out that the word "virgin" is used in the Septuagint in a "rather loose way." The Hebrew noun seems to assert nothing of any way or the other as to virginity; it comes from a verb meaning to be sexually mature, and has a comparable masculine form *elem* which is translated strippling (1 Sam. 17:56) and young man (1 Sam. 20:22). It seems more appropriate to use *almah* of a virgin than of a married woman, however. It is evident that the mother of the eighth century B.C. Immanuel was not a virgin, while the mother of our Lord definitely was a virgin. Or shall we believe in two virgin births? If Isaiah had meant to emphasize virginity here, he could have used the regular Hebrew word for virgin which is *bethulah*.

The Jewish Understanding

No matter how strange it may appear to us today, it seems clear that the Jews did not expect the Messiah to be born of a virgin (cf. Machen, op. cit., 280-316). Nor were they looking for a spiritual redeemer in their Messiah who would die for the sins of his people, though the Christian believer clearly sees this is set forth in Isa. 53. Perhaps the analogy of Isa. 53 will help us in part to understand the less obvious prophecy of Isa. 7:14. The contemporary reference was to a son born in the time of Ahas, to be called Immanuel then. But only when the eternal Son of God took on flesh so that Israel could truly say, "God is with us," could Matthew write (RSV) "A virgin shall conceive and bear a son, and his name shall be called Immanuel" (which means, God with us).

Matthew's Quotation

As Matthew tells the glorious account of the marvelous birth of Jesus, he cannot but think of the familiar Greek (Septuagint) text of Isaiah: "On this account the Lord Himself shall give you a sign: behold, the virgin shall be pregnant and bear a son, and his name shall be called Immanuel—God is with us." This second fulfillment is in complete harmony with the quotation of fulfilled prophecies in the Bible. There was often an immediate fulfillment in the days of the prophet, and more ultimate fulfillment in Jesus Christ and his life. Dr. Machen writes, "The prophet who foretold the rebellious Ahas that strange picture of the mother and the child, was not merely promising deliverance to Judah in the period before a child then born should know how to refuse the evil and choose the good, but also, moved by the Spirit of God, was looking forward, as in a dim and mysterious vision, to the day when the Messiah, the mighty God and Prince of Peace, should lie as a little babe in a virgin's arms" (*Virgin Birth*, 235).

Conclusion

It is the task of a translator to put into good English the exact meaning of the original, not to tamper with it to make it agree with something else. We do not do that. "He shall be called a Nazarene," into the Old Testament in order to justify Matthew's (Matt. 2:23) play on words (Nazareth, i.e., the Branch, and Nazareth), nor do we change Ps. 40:6 to make it conform to Heb. 10:5. We must take God's Word as He has given it to us, and seek to be humble learners of Him. He has the right to interpret His own Word. He pleads with us, as He pleads with us to advise the apostles or the Holy Spirit what version to quote from.

It would seem to the present writer that Isa. 7:14 should read:

Wherefore the Lord Himself will give you a sign.
Behold, the maiden shall be pregnant and bear a son, and
thou shalt call his name Immanuel.

Matthew, who quotes the Septuagint, should read thus in Matt. 1:23:
Behold, the virgin shall become pregnant and bear
a son, and thou shalt call his name Immanuel.
There is therefore no good reason to attack the RSV for either Isa. 7:14 or Matt. 1:23. No one will be misled by the new version into disbelieving the virgin birth of Christ. The narratives of both Matthew and Luke are well rendered in the RSV. And Isa. 7:14 is honestly translated from the Hebrew.

Paragraph 9, that the RSV should not call itself an Authorized or Standard Version, and that the copyright by the National Council is objectionable.

Some question has been raised about the use of the word "Standard" in the title "Revised Standard Version" and also about the use of the word "authorized" in describing the RSV although this word nowhere appears on the title page. The KJV of 1611 is commonly called "the Authorized Version," although the 1611 edition did not call itself this, and it has never been authorized by any civil or ecclesiastical body. Beginning in 1839-40 certain English Bibles have been "appointed" to be read in churches, i.e., of the Church of England, and the KJV is one of these. Certain modern English editions of the KJV do print on the title page, "Authorized or King James Version." The Scofield Reference Bible says "Authorized." All of these "authorized" editions are, however, actually unauthorized.

The American edition (1901) of the English Revised Version of 1881 has always called itself the "American Standard Version." The American Revision Committee "authorized" only Thomas Nelson & Sons to publish this version, and this is stated on the second page of the Bible. Because of the unfortunate experience during 1881-1901 when numerous reprints of the 1881 Revised Version were published by un-

authorized persons who made certain modifications to suit themselves, Thomas Nelson & Sons copyrighted the ASV text in 1901, thus protecting this Bible from any corruption by self-appointed editors or publishers, and the second page expressly states that this was done "to insure purity of text."

When the decision was made to prepare a revision of the ASV the copyright was secured by the body which appointed the new committee of revising scholars, and the resulting new version has been copyrighted by the American Council on Christian Education of the National Council of Churches of Christ, again to insure purity of text. The insinuation that this is a sly means by which the National Council seeks to dominate the churches is unworthy, just as the insinuation that restrictions will be made upon quotations or readings of the new version of the Bible by an "authorized" version in contrast to the versions by "unauthorized" individuals. Since the new version is actually a revision of the ASV it is factually and properly called "Revised Standard Version." There are no new editions, and no new versions, and no new terms. The RSV copyright is the same in principle as the copyright of the ASV, which has never caused any trouble to users of the ASV. Do the critics advocate that Bible translations should not be protected by copyright at all?

The RSV is, however, not "published" by the National Council but by Thomas Nelson & Sons. The tremendous cost of the years of work on the new version is properly chargeable to the publication costs. In any case, since the profits from all Bible sales properly go to the publishers who in turn pay their editors and the cost of the printing, it is not fair to say that they do not have any control over the publisher's profits of the books they buy, we fail to see any difference in principle between the purchase of the RSV Bible and any other Bible or book. Actually the Division of Christian Education of the National Council has restricted the use of any copyrighted edition of the Bible for the purpose of preparation of further work on the actual text of the Bible. None of the profits are used to support the work of the National Council as such, and no one need fear that he is supporting the National Council financially against his will by purchase of the RSV Bible.

For the American Council on Christian Education the new version is frankly not understandable, since this Bible is being printed, published, and sold at a fair retail price by private commercial booksellers, like all Bibles except those given away or sold at cost by the Bible Societies which are subsidized for this purpose by church organizations. The RSV has been commercialized, and does not have any intention of being commercialized. All versions have been commercialized. Special Bibles like the Scofield Reference Bible are commercialized. All the books published by our Mennonite Publishing House are commercialized. How else can books be printed and put on the market?

VII. AN EVALUATION OF THE CRITICS

One can hardly leave a study of the charges made against the RSV without giving some reflections on the spirit and method used by some of those who made the charges. It is the conviction of this committee that consistent Christianity and the pursuit of the truth are inseparable. To be fair, honest, Christian, in any criticism of the RSV translators, with some of whom we differ widely in theological beliefs. By a careful examination on the one hand of the RSV, and on the other hand of the critical literature against it, we are persuaded that the critics are of the critical literature against the RSV. The propaganda has thoroughly confused issues and has misled many earnest Christians. It seems necessary frankly to expose the unchristian methods being used. They are bringing reproach upon conservative Christianity to the extent of people losing respect for it. "If this literature resembles the real Christian, we have nothing to do with it." Let us observe the reasons for their conclusion.

(A) This literature is rife with name-calling and hurling of epithets, such as "false Bible," "New Blasphemous Bible," "Unholy Bible," "Modernist Bible," "Communist Bible," "Talmudic Bible," "Unitarian," "National Council Bible," etc. Name-calling, a recognized technique of scape-goating, is an effective weapon of propaganda; it takes the mind off objective facts and stirs up appropriate emotion in proportion to the ugliness of the name that a thing is called. See our last section. To interpret 133-40 certain English Bibles have been "appointed" to be read in churches, i.e., of the Church of England, and the KJV is one of these. Certain modern English editions of the KJV do print on the title page, "Authorized or King James Version." The Scofield Reference Bible says "Authorized." All of these "authorized" editions are, however, actually unauthorized.

(B) By careless statements, or worse, misstatements, the reader is led to think that the criticisms are based on objective facts. One minister, a virulent attacker on the RSV wondered if the committee ever prayed in their meetings, thus leaving the impression that no prayers were being offered. To give this impression without his knowing whether or not they had prayer is certainly reprehensible. Actually, on the testimony of a member of the RSV committee, each session was opened with prayer.

One critic¹⁴ accuses the RSV of giving the impression that Christ was born out of wedlock, which by no exegetical device could be read into the RSV rendering of Matt. 1:18-23 and Luke 3:31-35. The same writer also accuses the RSV of changing the meaning of passages in the new Bible.¹⁵ This statement is false, as has been shown.

Another sample of a careless statement from the same author is, "the false Bible changes the 'he' to 'an' throughout the New Testament." Matt. 27:54 is an instance. A few cases follow. "The Son of God" and "the Son of Man" are frequently found in the RSV New Testament. Uniformly without any exception where "the" occurs in the Greek the RSV has "the."

(C) One is amazed to discover what can be nothing less than deliberate misrepresentation. A few cases follow. One brochure¹⁶ presents a number of passages from the RSV along with the respective verses from the KJV. In each case criticism of the RSV is built up on the differences between the two. The unsuspecting reader gains the impres-

(Continued on page 479)

¹⁴ The New Blasphemous Bible," pp. 4, 5, *The Defender Magazine*, XXVII, No. 6, p. 1.

¹⁵ *The New Blasphemous Bible*, Gerald B. Winrod, p. 3.

¹⁶ *Ibid.*, p. 1.

¹⁷ Carl McIntire, *The New Bible*, pp. 7-9.

A Prayer for This Week

O God, for another day, another morning, for another hour, for another minute, for another chance to live and serve Thee,

I am truly grateful.

Do Thou this day free me—

From fear of the future;

From anxiety of the morrow;

From bitterness toward anyone;

From cowardice in the face of danger;

From laziness in the face of work;

From failure before opportunity;

From weakness when Thy power is at hand.

But fill me with—

Love that knows no barrier;

Courage that cannot be shaken;

Faith strong enough for the darkness;

Strength sufficient for my tasks;

Loyalty to Thy kingdom's goal;

Wisdom to meet life's complexities;

Power to lift men unto Thee.

Be Thou with me another day and use me as Thou wilt; in Christ's name I pray. Amen. *Wallace Fridy.*

Selected by Cora R. Kraybill.

A New Magazine Coming in 1954

By ELLROSE D. ZOOK

First Issue to Appear in January

In early January, 1954, the Lord willing, you will see a new face among the magazines on your library table or in your magazine rack. Many of you perhaps have been hearing or reading about the new publication, but information so far released has been rather sketchy. It is hoped that this article will give you more complete information about the plans and progress of the new periodical.

Christian Living, the name recommended by the editorial staff for the new periodical, has been officially approved by the Publication Board. The name is in keeping with the teaching of our church that the Gospel of Christ is meant to be lived out in our homes, churches and communities.

Although *Christian Living* will replace *Christian Monitor* and *The Mennonite Community*, it is not a combination of these two editorially or physically. Rather, it will be a new magazine in that it has been planned by a newly organized staff with a new set of objectives and a new format. However, the objectives and plans will retain to a large degree the best and most appreciated features of the other two publications.

How Christian Living Started

With the November, 1949, issue, the Mennonite Publishing House began publishing *The Mennonite Community*, a publication started in January, 1947, by the Mennonite Community Association. The *Christian Monitor*, also a monthly paper, has been published by the House since 1909 and by the end of this year will have forty-four years of very creditable and much-appreciated service to its readers.

In August, 1950, the Publishing Agent, A. J. Metzler, requested the Publication Board to appoint a committee to make a careful study and evaluation of the periodicals published by the House. The request was granted and a committee appointed to make the study. Members of the committee were Nelson E. Kauffman, Chairman; J. L. Stauffer, Roy S. Koch, Paul Erb, and Ellrose Zook. The committee completed its work with a report and recommendations to the Publication Board at its annual meeting in February, 1952.

One of the important recommendations of this committee as a result of its efforts was adopted by the Publication Board and reads as follows: "That a new monthly magazine replace the *Christian Monitor* and *The Mennonite Community* to take care of the whole field of general community and home interests, containing perhaps forty-eight pages, the recommendation being subject to the availability of qualified personnel."

Since many of you participated in the part of the committee's work which led to the above recommendation, a brief report of surveys and letters received will undoubtedly be of interest to you. Thirty-six letters were received in response to an article, "New Magazines," which appeared on page 926, September 23, 1953, of the *GOSPEL HERALD*. Twenty-two of these letters favored a new magazine; nine were not in favor, and five expressed concerns but were considered neutral.

The committee also conducted two surveys to learn of the thinking and wishes of the church in the proposed publication. The first questionnaire was handed out by members of the committee in connection with meetings in which they participated. From this survey 229 questionnaires were returned. Of the 229 responses, 204 favored the new publication.

In the second survey about 1,000 new questionnaires were sent out to try to secure further facts on what readers were thinking. Five hundred questionnaires to subscribers from each, *Christian Monitor* and *Mennonite Community*, living in eastern Pennsylvania, Iowa, Colorado, Idaho, Kansas, Maryland, western and central Ohio were sent out. From the 1,000 questionnaires, 323 were returned. Of the 323 responses, 207 were in favor of the proposed new publication.

Prayer Requests—

(Requests for this column must be signed.)

Pray for God's blessing on the summer camps of the church, that they may not be mere vacation spots, but centers of spiritual life and power.

Pray for a spirit of unity and consecration in our various district conference sessions this summer.

Pray for safe journeying to missionaries and relief workers on the high seas.

Pray for guidance and spiritual blessing upon the annual meetings of MYF and the Mission Board at Harrisonburg, Va.

Pray for an unsaved father who has not been inside a church for years.

Pray for a sister who is backsliding and losing interest in church services.

Pray for the recovery of Cornelius Yake, York Co., Pa., who is at the Ball clinic, Excelsior Springs, Mo. He will appreciate letters.

Pray for Joan, daughter of Bro. Mervin Baer, Carlisle, Pa., who is slowly improving from rheumatic fever.

Pray for a father who recently accepted Christ in Iowa; his wife is in the hospital with rheumatic fever.

Pray for two young men who have accepted Christ, that they may go all the way.

Pray for the salvation of a family who now attend services in one of our missions.

Pray for a father and mother whose children have attended Sunday school since 1948. Now the mother is attending regularly.

Pray for the Home Department at Daytonville, Iowa. No door has been closed to the workers.

A very brief summary of the concerns from the hundreds of notes and letters received should also be shared with our readers. Many readers appreciated the attractive appearance and pictures of *The Mennonite Community* and the "solid" material in the *Christian Monitor*. Many also referred to the practical and economical aspects of publishing one monthly instead of two. Two monthlies require two editorial staffs and one monthly could perhaps be better planned and published at less cost than two. The Mennonite Community Association expressed its concern regarding the perpetuation "of the vision and the objectives of the Association." One re-

spondent commented: "Such a combination would tend to eliminate trends toward social and economic stratification among us as a church. In such a magazine, home interests of every type (rural, urban, rich, poor) would be on one level." Sincere thanks are due all those who participated in these early plans. The editorial staff in planning the formula or editorial pattern has taken into consideration the suggestions received. They will serve as good guides in planning *Christian Living* to meet your interests and needs.

On the basis of the returns of these surveys and of the study of the committee, the recommendation for a new publication was made. We believe the Lord will continue to direct and give wisdom as plans progress on the new publication.

Meet the Editors

Millard Lind has been appointed to serve as editor of *Christian Living*. His appointment as well as that of other members of the staff was made late in 1952. Since this time the staff has been working on objectives and plans for the publication of the new periodical.

Bro. Lind is formerly from Oregon. His father, N. A. Lind, is a bishop in the Pacific Coast Conference. Following the completion of his training at Goshen College he was ordained as pastor for the Kouts Mennonite Church, Kouts, Ind., May 28, 1944. While serving as pastor at Kouts he began with the second quarter, 1947, writing what was then known as the *Advanced Sunday School Lesson* quarterly. After four years of pastoral work at Kouts, he came to Scottdale in September, 1947, to serve full time on the editorial staff as writer of adult Sunday-school lesson materials. He just recently completed seven years of writing adult Sunday-school lesson materials. The *Herald Adult Bible Studies* of which he is now writer, is a lesson help used and appreciated by thousands of adult Sunday-school pupils.

Bro. Lind is at present pastor of the Kingview Mennonite Church in the East Scottdale area. He has served as pastor at Kingview since 1948. During this time a church building has been erected and a congregation is being organized. He is also a member of the Mennonite Commission for Christian Education and its Curriculum Committee and a member of the Committee on Economic and Social Relations of Mennonite General Conference.

He as well as his wife are authors, he being author of *Answer to War* and Miriam Sieber Lind author of *Such Thoughts of Thee*, a book of poetry.

This background of training and experience will contribute much to his work as editor. In addition to being editor, he also is chairman of the *Christian Living* editorial staff. He will be responsible for that area of the paper which will provide articles and other material on Bible study and Christian life. In

the words of the editor these articles are intended to "build mature Christian individuals who are capable of taking their places in the home, and Christian community." Articles on Bible study, Christian life in its various aspects, Christian witnessing, and Christian service will appear from time to time. For example, according to present plans the January, 1954, issue will contain an article on how to study the books of the Bible and one on witnessing in the lumber camps in the Northwest.

The editorial staff is made up of the editor, assistant editor, home life editor, and community life editor. This staff is the working group that plans the magazine. In addition there are three consulting editors for counsel and guidance to the editorial staff. These three are John L. Horst, editor of *Christian Monitor*; Guy F. Hershberger, member of the Editorial Committee of *The Mennonite Community*; Ralph Hernley, chairman of the Editorial Committee of *The Mennonite Community*. The consulting editors stand ready to give counsel and guidance to the editorial staff, meet with the editors when the entire staff is called, and to contribute in other ways in the planning and preparation of materials for publication.

The assistant editor is Daniel Hertzler, formerly of Elverson, Pa. Bro. Hertzler came to Scottdale with his wife in the fall of 1952 to serve as office editor of *The Mennonite Community*. He completed his college Bible work at Eastern Mennonite College in the spring of 1952. Since January, 1953, he has assisted Bro. Lind in pastoral and visitation work at the Kingview Mennonite Church.

Bro. Hertzler will be responsible for the detailed planning of the magazine and final preparation of manuscripts and other materials for printing.

Planned for Christian Parents

Alta Mae Erb has been appointed as Home Life Editor. Sister Erb is well known throughout the church for her deep concern and interest in Christian family life. She is author of the well-known book, *The Christian Nurture of Children*, and is also Assistant Secretary of Home Interests on the Mennonite Commission for Christian Education.

For twenty-nine years she served as a member of the faculty of Hesston College and Bible School teaching educational subjects. For a number of summers she taught at Bethel College and at Goshen College, serving on the faculty at Goshen College four years following her teaching service at Hesston. Bro. and Sister Erb came to Scottdale in August, 1945, and have been members of the editorial staff since that time.

The Home Life Editor will provide articles and stories to build strong Christian homes and to challenge Christian parents in the Christian nurture of children in the home. Some of the specific aims which she has stated are as follows:

To foster Christian ideals for the home; to give guidance in building Christian personalities; to help parents understand Christian family circle relationships; to show how the home can have a proper relationship to the Christian community; to help parents in the problems of community relationships.

For the parent-child relationship she plans for articles or stories which will acquaint parents with the laws of the social, physical, intellectual, and spiritual growth of the child. Articles on special subjects such as adoption, health, widows, the aged, and the handicapped will also appear from time to time.

For the January, 1954, issue Sister Erb has planned an article on how and what children hear. Also in the same issue will begin a series of stories by Esther Eby Glass. Based on the Beatitudes, they will emphasize Christian ideals in home relationships. Another article planned for this issue is one on foster parents and adopted children.

Sister Erb has also planned special departments of interest to parents. Mary Royer will regularly review and interpret present-day thinking on child growth. Winifred Erb Paul will have a children's page to suggest to parents home activities for the children. One page will be devoted each month to themes for worship with little children. Sister Erb will have a column on acquainting the parents with materials such as Bibles, books, play materials, and music for children. Each month will appear a short message from a medical doctor on subjects such as prevention of diseases, nutrition, and diets. A monthly column dealing with household helps will treat briefly items having to do with improvements about the home. We believe that all of you who are homemakers, whether fathers or mothers, will find in each issue of *Christian Living* much guidance and inspiration for your family life.

For Building Christian Communities

John A. Hostetler has been appointed as Community Life Editor. Bro. Hostetler, originally from Belleville, Pa., and later from Kalona, Iowa, has recently made his home in Scottdale and is presently serving the editorial division on a half-time basis. He recently completed his doctorate study on the subject of the *Evangelical Outreach of the Mennonite Church*. The study was made at the recommendation and with the co-operation of the Mennonite Board of Missions and Charities. At the present time he is a member of the Editorial Committee for *The Mennonite Community*. Following the completion of his service in CPS and work at Goshen College he engaged in graduate study in the field of rural sociology and anthropology. He is author of *Annotated Bibliography of the Amish and Amish Life* and coauthor with Wil-

FAMILY CIRCLE

Make Me Tolerant

By Gertrude Noel

It may be hard to live with you,
Eye to eye with you to see,
But when the night blacks out the sun
God give me strength to live with me.
Norman, Okla.

The Danger of Partiality

Buried in the Genesis story of Isaac and Rebekah and their twin boys is a little-noted clue as to the source of at least part of the trouble that later rent that family apart. The account says, "Isaac loved Esau . . . but Rebekah loved Jacob" (Gen. 25:28). In other words, each parent singled out one of the children for special attention, unusual affection, partiality.

Any experienced counselor can recall "case histories" of families who have had serious problems out of emotions generated by partiality. More than once such counselors have pushed back through and behind some hostility or anxiety situation to discover the probable roots in childhood experiences of either overpampering or rejection by one or both of the parents involved.

In the Biblical narrative concerning Jacob and Esau we find brothers who were set over against each other by a scheming mother who was determined that one son should take precedence over another.

A competent psychologist tells me that no matter what number of children there are in the family, the danger of partiality is still present. The "one-child" family faces the familiar danger of giving too much attention to that one child. The "two-child" family needs to exercise care lest they fall into the Isaac-Rebekah mistake of each singling out a special favorite, thus establishing a pattern for future jealousies and conflicts.

In the "three-child" family the middle child is the most likely to be victimized by a situation of this kind. Parents of three children will sometimes create a feeling of neglect in the middle child without even having the intention of doing so. Even the "four-child" family does not escape the need for seeing that each child feels needed, wanted, loved, and accepted. The third child is the one who most often feels neglected or rejected in the "four-child" family.

We need to do many things together in our families—work, play, worship. Our children need both group and individual attention from each parent. This does not mean that we do exactly the

same thing for each child. It does not even mean exactly the same time span is given to each child. It does mean that we need to meet the attention and love needs of each child at his or her particular level of need, keeping in mind such factors as age, sex, and individual differences.

There are deep and abiding joys in family life. These joys are deepened and are made inexpressibly precious when both parents are Christians, and when they create a home where love, understanding, and mutual respect give each person in the family his or her rightful place in that family.—Harold L. Phillips, in *Gospel Trumpet*.

What I Appreciate About Living in a Christian Home

By RONNY MASSANARI

[Presented at the 1953 Christian Life Conference, Goshen College, in the Symposium, "Living and Learning in the Family."]

It is a little hard for me to be sure what to say on this subject because, you see, I have always lived in a Christian home and am not too familiar with what all takes place in an unchristian home. But yet, I feel that one can know something about such a home by seeing how other children live and act.

There are two main things which I appreciate, as an eleven-year-old boy, about living in a Christian home. First, because we are all Christians we have many activities which we can do together as a family. Having Christ at the head of our home means that we have much more in common than if He were not part of us. It seems good to begin each day with our family worship at which time we sing and read and pray together. We can ask God for help for the day. This is especially helpful as we are trying to remember how to act and talk during the day.

I also enjoy going to church on Sundays with the family. Sitting with them helps me to be more reverent during the worship service. Eleven-year-old boys like to talk, you know, and I am less apt to do this when with my parents.

I also enjoy those times when we gather around the piano and sing hymns or when we play hymns on our instruments. Then at the end of the day it is good to know that we can look to God for protection for the night.

The second thing I appreciate about living in a Christian home is that when things go wrong and when there are problems we have someone outside our-

selves to turn to for help. Everyone knows that all children make mistakes as they grow up. I am no different from any other child when it comes to this. My parents need to discipline me and I am glad that they always try to do this with God's help. I appreciate, too, that sometimes my parents admit that they are wrong and ask for forgiveness. It is good to know that we do not have to solve our problems and difficulties alone but have God as an ever-present help.

When I think of all these things and compare them to the life that a child in an unchristian home lives, then I must say that I thank God for allowing me the privilege of living in a Christian home.

Goshen, Ind.

At Eventide

Problems of life are not confined to one age; both young and old are faced with perplexing situations. Mrs. Wyman, now 70, was not altogether conscious of her many blessings. She had her own home, was in good health, could provide for herself, and hence was free to live her own life in her own way. On the other hand, the work in and around the house was becoming too strenuous, and she was lonely, although she had children and young grandchildren.

One day Mrs. Wyman was expressing self-pity to a kindly but invalid neighbor, who asked her some pertinent questions. Why do your children not visit you more often or take you with them occasionally on pleasure trips? Do you scatter gloom or sunshine in their presence? Are you interested in their affairs or more concerned with your own? Young parents are so busy and so consumed with their own problems that it is easy to forget time with you might be dragging. Are you patient with them?

Mrs. Wyman went home with much to ponder. The seed sown did grow with the result that she was able gradually to readjust herself to a life of unselfishness and sacrifice for others. Thus she won her family's love and admiration.—Carl and Clara.

EXPRESSIONS OF APPRECIATION

We wish to express our deep thanks and appreciation to the many kind friends who have remembered our son Earl with gifts and cards during his stay in the hospital and on his return home, while he is recovering from a broken leg. We wish God's richest blessing upon you all.—Mr. and Mrs. Paul H. Bowman, Elverson, Pa.

Words cannot express my thanks and sincere appreciation to my many friends, neighbors, and the Sunday-school classes from Media Chapel and Maple Grove Church, who so kindly remembered me with cards, letters, gifts, visits, flowers, and prayers while at the hospital and since I am home. May the Lord abundantly bless and reward you.—Elam M. Stoltzfus, Cochransville, Pa.

TO BE NEAR TO GOD

THEME: THE REDEEMER COMES

Sunday, May 24

My spirit has rejoiced in God my Saviour. Read Luke 1

Luke, a Greek Christian, writes here of the eternal things of God as manifested in His Son, our Lord. Greek literature and divine revelation unite their pathways to give us the most beautiful book ever written. We, too, would join on this pathway, worn now by the saints of two millenniums, and learn of our Saviour. Angel wings hover over us at Bethlehem and Nazareth, and our Lord Himself draws near to walk beside us.

Mary rejoiced in God her Saviour, and so do we rejoice. We glory in our infant Saviour and in His life of sinless perfection, but mostly we rejoice in the fact that He made it possible for we might be sons of God.

Dear Saviour, we rejoice in Thy atonement. When we consider the pit from which we were digged, we would not hold our garments away in pride from those whom we consider greater sinners. Whatever we are we owe to Thee and the Christian friends and heritage that Thou hast given us. Thank you, Lord, for all this, and thank you for saving our souls. Amen.

Monday, May 25

Glory to God in the highest, and on earth peace among men with whom he is pleased! R.S.V.

How can God be pleased with us if we only take, and do not give? Only after we have laid our all on the altar of full surrender can we have the perfect peace that comes by giving our consent to whatever God asks of us. This is no once-for-all thing that we do and then enter a state of inactivity. It is rather an attainment of letting go that we must fight to keep up. Yet in a sense it is a commitment that is once for all, if we make it that. A stake we drive—here we have come and we will not go back in the wilderness of indecision to wander again. A Jordan crossed, if we like that figure. Now we go forward to conquer giants.

This is the power to do His will in service

Apostles waited for at Christ's command, And we who sought for peace and perfect

resting

Have found it here within the Father's hand.

Dear Father, give us the peace of those with whom Thou art well pleased. In our Master's name. Amen.

Tuesday, May 26

Mine eyes have seen Thy salvation. Read Luke 2:21-40.

Yes, Simeon had seen God's salvation in the person of the infant Saviour and believing he was ready for the rest of the redeemed. Weary years he had waited, but now he has attained his great desire. Why should he live longer?

Dear Saviour, we have seen Thy salvation here and now, both in our own lives and in

those about us. We have known Thy presence filling our lives with Thy power to serve Thee. Why should we wait longer? We are ready to live or die for Thee. Dying out to self we would live for Thy glory, either here or in the world to come. We only ask that Thou wilt use us. Amen.

Wednesday, May 27

Behold, this child is set for the fall and rising again of many in Israel.

We have seen this fulfilled in Jesus' life, but perhaps have not let its full meaning fall upon our times and life. How the teachings of Christ have made our civilization rise to what it is today, and how neglect of His Word has almost undermined it. In our own life we rise as we accept His way or we fall as we go against it. We try to open closed doors instead of accepting His way where we could be of great good.

Dear Saviour, we would rise to be like Thee. Lift us up from our quagmire of defeated purposes where we knock our heads against closed doors and set us toward Thee where Thy glory shines through the door of service. Amen.

Thursday, May 28

All that heard him were astonished at his understanding and answers. Read Luke 2:40-47.

To be amazed at the word and teaching of Christ is easy, but the test is to accept it as truth. Do we harbor it in our hearts until we can live out its principles? Do we realize that He understands our daily problems and is leading us to a more satisfactory life? Do we accept His teaching as a guide instead of insisting it does not apply to our times?

Dear Saviour, we too stand amazed at Thy understanding. We were astounded that Thou didst realize our sinful condition and didst supply the remedy before we were born. We were astonished that Thou couldst put Thy finger on the very thing that kept us from committing our lives to Thee. We would no longer be amazed, but expecting Thee to know the way ahead. So be with us. Amen.

Friday, May 29

How is it that you sought me? Did you not know that I must be in my Father's house? R.S.V.

We hear much about seeking God. Many seek Him in the great outdoors. Some in crowds of people whom He has created. Some see Him in a sunset or hear Him in a bird's call. His glory is told in the starry heaven. But when we go to visit a friend we usually go first to his home, instead of out on his east forty. So those who most successfully find God go to His house, or read His Word which He has given.

Dear Saviour, we must find Thee, and where can we find Thee best except in our Father's house? There we would wait Thy summons within our own hearts, which are Thy temple. Help us to gain a greater un-

derstanding of Thee through Thy Word. In Thy name, Amen.

After I had looked in every part I found Him calling me within my heart.

Saturday, May 30

His mother kept all these sayings in her heart. Read Luke 2:50-52.

Do we keep the sayings of Jesus in our hearts? Even when we don't understand, do we ponder them instead of rejecting them? Do we meditate upon the great things God has done for us, instead of wishing we could have a smooth life like others we know (or think we know)? Do we meet the challenge of circumstances instead of wishing we could live in a "typical Christian community" where things could go along without our help? Or do we think on the things of God and do our part as Mary did?

Dear Saviour, we ponder on Thy great life. We would see Thy greatness and the touch that Thou didst give to everything about Thee. Help us to be broken vessels that Thou mightest touch the world through us. Amen.

—Mary Alice Holden.

LOVE IS THE TEST

Sunday School Lesson for May 31

(I Corinthians 13)

Our lesson Scripture gives us an examination, a personal examination. "Prove your own selves," Paul says. So the apostle gives the test and commands us to take it. What is the test about? Love for self? No. Love for God which will make us love one another.

At Corinth the Christians were having trouble in the church. As the Holy Spirit distributed to them severally different gifts, some were not satisfied. Too many wanted all the gifts. There were schisms, boastings, jealousies, strifes, covetousness, and lawsuits. One with what he thought was a lesser gift envied the one with what seemed a greater gift.

Now Paul had gone this way of hatred and jealousy. He knew how they felt and in sympathy and love he wrote to them this detailed analysis of the true spirit of love. When Paul yielded to Christ, his hatred, his jealousies, his madness, and all his envies were changed to love. Then the love of Christ constrained him to very gladly spend and be spent for others. How kind and courteous and patient he became!

Is great speaking ability a proof of love for Christ? No. Paul was a great leader without it (v. 1). Could a man be a great scholar of the Bible and yet not be walking in Christ's way? Yes. Paul was that (v. 2). Is it possible that a man would give himself entirely to a good cause and yet not love? Paul would no doubt have given his life to put down Judaism (v. 3). Did all his great works profit Paul anything? He said they were lost to Christ because they were gain to him. It is not the gift a man has that makes him great in the Christian fellowship. It is how he uses that gift, no mat-

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. Milo Kauffman, Hesston, Kans., gave a series of messages on Stewardship at North Goshen, Ind., May 1-3.

Bro. Nelson E. Kauffman, Hannibal, Mo., spoke at Daytonville, near Wellman, Iowa, on May 12 concerning "The Requisites of a Successful Revival."

Bro. Henry Ziegler, North Lima, Ohio, was 99 years old on May 14.

Building operations for the Sunday school wing of the new church building at Hesston, Kans., will begin in June.

Seven persons were baptized and one received by letter at Midway, in Illinois, May 3. Of these, one was a grandmother, two were mothers, one a teen-age girl, and four under 12.

The Beaver Dam, Pa., congregation has decided to organize a church council.

Bro. I. E. Burkhardt, Goshen, Ind., spoke at the prayer meeting of the Pleasant Hill congregation, Sterling, Ohio, on May 13.

Bro. D. Chauncey Kauffman, West Liberty, Ohio, has been appointed to serve as assistant area director of relief under MCC. They will be stationed at Basel, Switzerland, where they expect to arrive soon after July 1.

Bro. Donald King, Pigeon, Mich., was one of the speakers at the Huron County Sunday school convention on May 3.

A church building is under construction at Grand Marais, Mich. Volunteer help will be appreciated.

Eight workers from Blooming Glen, Pa., spent ten days helping with the new Mt. Joy church building near Calico Rock, Ark.

A new Christian day school is being built at Hernley's Church, Manheim, Pa. It is the nineteenth institution of this kind in Lancaster County. It stands on a plot of ground which was deeded in 1745 by William Penn's sons to the "society of Mennonites" for "church and burial purposes."

A Gospel team from Iowa Mennonite School gave a program at Manson, Iowa, on April 19.

Bro. I. Mark Ross, Hesston, Kans., will direct the summer Bible school at Manson, Iowa, this year.

Pictures of the Mennonite Publishing House were shown at Elmira, Ont., May 5-8, in connection with open house at the new parsonage.

Bro. Neal Beachey will be ordained to the ministry, D.V., on May 24, to serve in the new work in Pike County, Ohio, north of Portsmouth. This is an extension point supported by the Sharon congregation at Plain City, the Central and Salem congregations at Elida, the Lima congregation, and the Pleasant View congregation at North Lawrence. A church building has been deeded for this work without expense. The average attendance at services is 50. Bro. Beachey will spend eight weeks in Bible school work in southern Ohio this summer.

The Laurelville Mennonite Camp offers a voluntary service opportunity the week beginning June 8. Help is needed for camp clean-up and repair. This is a fine opportunity for service and fellowship. Please inform David Alderfer, Scottsdale, Pa., how many days you can be there and what you can do: carpentry, plumbing, electrical, cleaning. Both men and women are needed.

Bro. Ralph Palmer, Denbigh, Va., writes that he still has about 100 of the 2' x 40" Scotchlite signs which he will send free to the first persons who ask for them. In answer to questions about who is paying for the hundreds of signs which he has mailed all over the country he writes: "As we traveled over the country and saw the thousands of advertisements on the roadside signs the conviction grew on us that this would be an outstanding way to place Gospel messages before the multitudes. So we undertook this work ourselves, and in order to finance it we withdrew our lifetime savings and used that—an investment I had made before retiring from railroad service in 1946. However, there were some donations given us to carry on the work. The project, carried on at our home, is costing about \$16,000, besides \$2000 worth of labor donated by workers from the Warwick River congregation. We were glad to be able to hire a Mennonite brother, Clyde Lamb, of Pennsylvania, to apply the Scotchlite and do the silk screening."

Announcements

Paul Hummel and men's quartet from Berlin, Ohio, at Orrville, Ohio, May 31.

Ismael Gonzalez in midweek messages to young people at North Goshen, Ind., beginning May 20.

Ruth and Rhoda Ressler, Scottsdale, Pa., in illustrated talk on Japan at Leetonia, Ohio, May 23.

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Calendar

Annual Meeting Ohio Mennonite and Eastern A.M. Joint Conference at Pike, Elder, Ohio, May 28-29.
Annual Nebraska Sunday-School Conference, Shick-Indianapolis-Michigan District Mission Board at Clinton Community School, Goshen, Ind., June 2.
Annual meeting Pacific Coast Conference: Christian Workers, June 2; Church Conference, June 3.
4; Youth Conference, June 5, Western Mennonite School, Salem, Oreg.
Indiana-Michigan Church Conference at Clinton Community School, Goshen, Ind., with Clinton Brick Church as host, June 3, 4.
Annual meeting Mennonite Conference of Ontario.
First Mennonite Church, Kitchener, June 2-4.
Annual meeting Ontario Amish Mennonite Conference and associated meetings, June 4-8, at Steinmans, Baden, Ont.
North Central Conference and associated meetings, Red Top, Bloomfield, Mont., June 8-12.
Annual meeting Mennonite Youth Fellowship, EMC, Harrisburg, Pa., June 12-13, 1953.
Annual meeting Middle Bible Board of Missions and Charities, EMC, Harrisburg, Pa., June 13-14.
Cultural Problems Conference, Hesston, Kans., June 18, 19.
Biennial session of Conference on Mennonite Cultural Problems, Hesston, Kans., June 18, 19.
Indiana-Michigan District convention, Goshen College Union, June 26-28.
Laurelville Mennonite Camp, Mt. Pleasant, Pa.
Boys Camp (ages 8-13), June 27-July 3.
Girls Camp (ages 8-13), June 27-July 3.
Junior High Camp (boys and girls 13-15), July 11-17.
Junior High Camp (boys and girls 13-15), July 18-24.
First Family Week, July 24-31.
Writers' Conference, July 27-31.
Missionary Bible Conference, July 31-Aug. 3.
Church and Bible Conference, Sept. 5-7.
First Young People's Institute, Aug. 8-14.
Second Young People's Institute, Aug. 15-21.
Second Family Week, Aug. 22-28.
Little Eden Camp, Onondaga, Mich.
Junior High Week (grades 7 and 8), June 27-July 4.
Senior High Week (grades 9 through 12), July 4-11.
Boys' Week (grades 4, 5, and 6), July 11-18.
Girls' Week (grades 4, 5, and 6), July 18-25.
Young Adult Week, July 25-Aug. 1.
Family Week, Aug. 1-8.
Christian Business Men's Week, Aug. 8-15.
Bible Conference—Family Week, Aug. 15-Aug. 22.
Farmers' Week, Aug. 22-29.
Church Music and E.C.A. Workshop, Aug. 28-Sept. 5.
Rocky Mountain Mennonite Camp, Divide, Colo.
Pre-camp Training Camp, June 29-July 4.
Week-end Bible Conference and Dedication, July 4-5.
Junior Boys' Camp (ages 8-12), July 6-11.
Junior Girls' Camp (ages 8-12), July 12-17.
Junior High Week (boys and girls 13-15), July 18-25.
Junior High Week (boys and girls 13-15), July 27-Aug. 1.
Family Week, Aug. 3-8.
Family Week, Aug. 17-22.
Youth Retreat (18 yrs. of age and over), Aug. 24-29.
Week-end Bible Conference, Sept. 5-7.
Simultaneous Peace Conferences at various places throughout the country, July 4, 5.
Alberte-Schickelshaven Conference and associated meetings, Duchesne, Alto, July 4-7.
Annual meeting Southwestern Pennsylvania Mission Board, Casselman Church, Grantsville, Md., July 10, 11.
Virginia Conference and related meetings, Mt. Pleasant Church, Pentress, Va., July 27-30.
Annual meeting Southwestern Pennsylvania Conference, at Shick's, Johnstown, Pa., Aug. 2-5.
Chestley Lake Camp, Huronford, Ontario.
Boys Camp, Aug. 9-10.
Girls Camp, Aug. 16-17.
Young People's Camp, Aug. 17-22.
Annual meeting Conservative Amish Mennonite Conference, Hartsville, Ohio, Aug. 11-15.
Annual meeting Iowa-Nebraska Conference, East Fairview, Milford, Neb., Aug. 11-14.
Annual Illinois-Michigan-Glenn-Chicago Workers' Conference, Fairview congregation, Fairview, Mich., Aug. 18-20, 1953.
Annual meeting Illinois Mennonite Conference, Science Ridge, Sterling, Ill., Aug. 18-20.
Annual meeting South Central Conference, Hutchinson, Kans., Aug. 18-21.
Mennonite General Conference, Kitchener, Ont., Aug. 26-30, 1953.
Annual meeting Mennonite Board of Education, Napamunee, Ind., Oct. 15-17.

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Go, Preach

. MISSIONS .

Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

The Missions Editorial in last week's Gospel Herald referred to an article by Bro. Lester Hershey which did not appear due to technical difficulties but which is now scheduled for the June 2 Gospel Herald.

Speakers at the missionary meeting, Alma, Ont., May 2, 3, were Bro. and Sister Nelson Litwiller, soon to return to Argentina, and Sister Marjorie Schantz, soon to return to Puerto Rico.

Sisters Phebe Yoder, Windom, Kans., and Elma Hershberger, Christiana, Pa., have been reappointed by the Eastern Mennonite Board of Missions and Charities for a third term in the Tanganyika, Africa, field. Sister Yoder was scheduled to leave New York on May 15 for Dar-es-Salaam via South Africa. Sister Hershberger will sail from New York on July 3 for Southampton, England, join the James Shank family in London, and leave with them on July 17 for Mombasa on the S. S. Llangibby Castle.

Bro. B. Frank Byler writes from Trenque Lauquen, Argentina, that they are now settled in their new quarters in that city. Bro. Byler has been asked by the Argentine conference to prepare the laity of the Argentine churches for more effective service. He requests our prayers for Holy Spirit guidance in planning for this work.

Guest speakers at chapel services for the Mennonite Hospital staff at La Junta, Colo., during the month of April included Sister Dora Taylor, missionary nurse to Honduras, Central America; Sister Una Cressman, missionary nurse from the Argentine Chaco; and Bro. Boyd Nelson of the General Board headquarters staff at Elkhart.

Bro. Glenn B. Martin, chaplain of the Mennonite Hospital and Sanitarium, La Junta, Colo., spoke twice to the congregation worshipping at Colorado Springs, Colo., on Sunday, April 19, and performed similar services for the Denver, Colo., congregation on Sunday, May 10.

Bro. John Beachy, missionary on furlough from Bihar, India, preached for the Belmont congregation, Elkhart, Ind., on Sunday morning, May 17, in the absence of the pastor, Bro. S. Jay Hostetler, former missionary to Bihar, India, who was serving the Ft. Wayne, Ind., congregation in week-end meetings.

Bro. and Sister Sanford Oyer, Goshen, Ind., will be serving at the Detroit Mennonite Church during the summer months. Bro. Oyer is formerly from Fisher, Ill., and is presently a student in the Goshen College Biblical Seminary.

Bro. Paul N. Kraybill, Missionary Messenger editor and Eastern Board member, has been appointed assistant to the Secretary of the Eastern Mennonite Board of Missions

and Charities. He will begin service in early June and will have an office in connection with that of the Treasurer, Bro. Ira Buckwalter, Intercourse, Pa. Additional secretarial help will be added to the Intercourse office to take care of the expansion due to the growing mission program of the Eastern Board.

Timothy Albert was born to Bro. and Sister Albert Buckwalter, missionaries to the Argentine Chaco, on Saturday, May 9.

Interest and attendance has been growing at the Bethel Mennonite Church in Chicago. Attendance at Easter services reached 123. The present hall in which services are being held is equipped with 100 chairs. During the recent evangelism workshop conducted in Chicago by the Goshen College Biblical Seminary a census of the immediate area around the mission was conducted, including one of the new apartment houses recently completed and occupied.

Recent foreign mission appointments made by the Eastern Mennonite Board of Missions and Charities include Sister Alice S. Snyder of the Lititz, Pa., congregation to mission secretarial service in Ethiopia and Bro. and Sister Don Jacobs of the Chestnut Hill, Pa., congregation for service in Tanganyika in the mission school program. Bro. Jacobs will take some training at the University of London en route to the field.

The Girls' Chorus of the Ninth St. Mennonite Church, Saginaw, Mich., accompanied by Bro. and Sister LeRoy Bechler and Bro. Melvin Leidig, gave programs in Ontario from Friday evening, April 24 to Sunday evening, April 26 as follows: Friday evening, Zurich; Saturday evening, Breslau; Sunday morning, Waterloo and Floradale; and Sunday evening, First Mennonite, Kitchener. The group also visited the Golden Rule Bookstore in Kitchener and the MCC Clothing Center in Waterloo.

A Wycliffe Translator team will be invited by the Eastern Board to use mission facilities at Trujillo, Honduras, Central America, and work on the Moreno language. This will enable Bro. James Hess to enter into Moreno study for more effective work among the Carib people in Honduras.

The Annual meeting of the Ontario Women's Missionary Sewing Circle Organization was held at the Steinman A. M. Church, Tuesday, May 12. Sister Una Cressman, missionary on furlough from the Argentine Chaco, Sister Marjorie Shantz, missionary on furlough from Puerto Rico, and Sister Lucinda Snyder, former European relief worker, were among the speakers.

Bro. Weyburn Groff, missionary on furlough from M.P., India, is scheduled for week-end meetings, May 29-31, in the Toronto-Markham district of Ontario as follows: Friday evening, missionary fellowship meeting with the Toronto MYF groups at the

Your Treasurer Reports

At the present time the Relief and Service Committee has established seven I-W Service Centers to supply housing and activity facilities for men who are drafted into the Alternative Service Program. It now appears that these centers will become increasingly important to our young men as they feel the need for more fellowship and Christian activities. In most places we have found it necessary to purchase housing to supply these centers. This has meant considerable investment. The men who live in these centers are paying a weekly rental which is used to meet the expenses of the home to pay interest on borrowed funds and to amortize the loan sufficiently to secure the investment.

The financial load for this program has been met somewhat by those who have loaned funds to the Mission Board for this particular program. On several occasions this office has requested additional loan funds to be used for supplying these centers. Since interest on borrowed funds must be met from rental paid by the men, we have been requesting that funds be loaned to the Mission Board without interest so that the rental cost to the men can be decreased. In this way we can assist the men by making more funds available for activities of the center as well as meeting general costs of operation.

At the present time there is need to expand facilities of this kind for men located in places of service where centers are not yet supplied. For this reason we would again like to appeal to the brotherhood for funds to be used for this purpose. As indicated in earlier publicity, these loans are secured by the Mission Board through a Demand Note. This means that anyone loaning funds for this purpose will be able to get their loan returned upon request. Through the investment program of the Board it is being planned that such arrangement is possible and, therefore, any funds available will be used for any length of time for which they can be made available for this purpose, yet offering immediate return in case they are needed by the person making the funds available.

Funds which can be made available for this purpose on the above basis should be forwarded promptly to the Mennonite Board of Missions and Charities, Elkhart, Ind., and a Demand Note will be returned promptly to guarantee the loan.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Danforth Church; Saturday evening and Sunday morning in the Markham churches; and Sunday evening at the Danforth Mennonite Church.

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Morningside Sunday-school group, Toronto, Canada.

Witnessing for Christ in Toronto

By DAVID GROH

Most of the people with whom we work are honest and upright, and are trying to live good lives. They think God and church are all right in their place, but that is far in the background to be brought out only at time of dire despair. Our first job, therefore, is to show these people that they are sinners and that their only hope of salvation is in Christ and not in good works or upright lives.

The Mennonite outreach began in Toronto in 1907 among people of the slums. However, after a few years this ministry was abandoned and a new work begun in the sparsely populated, unchurched, eastern suburbs. Until recently this has been the single point of witness. But during the last few years work has been begun in four new areas. Two of these new points are located in the suburbs east of Toronto, one in a more rural community east of the city, and one among people in a slum section. The remainder of this article will deal with the three stations in the suburbs.

The Danforth Mennonite Church (formerly the Mennonite Gospel Mission) was the first of these stations. It is from here that the other stations had their origin and it is still considered the home base by the workers. It is the hub of many of the church activities. The people here are mostly common laborers with few professional people. The activities consist of Sunday school on Sunday morn-

ings with an attendance of about 100 and worship services on Sunday evenings with an attendance between 25 and 40. The Sunday evening group is made up of a fairly large number of people from established Mennonite communities who are either working or attending school in the city. These people are also widely used in the Sunday school. There are quite a number of older people who also attend regularly but are not members. The greatest lack is young married people who are able to raise up Christian families for the church of the future.

The midweek activities include craft classes on Tuesday evenings. The boys' class has a regular attendance of between eight and ten fellows ranging in age from 9 to 12. The girls' class is a little larger and has a little wider age range. In these classes there are a large number of children who are not members of our Sunday school. The class period consists of a work period of about an hour which is followed by a Bible story or one with Christian teaching; for example, the boys are presently studying *Pilgrim's Progress*.

One of the monthly activities is the distribution of the *Way*, supplied by our Publishing House. We are able to cover our territory about four times a year by giving out 500 a month. This is often done in connection with a canvass for evangelistic meetings or summer Bible school. Many people who have been receiving the *Way* for a number of years look forward to its coming and many expressions of appreciation are received by the

workers doing visitation work. Another monthly activity is the editing of the "Shepherds Voice," which is mailed out to the members and interested friends of the various missions. This contains a short article dealing with some timely subject. Many of the ideas for this come from problems encountered in visitation work. There are also news items and announcements from each station.

The Warden Park Mennonite Church was begun in 1937 when one of the members of the Danforth Church moved into the district and began holding Sunday school in his home and later in the vacant house next door. It was discontinued a few years later when this house was sold. It was revived in 1947 when another family from the Danforth Church built a home in the community with a large basement room to accommodate a Sunday school. This room was soon outgrown so that a new church-home combination was built, and dedicated last spring. Sunday school is held here Sunday afternoons with an attendance of between 60 and 70. These are mostly children from the community. An evening worship service was begun last October with a young layman in charge. The attendance at this meeting is usually between 12 and 20 and is largely made up of members of the Danforth Church who have moved into the community. There are also some community people who attend, mostly girls in their early teens. The midweek activities consist of a biweekly prayer meeting on Monday nights, craft classes for boys and girls on Tuesday nights, and a Bible hour for grade-school children on Wednesday afternoons after school.

The station known as Morningside Mennonite Church is located in a new housing area of middle middle-class status. The permanent work was begun here in the spring of 1951 with the building of a basement church and following a softening up period of several summer Bible schools. The activities here consist of Sunday school on Sunday mornings with an attendance of between 60 and 70 made up largely of children from the community. There is also an adult class of about six married people from the community who attend regularly. These people are quite cultured and well read with the result that the discussions often become quite heart-searching. Following one of the class periods where the Sermon on the Mount was discussed one of the men remarked to the teacher, "In the light of today's lesson it is too bad that I'm doing what I am." He holds a high position in a jet engine factory. We are praying that this type of intellect will be turned into deep-hearted consecration. The Sunday evening service usually serves about a dozen people of this type from the community.

The midweek activities include craft classes for girls on Monday and Tuesday nights and for boys on Thursday nights. Wednesday afternoon after school finds a troop of pre-school and grade-school children coming to the church for their Bible story. The usual group of between 40 and 50 is divided into four classes. Wednesday evenings are also occupied with a discussion group including a number of the adults who attend Sunday school. The discussion is centered around

some Biblical question, especially as it applies to us today.

Besides these separate activities of each station there are also combined activities in which all participate. On Wednesday evenings you can find a small group of people from each of the three stations at the Danforth Church. They have met together to pray for the needs of each place. The M.Y.F. group meets each Friday evening with an attendance of between 20 and 30. One night of each quarter is taken up with social activities, and another for a service at which time tracts are distributed, old people visited, or manual labor done around one of the church buildings. This group also sponsors Hymn Singing on Sunday evenings after church service. There are also annual events in which the various stations co-operate. The most important of these are the summer Bible schools at each place where personnel is pooled. There is also a degree of co-operation in canvassing and attendance at the annual evangelistic services at each station.

To complete the picture of the work we must also mention the extensive visitation program carried on at each station. This is considered by some to be the backbone of the work. The usual activity of the workers during four afternoons of each week consists of visiting people of their respective communities. Some of these are members in need of encouragement, some are sick and aged people who appreciate a friendly visit to help pass the time which weighs heavy upon their hands, but the majority of the people visited are non-Christians who have been contacted through the Sunday schools and church services. Many do not attend themselves, but send their children. This contact serves as a wedge for entrance.

With this short sketch as background we will now try to evaluate our work. Through our public services and classes there are between 300 and 350 different persons contacted each week with the Gospel. Through home visitation there are possibly between 75 and 100 more individual contacts made. What

we are actually accomplishing we cannot say. The seed that is being sown now may yield an abundant harvest in the future. On the other hand, we must be reconciled to the possibility that the devil will pick up much of the seed before it has a chance to grow, and much that does sprout will wither or be choked out. As for our communities, they are little different from any other community in similar circumstances anywhere in America. Our work is accomplished as we lead men to Christ.

Toronto, Ontario.

The Mennonite I-O, His Draft Call, and PAX

By MARION KLIEWER

A Mennonite young man comes home for dinner and asks if he received any mail.

"You had a letter from the draft board," his mother says.

He opens the envelope. It's Selective Service Form 152—the form asking him to indicate three types of work which he would like to do for his two years of government alternative service.

This fellow is having the experience which most single Mennonite men between the ages of 18½ and 26 will encounter. He is making his choice about the type of work and possibly where he will be working during the next two years.

And he like other Mennonite fellows of draft age who know their call is coming has had time to consider seriously the type of work and service he wishes to perform. He has had time to find out that he can work for the Mennonite Central Committee and do foreign welfare work.

And now he can return Form 152 saying he is interested in foreign welfare work under MCC. That, to him, means two years of PAX service.

This fellow like other Mennonite I-O's who would inquire at the Akron I-W office would learn that there are openings for at least 27 men in the MCC PAX program. And the need for these men is urgent.

Here is a breakdown on these openings: Germany, 23; Jordan, 2; and Paraguay, 2.

The men going to Germany will join the 51 PAX men in Europe—most of whom are in Germany building housing for refugees. They should have the ability to do manual work such as carpentry and masonry. At least six men could well be used in leadership responsibilities. These fellows could serve as leaders in unit activities and as a liaison between the fellows and the German construction foremen.

One of the fellows to Jordan would teach physics and chemistry in a high school. A fellow with an A.B. degree is preferred. The other fellow would do child welfare or youth work.

One of the fellows to Paraguay would work as a mechanic and builder at the Barrio Grande leper project. The other would work with the Mennonite voluntary service program in Paraguay. This would be a leadership position and consist of educational work both at the leper project as well as in the colonies. A knowledge of low German is necessary for both positions and a knowledge of high German is also necessary for the leadership position.

PAX, meaning "peace," began in 1951. It was set up to help suffering persons, to give encouragement to distressed persons in undeveloped areas of the world, and to help resettle and rehabilitate displaced persons. And at the same time the program provided an opportunity for spiritual growth for the worker.

PAX services began in Germany. The work there consists of building homes for Mennonite refugees. These homes mean normal community and family living for these people. They are resulting in renewed church life.



Danforth workers, Toronto, Ont., Canada: Bro. and Sister Emerson McDowell and children, Salome Snyder, and Mary Baer, 1952.



Beginners' class at Danforth Church, Toronto, Ont., Canada.

PAX men in Europe are also working in Holland during flood clean-up work, and in Greece doing agricultural rehabilitation. The five men in Greece have accomplished much during the 13 months they have been there. Not only have they shown how to improve primitive agricultural methods, but they have also given an effective Christian witness.

In July, 1952, three men sailed for Jordan to open a PAX program in that area. Five men are now working there in various areas including home improvement, education, relief distribution, and youth welfare.

PAX services is a challenging means of accomplishing two years of alternative service. PAX men are in close contact with human need and work in areas where a Christian witness is needed and can easily be given. By assisting unfortunate and suffering people, PAX men bring hope and encouragement. Their services are a means of renewing faith in God and at the same time a means of enriching and enlarging their Christian experience.

A man entering PAX must have monthly support of \$75. This is provided by MRC. Elkhart, Ind., for men approved for PAX from its constituency. Most of this money is used to pay for maintenance, round-trip transportation, and special services for the worker. He receives a \$10 monthly allowance.

The 23 fellows needed in the Germany PAX program are scheduled to sail July 22. The decision to be in this group must be a prompt one. Applications must reach the Akron I-W office by June 1. It usually takes two weeks before applications can be processed and final instructions sent to the applicants.

Then before the men sail they will spend about six days in orientation classes at Akron. The next orientation school is scheduled to begin July 14 with men reporting to Akron July 13.

Men can get application forms and other information concerning PAX services from the I-W Services Office, Mennonite Central Committee, Akron, Pa., or the Office for Service and Relief, 1711 Prairie St., Elkhart, Ind. A "PAX Services Handbook" is available upon request.

[PAX is supported through the monthly relief and service offerings in our congregations or by specified contributions. Send your contributions clearly marked to your district conference treasurer or direct to Treasurer, Mennonite Board of Missions and Charities, Elkhart, Ind.—Ed.]

Akron, Pa.

The worst plague of desert locusts in a century—possibly in the history of mankind—has been ravaging the Middle East since January. It is threatening to envelop all North Africa above the equator, southern Russia, Pakistan, and India. Observers say that the swarms darken the sun as described in Bible accounts, and lay myriads of eggs which in a space of two weeks hatch out to become new swarms of pests.—Alliance Weekly.

Other Souls for "Good Measure"

BY EDNA MAST

On Wednesday evening, Sept. 10, 1952, a band of Christian workers from Media Chapel, met at the home of their pastor, Leroy Umble, for special prayer for the salvation of one man, William Allbright, Elkton, Md. Bill, who had never been a Christian, had promised to make a decision the following Sunday, and we didn't want it to be "no."

This prayer meeting was a heart-searching and never-to-be-forgotten experience; so was the service the next Sunday morning. Following Bro. Leroy's Spirit-directed message and invitation, Bill rose to his feet in complete surrender to Christ. We learned later that he had made up his mind on Wednesday.

We were surprised and overjoyed, however, to see two others make the same decision: a young boy, and Agnes Church, a backslidden Christian from Northeast, Md. Agnes had never been at Media Chapel before, but her husband's parents, Mr. and Mrs. Linville Church, Nottingham, Pa., are members there. Among three others who joined the class for instruction the Sunday after that was Joanne Allbright, Bill's oldest daughter.

What a thrill to know that God gave us other souls, for "good measure!" We asked for just one! Why do we not have more prayer meetings like that?

Cochranville, Pa.

My Testimony for Christ

BY AGNES CHURCH

I'm writing this story as I've lived it. May it help some other poor struggling sinner to find the same peace and contentment in his or her soul that I have found in the Lord by accepting Him as my Saviour.

Friends, I am now twenty-eight years old, a wife and mother. I struggled to get right with God for about fourteen years before I can say I succeeded. I was baptized at the age of twelve or fourteen and really thought I had taken my stand, being the only member in my family at that time that had ever made this decision. I made out all right for a little while, but the first thing I knew I had drifted back into my everyday sinful ways. Living a Christian life seemed to be

too much of a task for me under the circumstances, and because of lack of faith and courage on my part, I backslid.

About that time I left Virginia and came to Pennsylvania with my parents and brothers and sisters. I became acquainted with some Mennonites and began going to their church. Then I decided to try again; so I joined the Mennonite Church. I thought I was happy; yet the devil has his sly, wicked ways of trapping us and he usually strikes at our weakest points; sometimes it's our excuses. I always liked to curl my hair, wear lipstick, powder, and gay attractive clothes: so there's where I lost out. I couldn't see the reason for modest apparel, or the devotional covering, as I hadn't heard of them in other churches. I just couldn't get through my mind that they were so necessary for a Christian. Really, I thought I looked terrible in them.

Then it wasn't long until I became discouraged and quit going to church again. I went back into sin and lived the worldly gay life that most sinners seek, but to my surprise I was very miserable and unhappy. I became restless, nervous, and dissatisfied, and went through awful hardships and grief.

I got married, thinking I'd bettered my life some, but still I felt afraid, uneasy. My nerves were so sharp and edgy that sometimes I didn't care to see anyone or talk to anyone. I knew there was something missing in my home which caused me to have these awful feelings and so much unhappiness. I had a husband, a home, children, and enough food and clothing. Some women wouldn't wish for anything else to complete their happiness, but I wasn't happy. Sometimes I was so miserable that I felt I had come short of really doing my duty as a wife and mother.

On the street where we lived the devil was doing a wonderful job among other families, as there were no Christians: there was drinking, adultery, parents and small children swearing as if they had never heard of any better way of living. I dreaded having my children use the language they couldn't help hearing. What could I expect them to be when they were grown? This was of great concern to me, for I'd always wanted the best for my children. I never wanted to see them go through the ups and downs and rugged life I had seen. Even though I was sinful I tried to teach the children a little different. Then I began to think, "Why not practice what I preach?"

Then my husband and I got dissatisfied and sold the place and moved away. We didn't plan on ever owning close to this little town again. After we were away for a while we came back and bought another place, and are building a home; so we are still living near the same little town.

The best news is yet to come. I began to read my Bible often and think about going to church and Sunday school with my children. I wanted to make sure, before I tried again, that I was really ready to live a clean Christian life and be strong enough to face the crises this wicked world has to offer a Christian. I gave myself the final test before I let it be publicly known. One night here at home the Lord let me know He was



Agnes Church's home.



Agnes Church and daughter Susan beside their home.

willing to take me back if I was truly willing to accept Him. After all the hardships, struggling, and heartaches that sin had put me through, I was really glad to promise Him that I'd spend the rest of my days living for Him.

I'm so happy to have Him for my Saviour and Guide in my daily life that I don't have a worry in this world, because I've left everything up to Him. When I go to bed at night I feel so calm and peaceful. I'm not afraid any more. Since I've given my life over to live the few days I have here for the Lord, I really feel like a new creature. I'm happy to say I'm back in the Mennonite Church, wearing the modest apparel and the devotional covering. So far I am the only Mennonite in this community. I'm so happy in the Lord, and so thankful for what He has done for me that I want to look different from the world and I do not mind what others may say or think of me. I'm only hoping that others who don't know Jesus as their Saviour can see the true Christian color in me and will want to accept Him, too. I fully realize we as Christians must lay aside this world of sin and set our affection on things above, not only in our appearance but in our speech and actions, too.

My sinner friends, you, too, can find this same sweet, calm peace in your soul and mind if you'll only let Christ enter in and cleanse you from your sins. Let His precious name be stamped upon your hearts and His love-light shine in your faces. He will always carry you through, for Jesus never fails.

My Daily Prayer for My Home

[Written January 1, 1953]

Dear Father in Heaven:

We thank Thee for our food, our clothes, and this little home. We thank Thee for liberty to worship Thee, and the time we have to spend together. May we spend it in a way that will be well pleasing in Thy sight.

Be with each one of us as we live; guide us and protect us from all evil things that might come upon us. Give all in this little home a desire to give their hearts to Thee. Help each one of us to be careful and turn our backs to sin. Forgive us when we sin. Help us to make them less with each passing day. May the new year in our daily lives be better spent for Thee in this home.

May each one in this home have the desire to live for Thee, for they, too, can find

the same happiness in Thy loving care that they will never want to depart from.

Help us to be the kind of parents that will be well pleasing in Thy sight. Help us to conduct this little home in a way that others may see that the love of God has a place in it; also, that others may see that Jesus is our daily guide and the head of our home.

Help me to grow stronger. Each day may I live closer to Thee. I thank Thee, God, for redeeming my soul. I thank Thee for Thy wonderful blessings. Help us to appreciate them more.

I thank Thee, God, for the old year that's passing by. I thank Thee, too, for the new year that's being born. May the new year bring forth more fruit for Thee. May we spend the rest of our days doing something good for Thee. Bless our enemies. Help them to learn to love. I ask it in the name of our King Jesus! Amen!

Northeast, Md.

Missions Editorial

The Holy Spirit and Missions

Who convicts men of sin? The Holy Spirit. John 16:8. Powerful evangelistic sermons and soul-searching personal testimonies will bring the Word of God to bear on the hearts of sinners, but it is the Holy Spirit who uses that Word in convicting power. Any witness attempted without acknowledging the Holy Spirit lacks convicting power.

Who performs the work of redemption in the heart of the repentant sinner? The Holy Spirit. John 3:3-5. Any ceremony of baptism or church membership certificate is meaningless for salvation unless the Spirit of God has performed this work of redemption in the heart. The Spirit cannot be deceived and will not recognize insincerity.

Who controls the life of the child of God? The Holy Spirit. Gal. 5:22, 23. The Christian graces which attend holy living are called fruits of the Spirit. Therefore, the Holy Spirit's influence permeates the believer like sap in the tree. Stop the sap, and growth will stop. Dethrone the Spirit in the life of the Christian, give Him only second place, and spiritual life comes to a standstill.

Who calls men and women to service in the church? The Holy Spirit. Acts 13:2. The Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them." Thus the first missionaries of the Christian Church were called and commissioned under the direct supervision of the Spirit of God, the church co-operating. We dare not overlook the primacy of Holy Spirit guidance in the calling and commissioning of missionaries and church workers.

Who empowers the missionary for service?

The Holy Spirit. Acts 1:8. This is a promise of Jesus to be claimed by faith. It is not an accident. It is available to every believer. In fact, every Christian falling short of Spirit filling is disobeying the command of God, "be filled with the Spirit" (Eph. 5:18b).

Billy Graham, speaking to a group of missionaries during his recent visit to Japan, is reported to have said: "If you are not filled with the Holy Spirit, you had better pack up and go home." Powerless Christians at home or on the mission field do not advance the kingdom of God.

Who directs the mission outreach of the church? The Holy Spirit. Acts 13:4; 16:7. The Spirit sent out Paul and Barnabas. On the second missionary journey the Spirit prevented Paul and Silas from going into Bithynia. We can expect the Spirit to act as both accelerator and brake in guiding the outreach of the church.

Christian worker, is the Spirit filling your life? Have you claimed the promised power by faith?—L. C. Hartzler.

Relief and Service News

MRC Weekly Notes

Summer Service

Summer service applications have been coming in from women but not from men. Present box score for applications stands at 14 men and 11 women needed. Places left to be filled largely include Bible schools for Negro children. Folks from the Far West might note that opportunities exist in their own area. Applications should be sent to the Office for Relief and Service, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

This week heart warming news came that Canadian volunteers may now enter the U.S. for summer service. Seven applications were approved by U.S. immigration officials. Canadian brethren may wish to apply yet to help out the unmet need for male help in the church's summer program in the absence of younger U.S. brethren who are this year subject to the draft.

Voluntary Service

Long term voluntary service needs include housekeepers, cooks, laundry workers, homemakers for hospitals, voluntary and I-W service centers in a number of places. Other needs also exist so that applications continue to be welcome. Most projects are approved for I-W service.

Bro. Cleo Mann of Elkhart, Ind., requests that publicity be given to a three weeks opportunity for Bible school teachers in Aitken, Ont., an iron mining town 90 miles east of Ft. Francis, Ont. Six or eight people are

needed to solicit during the week of July 15 followed by two weeks of Bible school starting July 20. Those interested may apply to Alton Horst, 1617 Roys Ave., Elkhart, Ind.

Bro. Dorsa Mishler participated in the MCC orientation program for summer service leaders at the Mennonite Biblical Seminary in Chicago on May 8 and 9.

Released May 8, 1953
Office for Service and Relief
Elkhart, Indiana

MCC Weekly Notes

Mental Health Institute Held at Redley, Calif.

A mental health institute having as its theme, "Marriage and the Family," was held at Redley, Calif., May 8 and 9. This was the third such institute sponsored by the MCC West Coast regional office. The institute coincided with National Mental Health Week, May 3-9.

Subjects presented and discussed included "Problems of Courtship," "Family Understanding during Courtship," "A Christian Concept of Marriage," and "Marriage and Family Counseling."

Five CPS Men Released From I-W Service

Five men who were in Civilian Public Service and were employed in the current civilian work program were released from I-W service as of May 1.

These men are the first Mennonite CPS men to be released from I-W service by Selective Service director Gen. Lewis B. Hershey. Up to this time the Akron I-W office has submitted the names of 15 CPS men whose release is being considered by General Hershey.

These releases are not exemption. All eligible CPS men are subject to the current alternative service work program. These releases represent curtailment or shortening of the two years of I-W service.

The present draft law does not authorize General Hershey to relieve a conscientious objector from liability for civilian work in lieu of induction. It does authorize him to shorten the period of service when he deems it advisable. It is under the latter provision that he is releasing CPS men from I-W Service.

The five men who were released learned of their release from their state Selective Service headquarters through the hospital personnel office which employed them. Four of them—Marvin Doerksen, Inman, Kans.; Eugene D. Eicher, Wichita, Kans.; Willard Gehring, Moundridge, Kans.; and Allen E. Quiring, Hutchinson, Kans.—were employed at Topeka, Kans., State Hospital. With the exception of Gehring, they began their I-W service Sept. 8, 1952. Gehring began Sept. 9, 1952. The fifth CPS man released is Harold Regehr of Inman, Kans., employed in Rose Memorial General Hospital, Denver, who entered I-W service on Jan. 23.

Doerksen was in CPS 21 months and had spent one year in MCC Voluntary Service. Eicher and Quiring each were in CPS 18 months. Gehring was in CPS 17 months and spent three and a half months in MCC Voluntary Service. Regehr was in CPS 23 months.

The number of I-W men is now approximately 2,500. There are more than enough institutions and agencies desiring to employ all eligible I-O men. In some instances institutions are competing for the employment of I-O men.

Among the institutions which now are seeking Selective Service approval as employing agencies for I-W men are the three Mennonite colleges in Kansas—Bethel in North Newton, Hesston in Hesston, and Tabor in Hillsboro. Eastern Mennonite College in Harrisonburg, Va., which sought Selective Service approval as an employing agency, was declined its request by Virginia Selective Service headquarters. Goshen College, Goshen, Ind., and Messiah College, Grantham, Pa., have been approved.

Details of the I-W program as it affects Mennonite and Brethren in Christ I-W men are reported by *The I-W Mirror*, a bi-weekly paper published by the Akron I-W office.

Released May 8, 1953
MCC News Service
Akron, Pennsylvania

Women's Activities

When the women of the Indiana-Michigan district assembled in the Goshen College Union Auditorium on May 16 for their annual Missionary Sewing Circle meeting, they used as their theme, "In the Name of Christ."

During the forenoon Mrs. Joe Swartz, Mrs. Francis Troyer, and Mrs. Melvin Birkey represented the mission work in the district; Mrs. Kore Zook discussed the subject, "Filling My Place in the Work of the Circle," and several women and girls gave two-minute talks on methods of creating interest in the sewing circle.

In the afternoon Mrs. Wilbur Nachtigall spoke on "Serving 'In the Name of Christ' in Puerto Rico," Rhea Yoder continued the theme with an emphasis on India, Mrs. Samuel Miller took her listeners to the Argentine, and Ella Mae Hooley refreshed our minds on serving in Europe.

Following a number of special music, Mrs. Edwin Weaver conducted the final devotions and concluded with a challenge for a full commitment.

After delivering Christmas Bundles to the children of the Blind School near Bethlehem, Mrs. Bessie Kennel had a new idea for their sewing circle in Jericho. It was to make bibs for the tiny tots who of course were blind and were being fed by older girls who were likewise blind. Do you get the picture?

One of the thrilling things about this project was that the women enjoyed making the bibs. In that country where it is something new to do kind deeds for others it was most inspiring to hear the women speak with

pleasure of their work, proving again that the joy of serving others is universal.

Another experience which our MCC workers in Jericho had in connection with their sewing work was that of serving a mother who walked nine miles through a cold rain to get a layette for her baby, a baby only seven days old. Though the mother could hardly walk because of injuries received when the child was born, she put forth this effort for her child. The workers took the mother home in their car and helped her to her bed—a mattress on a mud floor. Of this experience Mrs. Ernest Lehman writes, "As we left she shook my hand most heartily saying that she would not forget what we had done for her as long as she lives. . . . These personal contacts are what make relief service unforgettable." * * *

Notices like the following in church bulletins make us rejoice that we have many persons who are responding to the call to prayer for the work of the Lord: "Prayer Guides for the coming year will again be made available for each home. We would encourage the use of this booklet in your daily family devotions. This book will acquaint you better than any other source with the prayer needs in our churches." * * *

Here is another prayer request that many of you will want to honor. It reached my desk today. "Two weeks ago Rajaram's mother-in-law was baptized here (Dhantari Medical Station, India). She looks different since she has accepted Jesus as her Saviour. She comes in here quite often just to talk and to have the Bible read to her. She will be alone in her village as a Christian; so we will need our prayers. I told Rajaram he should teach her to read so that she can read the Bible through. He says she can read a little already." Rajaram is the evangelist at the Dhantari Medical Station, visiting patients to read the Word and to pray with them. "We need more like him," says our missionary as she concludes by asking us to pray for him, too.—Mrs. C. L. Shank.

From Our Churches

BROADWAY, VIRGINIA (Trissels Congregation)

Greetings in the Master's Name: This is the first time our congregation has been represented in this column. For many years the Zion and Trissels congregations worshiped together, but for the last five years they each have services every Sunday morning and meet together for the evening service, alternating between the two churches.

Bishop J. L. Stauffer had been pastor at Trissels since the churches divided but in order to release him for other duties, Bro. Norman Derstine was ordained as associate pastor, February, 1952. He has been teaching at EMC on a part-time basis but after this term he plans to devote his full time to the work at Trissels and his part on "The Mennonite Hour." At present we are building a parsonage beside the church.

This past winter Bro. Stauffer spent a number of weeks on the west coast teaching Bible School at Western Mennonite School and filling other engagements.

Our revival meetings were held from March 20 to 26 with Bro. B. Charles Hostetter as evangelist. During the meetings we enjoyed special music from "The Mennonite Hour" chorus and associate groups and several quartets from the college. Interest was good and a number of souls accepted Christ.

On Easter Sunday evening we enjoyed our second annual Harmonia Sacra singing. Bro. Joseph Brunk of Harrisonburg, one of the leaders of the Harmonia Sacra sings, was in charge of the singing.

Home-coming and the singing of "The Holy City" at the college brought a number of visitors to our meeting on April 19. One of them was Urie Bender, Baden, Ont., who preached for us. In the evening of the same day we enjoyed a program given by the men's touring chorus from the college, under the direction of Bro. Earl Maust. Mary B. Moyers.

FORAKER, INDIANA

(Salem Congregation)

Dear HERALD Readers: From our revival meetings by Bro. Clarence Ramer, Duchesne, Ala., we have been encouraged and refreshed. A number of young boys confessed Christ. We greatly enjoyed a rich study of the Book of Colossians. On Saturday evening and Sunday the evangelist's parents, Bro. and Sister Henry Ramer from Alberta and their mother, Bro. and Sister David Ramer, Elida, Ohio, were present. His father led the devotion on Sunday morning.

Bro. Lee Hershberger, our assistant superintendent, left for I-W service in February and Bro. Marvin Miller was elected to the leadership. Bro. Willard Kilmer has made sale of his farm equipment and he and his wife will serve in a hospital near Ft. Wayne.

Our counsel meeting was held on March 29 with communion on Easter Sunday. It was a very sacred and precious fellowship.

Early on Easter morning the MYF went out to sing carols for people in the community. During the special Bible term at the college a number of our members attended evening classes.

We had a Bible conference and mission program in January. Speakers were brethren Early Bontrager, J. D. Miller, and the Good Shepherd.

Recent musical programs we enjoyed were: a hymn-singing following the evening YPBM on March 22; Good Friday evening singing; and on Feb. 1, along with the regular evening program, a quartet from the college, composed of Eileen Hartzler, Shirley Unruh, Edith Shantz, and Lucinda Hartman sang several numbers.

Visiting ministers in this new year, whose messages we enjoyed, were Harold Bender, Good Shepherd College; Warren Shaum, Holdeman; Ernest Miller, Goshen College; Bro. and Sister James Lark, in the interests of the Bethel Mission in Chicago; and Alvin Becker of the Northern Bible Society.

About thirty-five members worked together one day at Stahly Produce in Wakarusa helping to can meat, while the portable cannon was there. Mrs. Elmer Hartman.

LANCASTER, PENNSYLVANIA

(Bridgeport Mission)

Dear HERALD Readers: Greetings of love. Here are a few lines from this part of God's vineyard. We wish to introduce you to a new mission station, with a beautiful and fertile soil. Our Mexican and Puerto Rican folks, about two miles east of Lancaster. Our highest attendance was 68 with a regular attendance of 48.

Bro. Frederick of the children's home comes every Sunday morning and teaches the Sunday school lesson in Spanish and Bro. Culp follows in English. There are about 20 little folks (Mexican, Puerto Rican, and others), who need a couple of consecrated teachers.

Our services are held in a large brick building which at one time had been a dance hall. The Mission Board is getting good benches so we will have better accommodations.

These dear people are surely open to the truth. We expect to have summer Bible school but we need teachers. Pay us a visit and I am sure you will receive a hearty welcome. Put us on your prayer list also. David B. Groff.

MANSON, IOWA

(Manson Congregation)

To the GOSPEL HERALD Readers, Christian greetings. "For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come" (S. of Sol. 2:11, 12).

John Garber and the Lark Yoders, Alpha, Minn., worshipped with our congregation on Feb.

8. Bro. Yoder brought us the message in the morning service. Bro. and Sister Nelson Litwiler, returned missionaries from Argentina, were here the evening of Feb. 23. Bro. Litwiler brought a very interesting and challenging message.

On March 3 a total of 2,418 cans of pork and other meat products were processed here for relief.

Three more of our young men have entered the I-W service, all serving in hospitals—Eugene Stolzfus at Chicago, John H. Swartzendruber and Merle Bacman at Denver.

The A Cappella Chorus of Harrison College presented a program here on the evening of March 27.

A group of foreign students from Goshen College, representing Germany, Jerusalem, and Formosa, with us were for an evening on March 31. Abe Hostetter, Gap, Pa., was the American student leader of the group.

Werner Janzew, a Mennonite German youth—agricultural trainee here under the MCC, will spend the last half of his year at Manson. He is employed on the farm of Bro. Jess Egel. The family are Danzig refugees and his parents live in an apartment built by PAX boys at Backnang, Germany.

Bro. and Sister Bernard DeBoer and their two children, Mennonites from Holland, arrived here in February to make this country their home. Mr. DeBoer is employed as a baker in a Ft. Dodge bakery. The family being sponsored by Elmer Zeir and Carl Bohn, Jr.

Our work at the rescue mission in Sioux City continues with the Manson and Beemer, Nebr., congregations taking charge on alternating Thursday and Sunday nights. The mission is operated by the Pentecostal Church but our groups have full charge of the service the nights we are there. It is located on East Fourth Street where there are German restaurants. Many cases of those who have been dealt with by workers on the street who make the decision in the meeting. Pray for this work that souls might be rescued from sin and won for the Savior.

Our midweek Bible class has begun a new subject entitled, "We Study Japan."

Our junior chorus spent Easter Sunday afternoon singing for shut-ins in the community.

As you see, we pray, that we may become more faithful witnesses for Jesus, and work diligently for Him until He comes.

Cora Zeir.

MARION, PENNSYLVANIA

Christian Greetings: Bro. Ralph Palmer, Denbigh, Va., shared some of his experiences in tract distribution with us. Bro. Daniel Martini of Wisconsin preached for us on the evening of Feb. 22.

The latter part of March was our annual Bible Conference at which time we were given practical teaching on some of the main Bible principles from brethren Truman Brunk and George H. Brunk. Bro. Truman also gave us an insight into the work in Sicily as carried on by the Virginia Mission Board.

Our congregation recently enjoyed a rich spiritual feast when Bro. H. Raymond Charles, Lancaster, Pa., preached the truth of God's Word to us each evening for two weeks. Our hearts are thrilled for a number have come out on the Lord's side. We are sure there were some invisible victories. The revival has begun and may it go on as Christians learn to "plow self under" to make more fertile soil and enrich their own lives. We continue to pray for those who found the cost too great. As we return to the mountaintop experience may we each find our place in the valley of service.

One of our members, Bro. James Appleby, is in the hospital at Chambersburg and Sister Edna Martin, wife of the late Mr. George Knuff, who spent the winter with her daughter in Nebraska, has returned. She had the misfortune of spraining an ankle but is able to go about with the use of a cane.

We are looking forward to the time of our annual Sunday-school meeting for May 29 and 30. The Brethren Shem Peachey, LeRoy Stolzfus, and Daniel Glick, all from Lancaster County, will serve on the program.

Lydin R. Hess.

PUEBLO, COLORADO

(Pueblo Congregation)

Dear Readers of the GOSPEL HERALD: We have enjoyed an open winter with very little snow, until April 10 when we had over five inches.

We have been blessed with some visiting speakers recently. On March 29 Glenn Martins

and three nurses were with us. Bro. Martin gave the message and the trio sang a few songs. In the afternoon another group came from Las Lunas and here they sang and the service is done each month. They all had a part in the evening services.

On April 5 Bro. and Sister Alva Swartzendruber of Oklahoma were with us when they brought the message. View Miller, who was home from Hesston, preached in the evening.

Bro. Paul M. Yoder of Kansas conducted a music course, April 6-12, with good attendance. The gospel message was given by View Miller, who was home from Hesston, preached in the evening.

We are looking forward to April 26 when a male quartet from Hesston will be with us in the morning.

Bro. Bishop has started a very interesting series of sermons on brotherhood.

Three nurses, Lenell Troyer, Doris Rupp, and Eleanor Stolzfus, are here for their three-month training at the State Hospital.

We heartily invite any who are passing this way on a vacation or trip to plan to stop with us. Visitors are always welcome.

Our membership is growing and is on the increase with 76 recently. We are getting crowded for room.

Plans are being made for our vacation Bible school, June 8-19. Titus Miller.

WOOD RIVER, NEBRASKA

(Wood River Congregation)

Dear GOSPEL HERALD Readers: "Go ye therefore, and teach all nations." Those words, found in Matthew 23, still ring loudly through the ages. Are we as believers still heeding them? The answer is yes, but it is a challenge as missionaries in the deepest wilds of Africa. Lost souls are being sought there but lost souls are also abounding here.

Our present membership is 90. Applying the "go ye" principle, our church is sponsoring a mission Sunday school in part of a schoolhouse, located near Abbott, about twelve miles from our church. Workers include members of the Grace Stutzman, Art J. Stutzman, and Harry Ganso families and Kate Ganso. The work was started nearly two years ago, but prior to the opening of the Sunday school, Bible school was held there. Preaching services are also conducted on the third Sunday of each month.

Over two years ago we organized a "Crusaders for Christ" band. Groups go to Grand Island the second Sunday of each month for distribution of tracts and "The Way." The fourth Sunday afternoon in time for singing and a short Gospel message at the Soldiers and Sailors' Home at the edge of Grand Island. Opportunities to witness are many.

Our annual business meeting was held on January 1. The sewing circle also met the same day and enjoyed a fellowship dinner. Trustees are Merton Schweitzer, Aaron Stutzman, and Harold Schweitzer.

Bishop Sam Oswald of Beemer, Nebr., was here on Jan. 11 when three young boys were received into the church by baptism.

On March 14 Fred Reeb, of Shickley, preached here and then also at the Abbott Sunday School.

Our messages were appreciated by the church. On Sunday evening and all day Sunday, March 28, 29, Bro. Maurice A. Yoder, Hesston, Kans., was with us and gave vital teachings on salvation.

April 12 was a time of great rejoicing. Our bishop, W. R. Elcher, and his wife of Milford, Nebr.; Bishop E. S. Garber, Nampa, Idaho; and Deacon Verl Nofziger and wife of Albany, Ore., were here. At a very impressive service in the morning eleven were added to the church—two by letter, three by reinstatement, two by confession of faith, and four by baptism. We as Christians have a vital part in encouraging those newly added to our faith, by living and working in the light of the new life. The ordinance of communion was observed and in the evening Bro. Nofziger had a meeting with the children after which Bro. Garber brought a Gospel message.

Beginning Tuesday evening, April 28, and concluding Sunday evening, May 10, Bro. Paul Yoder, Harper, Kans., is to conduct a singing school here.

Our present superintendents are Cecil Brundage and John Schweitzer.

Wilbur Schweitzer and Dean Stutzman are in I-W service in Denver, Colo. Our oldest member, Joe Ganso, who is past 82, has been sick but still quite regular in church and Sunday school attendance.

Mrs. Alvin Ganso.

MISSION NEWS (Continued)

Authorization has been given by the Eastern Board to secure property near the Diamond St. Mission in Philadelphia, Pa., for the establishment of a home for aged colored folk.

Bro. Ralph Buckwalter, Kushi, Japan, started a new instruction class for converts on Sunday evening, May 3, with an attendance of nine and the possibility of three more joining. The group includes a high school student, a miner, a couple in their 50's, and others.

Bro. C. C. Cressman, New Hamburg, Ont., spoke at a combined Anniversary and Mothers' Day service at the Warden Park Mennonite Church, Toronto, on Sunday, May 10. This was the first anniversary of the building of the Warden Park Church.

Bro. S. F. Coffman, Vineland, Ont., will conduct a special dedication service for infants at the Danforth Mennonite Church, Toronto, on Sunday, May 24.

The Child Welfare Committee of the General Board at its first meeting of the year at the Elkhart headquarters on Friday, May 8, decided to publish a new issue of the pamphlet, "You and Christian Love in Social Service," and to encourage our young people to consider social service as an opportunity for Christian young people to give a witness.

Bro. Glen Yoder, superintendent of the Mennonite Children's Home, Kansas City, Kans., spoke to the Goshen College congregation, Goshen, Ind., on Sunday evening, May 10, on the subject, "When Home Is Not a Home."

The MYF Youth Team for the 1953 summer season held a planning meeting at Goshen College on Saturday, May 9. The Team is being sponsored this year by the MYF Council and the MRC Summer Service program in co-operation with the Indiana-Michigan Christian Workers' Conference. The team includes Winifred Mumaw, Detroit, Mich.; Ruth Gunden, Goshen, Ind.; and Paul Shenk, Harrisonburg, Va. A fourth member will be added to the team and various members of the MYF Council and ministers in the Indiana-Michigan conference district will assist on the Christian Life Conference program to be conducted as part of the team's work.

Communion services were held in Toronto at the Danforth Mennonite Church on Saturday evening, April 25. One sister was reinstated into the fellowship of the church at this service. The next day another sister was baptized at the Ellesmere Church. Bro. C. C. Cressman, New Hamburg, Ont., had charge of these services.

The following personnel changes have recently been made on the Toronto, Ont., mission staff: Sister Martha Baer, worker in the Warden Park area, left for a six months' leave on April 27, and is being replaced by Sister Erma Knechtel, Petersburg, Ont.; Sister Neta Priesen, worker at Morningside, will begin a three months' leave in June to visit her home in Alberta; and Sister Ina Snyder, Bloomingdale, Ont., has joined the Danforth staff for the summer months.

Bro. and Sister Eugene Blosser, Wellman,

Iowa, former missionaries to China, brought missionary messages to the Peoria, Ill., Mennonite congregation on Sunday, May 10.

Bro. Ray Bair and a group of young people from the Beech Church, Louisville, Ohio, gave a program at the Gladstone Mission, Cleveland, Ohio, on Sunday afternoon, May 3.

Bro. Melvin Leidig and four young men from the Ninth St. Mennonite Church, Saginaw, Mich., participated in the evening service at the Prairie St. Mennonite Church, Elkhart, Ind., May 10. The theme of the program centered around summer voluntary service. Others who appeared on the program included Sister Lois Gisel, Wauson, Ohio, former service worker at Saginaw, and Mark Lehman, Elkhart, Ind., director of the MRC summer service program.

Bro. and Sister James Lark, Chicago, Ill., are continuing their deputation work through the Southwest in behalf of the Chicago Bethel Church building program. They spoke in the following communities recently: May 12, Harper-Crystal Springs, Kans.; May 13, Greensburg, Kans.; May 14, Protection, Kans.; May 15, Perryton, Texas; May 17, morning, Cheraw, Colo.; evening, La Junta, Colo.

Bro. William Hallman, missionary on furlough from Argentina, will keep the following appointments en route to Eastern Pennsylvania from the Ontario Mennonite Mission Board meeting: May 19, Clarence Center, N.Y.; May 20, Croghan, N.Y.; May 21, Conservative Amish Mennonite Church, Lowville, N.Y.

Bro. Samuel E. Miller, missionary to the Argentine Chaco, spoke at the North Goshen Mennonite Church, Sunday morning, May 17. He will speak at Fish Lake, near Walkerton, Ind., on May 24 morning, and at Maple Grove, Topeka, Ind., May 24 evening.

Bro. and Sister Paul Erb, Scottdale, Pa., conducted a conference on the Home at the First Mennonite Church, Meadville, Pa., May 3-5. The Meadville Church is a city mission outpost of the Ohio and Eastern A. M. Mission Board.

Twenty-three new members have been added at the Hannibal, Mo., Mission during the past year.

Bro. O. D. Snyder and a mixed quartet from Elmira, Ont., conducted services at the Braeside Home, Preston, Ont., on May 10.

Bro. J. H. Koppenhaver, on furlough from Argentina, brought the message in the preparatory service at Blooming Glen, Pa., on May 9.

Bro. and Sister Clyde Shenk, on furlough from Tanganyika, gave an illustrated talk concerning their work to the Kinyew congregation in East Scottdale on May 8.

FIELD NOTES (Continued)

Dedicatory services for the South Lawrence Church, Glen Falls, Wis., in charge of Eli G. Hochstetler and Elmer D. Hershberger, May 31.

Johnstown Bible School reunion and youth conference at Alden, N.Y., Saturday evening May 30, and May 31. Among the speakers are Eli Miller, Paul Roth, Sanford G. Shetler, and Claude Culp.

Bible instruction meeting with Wayne Kratz, A. J. Metzler, and Elmer Moyer as instructors at Deep Run, Pa., May 23, 24.

German services with Joseph Boll, Sr., and Noah Burkholder as speakers at North Lebanon, Pa., Mission, Sunday evening, May 31.

Victory Conference in connection with Brunk tent meetings at Columbia, Pa., May 30, 31.

Dedication and Bible meeting at Lyndon, Lancaster, Pa., all day May 31.

Sunday school meeting at Marion, Pa., with Shem Peachey, Le Roy Stoltzfus, and Daniel Glick as speakers, May 29, 30.

Visiting Speakers

April 26: G. G. Yoder, Princeton, N.J., at C. A. Church, Greenwood, Del.; R. L. Showalter, Perryton, Texas, at Greensburg, Kans.; Paul Voegtlin, Tofield, Alta., at Edson, Alta.

May 3: Abram Kauffman, Plain City, Ohio, at Oak Grove, West Liberty, Ohio; John Heistand, Maytown, Pa., at North Goshen, Ind.; C. I. Kropf, Woodburn, Ore., at Albany, Ore.; Ralph Malin, West Chester, Pa., at Groffdale, Bareville, Pa.; Roy Glick, Narvon, Pa., at Wesley Chapel, Newark, Del.

May 10: G. G. Yoder, Princeton, N.J., at Frazer, Pa.; Marvin Nafziger, Goshen, Ind., at Pinckney, Mich.; Wilbur Yoder, Middlebury, Ind., at North Goshen, Ind.; Paul Mingler, Goshen, Ind., at Kouts, Ind.; Clayton Swartzentruber, Salem, Ore., at Meadow Brook, Ore.; Earl Buckwalter, Hesston, Kans., at Protection, Kans.; H. A. Diener, Hutchinson, Kans., at Canton, Kans.; Walter L. Keener, Jr., Mt. Joy, Pa., at Steelton, Pa.; John Landis and men's quartet, Hesston, Kans., at West Liberty, Windom, Kans.; Sherman Maust, Upland, Calif., at Calvary, Los Angeles, Calif.; Christian W. Frank, Salunga, Pa., at Mountville, Pa.; Christian E. Charles, Salunga, Pa., at Palo Alto, Pottsville, Pa.; Ellis Croyle, Goshen, Ind., at Metamora, Ill.; J. Irvin Lehman, Chambersburg, Pa., at Mellinger's, Lancaster, Pa.; I. Mark Ross, Hesston, Kans., at Pleasant View, North Lawrence, Ohio; Lawrence Brunk, Denbigh, Va., at Beech, Louisville, Ohio; Ralph Malin, West Chester, Pa., at Columbia, Pa.; Calvin Kennel, Gap, Pa., at Wesley Chapel, Newark, Del.; Paul M. Lederach, Scottdale, at Blooming Glen, Pa.

May 17: Lawrence Burkholder, Princeton, N.J., at Blooming Glen, Pa.; Paul M. Lederach, Scottdale, at Bridgewater Corners, Vt.

Evangelistic Meetings

William G. Detweiler, Orrville, Ohio, at Grace Mennonite, Enid, Okla. May 3-10. J. J. Hostetler, Peoria, Ill., at Fish Lake, Ind., July 17-26. Timothy Showalter, Broadway, Va., at Broad Street, Harrisonburg, Va., beginning April 21. Ross Metzler, Lewistown, Pa., at Hebron, Va., beginning May 3. John H. Shenk, Denbigh, Va., at Crossroad, Timberville, Va., beginning June 28. Roy S. Koch, St. Jacobs, Ont., at Zion, Broadway, Va., beginning July 14. Richard E. Martin, Elida, Ohio, at Masontown, Pa., May 17-24. John R. Mumaw, Harrisonburg, Va., in "Christ for Today" tent campaign, Hannibal, Mo., Aug. 2-16.

NEW MAGAZINE COMING (Continued)

liam G. Mather of *Participation in the Rural Church*.

The Community Life Editor will provide reading material to give direction and help in the area of building Christian brotherhoods as related to our churches and communities. It will also carry a strong emphasis on how to understand the relationship of the brotherhood to the life and thinking of the surrounding world community.

Some of his specific objectives which he has stated are as follows: To help members of the brotherhood develop a deeper understanding of the Gospel of Christ; to understand better how as a Christian to face the practical problems of personal and community relationships; to promote values of the Christian community for the kingdom of God as related to stewardship, the simple life, rural life, professions, vocations, small industries, and similar community interests; to present information on the thinking and events of our Mennonite communities which would lead to more unity in fellowship and practice; to help members of the community understand their relationship to national life and world problems; and to comment on world events and changes as they may affect the life and thought of our brotherhood.

In order to achieve the above aims, the Community Life Editor will plan for articles and stories directly related to these objectives. To emphasize stewardship there will be articles on such subjects as life, talents, money, clothing, soil, and vocations. An article in each issue is planned for youth to challenge them to follow vocations provided in the local community, such as farming. Articles will also deal with the need for evangelistic emphasis in new and established communities. The stories of the founding of new communities will be told from time to time. Sections will be devoted to news from Mennonite rural life and to a commentary on world news by Carl Kreider.

For the January, 1954, issue, Bro. Hostetter has planned several articles on the above subjects. An article will deal with the purpose of community life and relationships in our brotherhoods. Another article in the making will show how thrift and stewardship are related to each other. A feature article of nine new communities in Minnesota will appear in the January issue. A practical feature planned for this issue is an article discussing why some farmers fail in the management of their farms. "But Not Forsaken," by Helen Good Brenneman, is a story serial which the editor plans to begin in the January issue if arrangements can be completed with the author. Here in story form is an account of a European refugee family in search of peace and freedom. Many of the above objectives and plans reflect the concerns of readers interested in community

growth, problems, and Christian relationships.

Some General Features

Some general features will include a column for letters to the editor. Short sketches will tell about the authors of articles appearing in each issue. Under consideration is a column which will contain a picture and a brief informal write-up about some member of the church in active Christian service. Notes on cover features will help our readers appreciate cover pictures. The editor will present his concerns on the editorial page.

"Books in Brief" is a tentative title for the book review section that will give notes on good books on various subjects. A question-and-answer column will appear if readers show sufficient interest.

Attractive Format Is Designed

Christian Living is to have an attractive format designed to be interesting, attractive, and readable. A type face has been chosen that will be clear and legible. This type will provide the greatest amount of reading material without sacrifice in legibility. The paper was chosen to provide as little glare to the eyes as possible but at the same time make possible clear printing of pictures.

The magazine will have forty-eight pages and a cover, making 52 pages. The cover has been designed by Allan Eitzen and will be printed in two colors. Pictures for the cover will be selected in keeping with the general purposes of the magazine. John Harshberger of the Layout Department has given considerable aid in the development of the new format.

The editorial staff has set the policy regarding the number of pictures to be used. In general about the same number of pictures will appear in *Christian Living* as in *The Mennonite Community*. Since the new magazine will have fifty-two pages in all, there will be fewer pictures per page in *Christian Living* than in *The Mennonite Community*. Pictures are to be carefully selected and edited so that space can be used to best advantage.

Advertising and Circulation

The Publishing Agent, A. J. Metzler, has stated the advertising policy as follows: "The advertising should be in keeping with the general purposes and spirit of the magazine and should not be incompatible with the objectives and contents of the paper." Outside advertising, both classified and regular, will be accepted in keeping with these policies. New rates have been established on the basis of an anticipated beginning circulation of 10,000.

Christian Living subscriptions will be sold in the same way as *Christian Monitor*: by single subscriptions, three- and five-year subscriptions, and by clubs—in ten or more—to one address or to individual addresses. As soon as subscrip-

tion rates are set they will be announced. Announcements and advertisements about the new magazine will appear in our publications from time to time. Circulars will be printed and distributed telling you further about the progress of *Christian Living*.

What About Your Present Subscription?

The Publishing Agent announced a policy regarding present subscribers to *The Mennonite Community* and *Christian Monitor* some months ago. It has appeared several times since then. Whatever time of an unexpired subscription remains as of December 31, 1953, for either *Christian Monitor* or *The Mennonite Community*, you will receive *Christian Living* in its stead regardless of any differences in subscription rates. This will apply to all classes of subscribers including clubs.

• • •

Christian Living, we believe, will place a challenge before its editors to plan a magazine that will bring to our readers guidance and help for the problems of modern living as they affect our homes, our churches, and our communities. The editors invite the prayers of all our readers in order that the new magazine may serve your needs, be a means of building the church of Christ, and bring honor and glory to God.

Scottsdale, Pa.

SUNDAY SCHOOL LESSON (Continued)

ter what the gift. Every gift is needed just as every part of the body is needed and no one part is inferior to the other.

Now comes the test. Frank Meade in Tarbell's Teacher's Guide says that love "is a grace you cannot imitate, or conceal, or counterfeit. You either have it or you don't." Let's look honestly and prayerfully into the mirror and see if we truly love. We do want to know because if we love not we abide in death. This is a very serious and important examination. Let the examination be in the first person form which the Apostle Paul used.

Am I patient in enduring evil? Or do I get cross? Do I harbor a grudge against anyone? Do I become easily irritated? How often will I forgive the same wrong? Do I seek applause? Am I truly happy upon hearing of the success of someone else? Do I harbor ill-founded suspicions of some fellow Christian? Am I courteous and polite to every one I meet? Do I resent lack of appreciation for my good works? Is anyone in the church inferior to me? Do I envy the other person's talents or gifts? Let the pupils find and present test questions in vv. 4-7. What few words could provoke more searching questions!

Read some verses from I John.

Close with prayers for forgiveness and cleansing from all hatred, jealousy, envy, arrogance, boastful feelings, irritation at others, pride, grudges, impatience, and unforgiving

spirit. May our church be a true brotherhood of believers. It can only be such if each loves every other one.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3-5).

Coopridge, Donald and Lena (Slagell), Heston, Kans., Claudia Ann, April 23, 1953.

Egisti, Joe and Jean (Litwiler), Buda, Ill., second child, Marcia Kay, April 17, 1953.

Enck, Richard S. and Anna (Newcomer), Marietta, Pa., seventh child, Dale Martin, April 12, 1953.

Hershey, Paul and Lydia (Nussbaum), Apple Creek, Ohio, second child, Stanley Ray, April 25, 1953.

Himesley, Melvin B. and Alma (Rohrer), Hemlockstown, Pa., second son, Rodney Lee, April 19, 1953.

Holsopple, Carl and Lydia Catherine (Shetler), Holsopple, Pa., fifth child, Carol Elaine, April 20, 1953.

Horner, Joseph and Miriam (Mast), Kokomo, Ind., fourth child, Janet Sue, April 24, 1953.

Kanagy, Chester J. and Bertha (Kaufman), Altoona, Pa., third child, James David, May 3, 1953.

Kandel, Vernon and Amanda (Mast), Wooster, Ohio, first child, Vernon Dale, Jr., Feb. 22, 1953.

Kaufman, Sylvan and Elsie (Glick), Bird-in-Hand, Pa., fourth child, Susie Ann, April 10, 1953.

Kerr, Walter N. and Betty (Singleton), Harveysville, Pa., fifth child, Susan, March 12, 1953.

Kline, Paul and May (Ulrich), Litzitz, Pa., Carol Ann, April 18, 1953.

Martin, Edgar H. and Helen June (Metzler), East Earl, Pa., second child, Marlin M., April 20, 1953.

Martin, Stanley and Alta (Hurst), Bareville, Pa., first child, Philip Lynn, April 23, 1953.

Mast, Mr. and Mrs. Amos, Clayton, Del., David Joseph, April 5, 1953.

Miller, Amos N. and Ida (Bontrager), Vassar, Mich., sixth child, Wayne Jay, April 16, 1953.

Rosenburg, Bill and Ada, Birch Tree, Mo., fourth child, David Lyle, March 14, 1953.

Ruff, Phares B. and Edna (Bowman), Goodville, Pa., fourth child, Ray Howard, April 20, 1953.

Schumacher, Urie and Florence (Lehman), Orrville, Ohio, Nancy Lee, April 25, 1953.

Sherfy, Bruce and Erna (Roth), Albany, Or., first child, Duane David, April 23, 1953.

Showalter, Irvin and Mary Ellen (Eby), Big Spring, Md., first child, Shirley Linda, March 31, 1953.

Speelman, David and Susan (Kandale), Wooster, Ohio, first child, Kenneth Paul, March 25, 1953.

Stauffer, Howard and Ruth (Brubaker), Manheim, Pa., third son, Steven Brubaker, April 16, 1953.

Steiner, Paul and Jean (Mellinger), Columbiana, Ohio, Elaine Kay, April 11, 1953.

Tauber, Ralph and LeVella (Widrick), Cumburg, N.Y., Larry Ralph, April 4, 1953.

Walter, Theodore and Arlene (Peifer), Culp, Ark., first children, Michael P. and Philip F., April 11, 1953.

Weaver, Chester C. and Esther (Rudolph), New Cumberland, Pa., first child, Chester Charles, Jr., April 9, 1953.

Wilder, Dorewood and Ruth (Moshier), Beaver Falls, N.Y., first child, Linda Marie, April 19, 1953.

Willis, Conrad L. and Doris Jean (Cash), Lyndhurst, Va., first child, Michael Leonard, April 25, 1953.

Wyse, Warren and Nellie (Schmucker), Stryker, Ohio, sixth child, Cynthia Ann, April 19, 1953.

Xod, Mark and Alice (Martin), Elverson, Pa., second child, Brenda Mae, April 16, 1953.

Yoder, Menno J. and Mabel (Miller), Plain City, Ohio, first child, Beverly Susan, Feb. 8, 1953.

Yoder, Philip and Eldora (Kaufman), West Liberty, Ohio, Lowell Philip, April 8, 1953.

Zehr, Hilton and Mary Helen (Moselle), Woodville, N.Y., third child, a son, Gary Hilton, April 4, 1953.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Frederick—Derstine.—Ralph S. Frederick and Elizabeth C. Derstine, both of the Franconia, Pa., congregation, by Arthur D. Ruth at his home April 4, 1953.

Gerber—Kaufman.—Kenneth Gerber, Hartstown, Pa., Sunbury congregation, and Ienke Kaufman, New Wilmington, Pa., Maple Grove congregation, by Roy D. Kaufman at the Maple Grove Church April 18, 1953.

Goodhartman.—Chester Lee Good and Ruby Hartman, both of the Pike congregation, Elida, Ohio, by Paul W. Smith, assisted by Harold Good, at the church March 27, 1953.

Gotwals—Hagey.—William S. Gotwals and Alice C. Hagey, both of the Franconia, Pa., congregation, by Arthur D. Ruth at the home of the bride April 25, 1953.

Hess—Keener.—James R. Hess, Hernley congregation, Manheim, Pa., and Helen L. Keener, Elizabethtown, Pa., congregation, by Clarence E. Lutz at the Elizabethtown Mennonite Church March 21, 1953.

Hoover—Martin.—David G. Hoover and Miriam Martin of the Yellow Creek congregation, Goshen, Ind., by William Ramer at the home of the bride April 5, 1953.

Martin—Oberholzer.—Allen E. Martin, Stouff for congregation, Edgemont, Md., and Esther Louise Oberholzer, Eshtelman, Greencastle, Pa., by Harvey E. Shank at the home of the bride March 4, 1953.

Mellinger—Newcomer.—Albert H. Mellinger, Strasburg, Pa., congregation, and Elsie L. Newcomer, Millersville, Pa., congregation, by Christian K. Lehman at the home of the bride: May 2, 1953.

Murray—Murray.—Raymond Miller, Aradon, N.Y., and Orpha Murray, Lockport, N.Y., both of the Clarence Center Mennonite Church, by D. Edward Diener at the church March 1, 1953.

Ritchie—Miller.—Earl Ritchie, Valley View Mennonite Church, Crider, Pa., and Edith Mae Miller, Zion Mennonite Church, Broadway, Va., by John L. Stauffer at the home of the bride April 26, 1953.

Stoll—Bechtel.—John Stoll and Doris Bechtel, both of the Liberty congregation, Clark Lake, Mich., by Oscar Leinbach April 19, 1953.

Troyer—Troyer.—Donald Troyer, Fairview, Mich., and Cieta Troyer, Mio, Mich., both of the Fairview congregation, by Harvey Handrich at the home of the bride April 18, 1953.

Vale—Bauman.—Joseph Vale, First Mennonite Church, Kitchener, Ont., and Sarah Bauman, St. Jacobs, Ont., by John H. Hess at the St. Jacobs Church April 25, 1953.

Weber—Shue.—Elvin N. Weber, Ephrata, Pa., and Ruth A. Shue, Lebanon, Pa., by Simon G. Bucher at the Glinchir Mennonite Church April 25, 1953.

Zimmerman—Brubaker.—Kenneth B. Zimmerman and Susie Brubaker, Yellow Creek congregation, Goshen, Ind., by William Ramer at the home of the bride April 5, 1953.

were held in Erisman's Cemetery in charge of Martin Metzler.

Herr, Martha, daughter of Frank and Fannie (Huber) Mylin, was born in Peques Township, Dec. 24, 1884, and lived away from her home at Millersville, Pa., April 21, 1953; aged 80 y. 4 m. On Feb. 22, 1899, she was united in marriage to Christian H. Herr. Surviving are 3 sons and one daughter (Mrs. Amos, Men, and Martha—Mrs. Paul Brubaker, all of Lancaster, Pa.), 18 grandchildren, 3 great-grandchildren, and 2 brothers (Frank, Willow Street, Pa.; and John, Lancaster, Pa.). One son and one daughter preceded her in death. She was a member of the Millersville Mennonite Church and seldom missed if health permitted her to attend. Funeral services were held, April 24, at the Millersville Church, by Christian K. Lehman and Jacob Hess, with burial in the adjoining cemetery.

Hosteler, Herbert, son of Isiah N. and Mary (Miller) Hosteler, was born in Holmes Co., Ohio, Feb. 12, 1890; died at the Lagrange County Hospital, April 5, 1953; aged 73 y. 1 m. 23 d. He was married to Lucy Miller on Jan. 18, 1914, at the home of Yost C. Miller, the officiating minister. In his youth he united with the Mennonite Church and was a faithful member until death. He is survived by his companion, one daughter (Arlene, at home), 3 sisters (Mrs. Amanda Miller, Tremont, Ill.; Carolyn A. Forsythe, Pa.; and Alma, at home), A. Stutzman, Aurora, Ohio), and a large number of other relatives and friends. His parents, 3 sisters, and 2 brothers preceded him in death. Funeral services were held at the Shore Mennonite Church, Shipwreck, Ind., April 7, in charge of Percy Miller and Lee Miller, with burial in the adjoining cemetery.

Landis, Glenn Buckwalter, infant son of John H. and Kathryn (Buckwalter) Landis, Gordonville, Pa., died April 10, 1953. He is survived by one sister (Jean) and 4 grandparents. Interment was made in Mellinger's Cemetery with graveside services conducted by Harry Lefever.

Lauver, Foster O., son of the late Henry and Catherine (Oberholzer) Lauver, Snyder Co., Pa., Oct. 25, 1885; passed away suddenly at his home near Ephrata, Pa., April 25, 1953; aged 67 y. 6 m. He came to Lancaster when a young man and on Feb. 4, 1913, was united with the Mennonite Church and was blessed with 2 sons and 3 daughters (Elm, Ephrata, Pa.; Anna—Mrs. Isaac Horst, Ephrata, Pa.; Maria, Margaret, and Henry, all at home). He died April 10, 1953, at the age of 67 y. 6 m. He was married to Mary Ann (Pleasant Mills, Pa.; Henry, Litzitz, Pa.; and William, Duchess, Alta.). Four sisters and 2 brothers preceded him in death. When a young man he united with the Mennonite Church and remained a faithful member. He was always willing to help in the community. He with his family were en route to visit relatives in Ontario when he met with an accident which necessitated the amputation of a leg. He seemed to be recovering nicely when death came as the result of a heart attack. Funeral services were held at the Meadow Valley Mennonite Church, April 26, 1953, in charge of the pastor and his respects. Services were in charge of Menno Weaver and Joseph Hostetler, with burial in the adjoining cemetery.

Mangle, Frank Benjamin, Wooster, Ohio, passed away at his home on April 22, 1953, aged 67 y. 1 m. 27 d.; after having been confined to his home with heart trouble for nearly 3 1/2 years. He was born in East Union Township, Aug. 20, 1885, a son of George and William (Fisher) Mangle. In 1914 he married to Jennie Mae Derr of Orrville. He lived all his life in Wayne County and most of it in the vicinity of Orrville. For many years he worked as a farmer and was a faithful member of the church and his wife accepted Christ as their Saviour and Lord and joined the Pleasant Hill Mennonite Church about 2 1/2 years ago. As long as he was able he attended church services faithfully and took an active interest in church affairs after his conversion. He witnessed much to his unsaved friends. Surviving are his wife and one brother (Thomas, Orrville, Ohio). Services were held at the Pleasant Hill Mennonite Church, with Gerald Stuter officiating, assisted by Elmer Meyer. Burial was in the Crown Hill Cemetery.

May, Charles Benjamin, was born Aug. 11, 1874; died April 24, 1953; aged 78 y. 8 m. 13 d. He is survived by his wife, Minnie May, and one son. Funeral services were held at the Church of the Brethren near Genoa, Va., in charge of John L. Stauffer, assisted by Lewis P. Shue. Burial was in the Crown Hill Cemetery of the Hebron Mennonite Church, near Genoa, Va.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Eshleman, infant son of Raymond and Mary (Newcomer) Eshleman, Manheim, Pa., was stillborn on April 6, 1953. Surviving are the parents, one brother (Donald), 4 grandparents, and 2 great-grandparents. Graveside services

Stahl, Josiah, son of Alex and Fanny (Keim) Stahl, was born in Kent Co., Mich., June 13, 1868; departed from this life on April 22, 1953; aged 84 y. 10 m. 9 d. On Nov. 19, 1893, he was united in marriage to Ella Hoffman. To this union was born one son, Loren, who died in 1931. After the death of his wife in 1943 he was again married on March 14, 1945, to Mamie Tyler, who survives. Also surviving are 4 grandchildren, 2 great-grandchildren, one sister (Mrs. Sue Collings, Grand Rapids, Mich.), and a large circle of relatives and friends. He was preceded in death by 8 brothers and sisters. Buried with wife in Ellis, Indiana. To this many years ago and was a faithful member to the end. He was an active man, of good judgment, and highly esteemed in the community. Death came as a result of cerebral hemorrhage which occurred five days previous. Funeral services were held, April 25, at the Bowne Mennonite Church, Elmdale, Mich., in charge of Dan Zook, D. A. Yoder, and T. B. Schrock, with burial in the adjoining cemetery.

Stutzman, Katie, daughter of Peter and Elizabeth (Jans) Erb, was born at Topping, Ont., April 9, 1870; died at the home of her daughter, Mrs. Joe H. Kremer, April 23, 1953; aged 83 y. 14 d. At the age of 8 she moved with her parents to Nebraska where they settled on a farm southwest of Milford. In her youth she accepted Christ as her Saviour and united with the Mennonite Church, remaining faithful to the end. On March 2, 1890, she was united in marriage to John H. Stutzman, who preceded her in death in 1930. She leaves to mourn her departure 7 children (Elmer, Wesley, and Bert, Mervin, Nehrl, Peter, Joe, Angeline, Calif.; Malinda—Mrs. J. J. Kremer, Ontario, Calif.; Ella—Mrs. J. H. Kremer, Milford, Neb.; and Ida—Mrs. Sterling Stauffer, Beaver Crossing, Neb.) 23 grandchildren, 45 great-grandchildren, one brother (John), Geneva, Neb., and one stepister (Lydia Reilly, Crete, Neb.). One son (Lee) and 3 grandchildren preceded her in death. She was a kind and loving mother, much concerned for the welfare of her children and grandchildren. Funeral services were held at the Milford, Neb., A.M. Church, April 25, in charge of L. O. Schlegel, assisted by W. A. Elcher, with interment in the church cemetery.

Underwood, Mattie Adaline, was born at Asheville, N.C., April 26, 1872; passed away at the Mennonite Home for the Aged, Albany, Ore., March 14, 1953; aged 80 y. 10 m. 18 d. In her early childhood she lived at Asheville with her parents, Thomas and Maggie (Rhodes) Rayan. In 1904 she was united in marriage to John Underwood. They later moved to Texas and then to Oregon where he passed away in 1945. She was a member of the Mennonite Home for the Aged since 1947, having been the second person received into the Home. On confession of faith in Jesus Christ as her personal Saviour she was received into the fellowship of the Mennonite Church at Tangent on Feb. 25, 1951. Her son, Jack, Annapolis, Calif.,

survives. Funeral services were held at the Tangent Mennonite Church in charge of Melvin Schrock, assisted by M. Stutzman. Interment was made in the Peoria, Ore., Pine Grove Cemetery.

Weldy, Jacob L., a retired farmer of Wakarusa, Ind., died on April 25, 1953, at the Elkhart General Hospital; aged 81 y. 3 m. 25 d. He was born Dec. 31, 1871, in Elkhart County, the son of John K. and Susan (Mumy) Weldy. In 1895 he was married to Rhoda P. Landis, who preceded him in death in 1949. Surviving are 4 sons (Arthur and Dwight, Goshen, Ind.; Eldon, Wakarusa, Ind.; and Myron, South Bend, Ind.), one daughter (Bertha—Mrs. Earl Harter, Wakarusa, Ind.), 5 brothers (Silas, Elmer, and George, Wakarusa, Ind.; Amos and Homer, Nappanee, Ind.), one sister (Ruth—Mrs. Alvin Yoder, Nappanee, Ind.), 17 grandchildren, and 17 great-grandchildren. He was baptized in 1891. Forty years ago he was ordained to the office of deacon in the Holdeam Mennonite Church, in which capacity he served faithfully and well as long as health permitted. His musical leadership and interest in church music was clearly demonstrated in the singing classes and schools which he conducted in various churches throughout Indiana, Illinois, and Michigan. He conducted his first singing school at the age of 17, and was a song leader at the Holdeam Church for more than 60 years. He had the evangelistic vision concerning the values and contribution of good congregational singing as well as all kinds of good music. Following a prayer service at the home, funeral services were held at the Olive Mennonite Church, April 27, by D. A. Yoder, assisted by J. Singierich, with interment in the Olive Cemetery.

ITEMS AND COMMENTS

The fourth Annual Christian Booksellers' Convention will be held August 24-27, 1953, in the LaSalle Hotel in Chicago. More than 60 exhibitors representing all major publishers of Bibles, Christian books, and supplies in the United States will be at the meeting. The speaker at the annual banquet will be Eugene A. Nida, the American Bible Society's Secretary for Versions. The Christian Booksellers' Association was formed four years ago for the purpose of solving cooperatively many of the problems peculiar

to the Christian book trade; to provide an annual meeting in which the publishers can present their new titles effectively to the booksellers; and to magnify the power of the printed page as a medium of Christian service.

An inquiry into current assaults on academic freedom, censorship, and the assumption of guilt by association will be launched soon by the Ford Foundation, which has set up the Fund for the Republic with a grant of \$15,000,000 for the purpose. Such an inquiry should force some sanity into some current congressional methods and curb the intolerance of their totalitarian approach.—
Between the Lines.

General Omar Bradley, chief of staff of the American Army, cautions against the assumption that World War III is inevitable. "With any cool-headed patience and careful following of our plans it can be avoided. If we assume that we are already in World War III we will get it, for then we quit working in those channels of action that can make peace possible." While we fear the general is pursuing plans that do not make for peace, we can at least be thankful that the head of the army prefers peace to war.

Colliers Magazine has a total advertising revenue of \$18,835,923, of which 17% percent is from liquor ads. The Saturday Evening Post has a total advertising revenue of \$66,676,911 and accepts no liquor ads.—
Between the Lines.

"Poor preaching is the greatest cure for insomnia ever discovered," a Kentucky court of appeals judge told the Memphis Ministers' Association. He said that clergymen should strive for simplicity in sermons. "No matter how good the subject matter, a sermon may be so smothered in words as to be wholly without effect," he said. "Many

REVISED STANDARD VERSION (Continued)

sion that the KJV is the standard of accuracy. seem to feel the need of letting the reader know that the RSV is not perfect, that the textual problems do exist, or that real difficulties in translation are found.

In commenting on the use of "you" instead of "thou" in Peter's address of Christ (Matt. 10:16) the same writer says, "The answer is, 'You are the Christ.' So He is just a man." If the reader does not know the RSV or does not consult the reference, he is led to conclude that this is Peter's full answer. Whereas it reads, "You are the Christ, the Son of the living God." In all honesty does the RSV rendering of Peter's full answer make of Christ "just a man"?

Again this writer in commenting on the absence of "Italy" in the RSV casts a shadow on the integrity of the translators. He states, "A multitude of opinions, divergencies, and differences can be and unquestionably have been hurried from the sight of all by letting what the translators have added appear simply as a part of the text itself." It is true that some divergencies and differences are not indicated in the footnotes, it is a gross misrepresentation of the facts to insinuate that "a multitude of opinions, divergencies, and differences . . . have been hurried from . . . sight." (Why didn't the author dig up hurried "minor divergencies, and differences" so as to give objective proof of his claim?) To pass judgment without supplying evidence is a procedure which cannot be condoned. Perhaps the translators were more honest and conscientious than this criticism would allow. A true Christian spirit would count them honest until evidence is produced proving otherwise.

The general impression one gains from a study of this pamphlet is that the writer was chiefly concerned to fight the RSV, which is never given the benefit of any doubt. The critic seems to sense no need of letting the reader become aware of any of his own shortcomings. He does not take account of the reaction which is bound to follow when people examine the version for themselves to discover that they have been misinformed and misled. The cause of conservative evangelicalism has already suffered losses of

respect and confidence by such tactics. This becomes all the more serious because of the gigantic emotional appeal built up to rally around a banner of concerted attack. If in the name of Christ misstatements, misrepresentations, and other techniques of induction and scape-goating are tolerated, the cause of true Christianity suffers. In this matter Phil. 1:15 hardly offers enough mitigating compensation.

VIII. THE DEMERITS OF THE REVISED STANDARD VERSION

As we review the charges made against the RSV, as well as our own direct study of the evidence, we are drawn to the conclusion that most of the charges have failed of proof on the basis of the evidence.

Our own study would lead us to feel that the demerits of the RSV lie chiefly in the realm of certain specific translation cases. Both in the Old Testament and the New Testament we have found cases where the Bible translation is in error. There are too many conjectural emendations in the Old Testament and too much weight is given occasionally to versions of the O.T. against the Hebrew. At some places the translation is too free, and occasionally quotation marks or paragraphing can be better called into question.

The footnote to Matt. 1:16 listing an alternative reading supported by no Greek manuscript and only one Syriac, some Old Latin manuscripts, and at least one minuscule, referring to Joseph as the father of Jesus, is uncalled for and should be dropped.

In spite of many grammatical improvements there remain too many instances where significant tense distinctions, use and absence of the article, and exact sense of prepositions are not taken into account.

We predict that in addition to the changes already made in the N.T. since its appearance in 1946, there will be some more changes in both Old and New Testaments in the next edition, which we hope will not be delayed too long in order to take advantage of legitimate criticism. We do not feel, however, that the mistakes in the RSV are as numerous as in the KJV.

(To be concluded next week)

19 Ibid., p. 9.

19 Ibid., p. 11.

sermons are like some of the opinions of the Court of Appeals: You have to read a gallon of opinion to get one pint of law."

• • •

President Eisenhower, speaking briefly to about 125 members of the Associated Press, said that freedom and religion have an inescapable relationship and that one is dependent on the other. Unless this is understood, he said, no progress will be made in combating Communism. The President added that only through a rejuvenation of respect for moral values can the world possibly come through the long period of tension in which it has been living. He said that because he believed these things so firmly he applauds the work of the religious press for its emphasis; not only on the worth of the human soul on a theological basis, but also for stressing moral values and the relationship between religion and freedom. By doing this, he said, the religious press means much to the freedom of the world.

• • •

The military resistance which the British are giving to the Mau Mau terror in Kenya is not putting down the movement. It threatens instead to keep on growing. This method of opposing it is likely to bring into the African opposition all Africans, whether they are Mau Maus or not.

• • •

A United Nations triumph of unity was the unanimous election as secretary-general of Swedish Dag Hammarskjöld. According to Time magazine it was the first time since the beginning of the Korean truce talks in July, 1951, that East and West had agreed on anything so important.

• • •

The Population Reference Bureau has estimated that the population of the world will probably double within the next 70 years, which will make it about 5,000,000,000. Increased life span because of medicine and technology is the chief cause for the higher rate of increase.

• • •

During the recent disaster in Holland an old lady having been saved from one of the isles came into the evacuation center proudly showing the only thing she was able to save—her family Bible.

• • •

The American Bible Society has just completed 118 years of bringing the Scriptures to the sightless. Since 1835 and up to the end of 1952, the embossed Scriptures have gone out to the blind in various parts of the world in 36 languages and systems. During 1952, first editions of the Society's small volumes of favorite Scripture passages were published in Turkish Braille, Armenian Braille, and in German Braille. There has now come off the press a first edition of this pocket Bible in Arabic Braille, particularly for use by the needy blind living in Bible lands.

• • •

Segregation has been eliminated from all federally operated schools at army posts, including those in the South.

How to Know You Are Saved

Radio Sermons

By

B. Charles Hostetter

Yes, you can know! God does not leave His children groping with vague hope. If you question, if doubts and fears plague you, get this collection of 8 sermons. During March and April, B. Charles Hostetter preached the series over the international broadcast of "The Mennonite Hour." His messages are clear, interesting, basic. *How to Know You Are Saved* is excellent for giving to doubting Christians young and old of any denomination. Have a supply on hand for needy people. 35¢; 3 for \$1.00.

Bernese Anabaptists

By

Delbert Gratz

Here you will find new facts about the beginning and spread of Anabaptism. Special emphasis is given to migrations of Swiss Mennonites to America to settlements in Wayne County, Ohio; Bluffton, Ohio; Berne, Indiana; and smaller settlements.

This is the eighth title in a series of studies in Anabaptist and Mennonite history sponsored by the Mennonite Historical Society. \$2.75.

We Tried to Stay

By

Dorothy S.

McCammon

They were five young missionaries in dead earnest, and China's spiritual need lay heavily on their hearts. Eagerly they moved from language school to their chosen field.

Evangelizing work progressed steadily until the Communists arrived. In spite of increasing difficulties the five planned to stay. But they could not.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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TUESDAY, MAY 26, 1953

NUMBER 21

The Sin of Covetousness

By J. Ward Shank

An evangelist recently described this sin as one that nobody confesses. He stated that in the course of the many confessions to which he has listened, even including murder, not one single person has voluntarily confessed to being guilty of covetousness. Thus, we infer at once the very subtle nature of this sin, and examining its nature, we hope to be armed against it.

We once ate in an automat restaurant in New York City. Here food is placed in cubicles behind small glass doors and is obtained by dropping a coin into a slot. A well-dressed man went from place to place trying to open the doors without putting in his coin. A companion, familiar with the place, told us that this man was trying to find the occasional door that could be opened without pay. Some sleight of hand was involved. What was wrong with the man? He was covetous, and no more than a nickel or dime was involved.

Then there was the man who learned that his neighbor was interested in buying a certain farm in the community. Hurrying to the owner of the farm, he obtained an option on the place. As he had no need for it, he merely held it for a higher price until his neighbor was willing to pay him a handsome margin. Legitimate business? Yes. But it is scarcely the measure of a good neighbor or a man approved of God.

What was the motivation behind these acts? It shows that there is present in the human heart a carnal desire for gain that operates regardless of the size of the object or the amount involved. Some think only of the wealthy as covetous. That is a misconception. Many poor are just as susceptible to it. This is heart trouble. It involves one's attitude toward things, or the possessions of another. The sin has even been conceived and lives before the hand reaches out to grasp the object. It has its beginning in an apparently painless birth, but often grows to the proportions of a giant. "Sin, when it is finished, bringeth forth death" (Jas. 1:15).

The Command Against Covetousness Is Imperative

Gauged by the number of warning signals God has given on this sin, it must be in His sight one of the cardinal sins

of man. It rates a place in the decalogue in this straightforward language: "Thou shalt not covet." It is found in the New Testament catalogues of sin along with murder, drunkenness, and fornication, giving the impression that it is very abhorrent in the sight of God. Guilt of covetousness shares the same judgment as these other sins and carries all the implications of the broken law.

The seat of the trouble is located by Jesus as being in the heart of man. In Mark 7:21, 22, He specifically states it as coming from that source, and as being of a defiling nature in the process. The hypocrite, outwardly respectable, brings forth fruit of evil thoughts, adultery, fornication, murder, theft, and covetousness. Judgment is, in this passage, implied accordingly.

When God pours out His woes, this sin is responsible for a large part. Isaiah looked at the sins of his countrymen and spoke these words: "Woe unto them that join house to house, that lay field to field" (Isa. 5:8). The warning and command were ignored and judgment was poured out upon Judah.

Lust is not a nice word to the ear. In Scripture it is associated with the idea of intense desire and where the word is used to convey this idea, it is desire for that which is wrong. Note these strong words from James. "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not" (Jas. 4:2). This is an ugly picture. Yet it is an accurate description of the constantly waging warfare for selfish gain. It merits the enmity of God, and there are categorical statements in the New Testament that the covetous person shall not inherit the kingdom of God. I Cor. 6:10; Eph. 5:5.

The List of Things Coveted Is Inclusive

Scripture is very explicit regarding the kind of things coveted. Here is a partial list: a neighbor's house, or his wife, his manservants, maidservants, ox, ass, "any thing that is thy neighbour's," fields, a gift (or bribery), money, "abundance of . . . things." Note how inclusive is the list; and besides, many things are implied in Scripture by words that have a connotation similar to that of covetousness.

The variety of objects that may be coveted is emphasized by the reference twice in the above list to "things." Moses said, "Any thing that is thy neighbour's" (Ex. 20:17). Jesus said, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

Not alone, then, may we be given to an unlawful desire for that which is our neighbor's, but Jesus carried the application to its logical conclusion, that we may even have an inordinate desire for things rightfully gained.

Only a small proportion of people in this country are deliberate thieves. Few walk into the stores and lift merchandise from the counter, even though the opportunity is often present. The milkman leaves milk upon your porch without fear that it will be stolen. The mailman leaves parcels by the rural mailbox. Some banks keep sums of money in the lobby where the public may make its own change. Some roadside markets leave goods unattended where the customer waits upon himself, makes change, and goes his way. Thus a great majority of people may be trusted when upon their honor, but fail miserably where the moral test may not be so plain. Covetousness is related to the law against stealing, but it enters human experience where the temptation is more subtle. We are dealing with an innate desire for possession, often right in itself, but needing sanctified control.

Whether in matters small or great, the temptation is to gather things to self. Achan wanted a wedge of gold and a heathen garment, which he hid in his own tent. What smaller things might he have hidden there before? Balaam was tempted by a speaking engagement which carried both honor and gold. He did not have to steal them, but he was covetous nonetheless. David found devious ways to obtain the wife of Uriah. Covetousness drew Judas past the point

Without Price

By Mary Alice Holden

The student buys his power with brains;

With brawn the laborer's gold is bought;

For silver teachers use their skill—
God gives eternal life for naught.
Cimarron, Kans.

of help. These men suffered the punishments due a sin hated of God.

The Implications of Covetousness Are Many-sided

The subtle nature of this sin is shown by the fact that those often most secure in its clutches are least aware of it. It may be confused with thrift. It may be confused with one's rights, as in business, when what we actually want most is still more money. The wealthy man may crowd others aside in the race for money and then justify it by philanthropy, from which he also covets honor. Poorer persons may grasp for everything within reach and justify it on grounds that they have less than their neighbors. Children may be taught it with their piggy banks, when the little accumulation is first used to buy things the human heart craves. It has been said that while other passions may grow weaker with age, this one grows stronger and can never be satisfied.

Covetousness is a disturber of peace. It is found to be the origin of most troubles between brethren. Children quarrel over an inheritance. There is often not room enough in the same community for two men in the same business. It engenders jealousy and rivalry. While competition may be the life of trade, it is covetousness which often provides the competition, with all its harvest of trouble. Paul accurately portrays these implications when he says, "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. 6:10).

Freedom from this disease is a qualification for church office. Moses was to "provide out of all the people able men, such as fear God, men of truth, hating covetousness" (Ex. 18:21). A bishop (or minister) must be "not covetous" (1 Tim. 3:3). Paul said, "I have coveted no man's silver, or gold, or apparel" (Acts 20:33). Doubtless God desires a good example from His ordained servants. Many pulpits are robbed of their power when they are occupied by men who devote their best energies to earthly gain.

Implications of this sin to its victims are terrific, and we should examine our experience often to see that it is neither gaining entrance nor gaining ground. Have you begun to gather about you more than you need, especially of the expensive gadgets of modern civilization? This can become a covetous mania. What is it that provides your money drive? What gets you up early and drives you late? Are you sure that the urge for

more money is not basically a desire for more power, influence, and recognition? Why do you want more education, if you are a student? Are you aware that it may be merely to enhance your personal prestige, or to advance you over your fellows? Are all your affections legitimate? Is your wife or husband sure of that? Can you examine every transaction in which you are a party to see that both sides to the deal are gaining advantage? Can you give freely without looking about to see what you can gain from the very act of giving? Do you know that you may rob another of his good name merely because you are jealous-covetous of his very position? Are you aware that covetousness is the same as stealing, and that, while it often robs another of that which is rightfully his, at the same time it does infinite damage to yourself?

She Is Not Dead

By Lorie C. Gooding

She lay so still, so pale, our gentle sister,
The dear, familiar clay, the spirit fled.
Her loved ones knelt and wept, or bent and
kissed her,
And mourned for her, and said that she
was dead.

She is not dead, beloved, tho' we laid her,
With tears and prayer, within the silent
tomb.

Her spirit has returned to God who made
her,
As captive doves, released, turn surely
home.

She is not dead, for Jesus' love was told her.
She knew the power of grace and love
divine.

And now eternal joy and peace enfold her,
And she is with her Saviour, hers and
mine.

Holmesville, Ohio.

Conclusion

Finally, opposite to the relentless drive and confusion caused by covetousness is the contentment of heart where desire is under control. Are you interested in true gain and inner quiet? Listen to these true statements by the Apostle Paul: 1 Tim. 6:6-8 and Phil. 4:11.

"Godliness with contentment is great gain."

"Having food and raiment let us be therewith content."

"I have learned, in whatsoever state I am, therewith to be content."

"We brought nothing into this world, and it is certain we can carry nothing out."—*The Sword and Trumpet.*

Our Readers Say—

... The GOSPEL HERALD is a wonderful gift to give or receive. How else could one keep in contact with the many activities of the Mennonite Church? Where else could one read so many religious articles most vital to us?—*Theodore Walter, Culp, Ark.*

* * *

I appreciate very much Bro. Stauffer's article on Fundamentalists and War. It was clear-cut and definite. I'd like to see ... one on the differences between Arminian and Calvinistic theology and where we differ with both.—*Edna Beiler, Grantsville, Md.*

* * *

... I have noticed a couple letters requesting more material on church history. I realize there is some value in studying church history, but it seems to me that it is not a substitute for an up-to-date experience with the Lord Jesus Christ. ... Don't you think church history feeds our denominational pride rather than our boasting in him? ... I pray that the GOSPEL HERALD will continue to publish more of the soul-stirring articles. ...—*Mrs. Wilbur Eiche's, Jr., Denver, Colo.*

* * *

... The article by John L. Stauffer, "Fundamentalists and War," is one which has been badly needed. It seems that many of our people lack a clear understanding of the relationship between Mennonite doctrine and Fundamentalism. It is my prayer that many shall be helped through this article. The GOSPEL HERALD is a paper we love to recommend to patients in our hospital. May the Lord continue to direct your efforts.—*Glenn B. Martin, La Junta, Colo.*

* * *

Keep up the articles concerning peace and war. They explain the Scriptural stand much better than most of us can do it. It is good to have an article to point to when our young folks ask "why?" and we cannot answer.—*Lorie C. Gooding, Holmesville, Ohio.*

I grieve to think how that holy name by which we are called must be blasphemed among the heathen, while they see discontented Christians, passionate Christians, resentful Christians, earth-minded Christians; yea, (to come to what we are apt to count small things,) while they see Christians judging one another, ridiculing one another, speaking evil of one another, increasing instead of bearing one another's burdens. How bitterly would Julian have applied to these, "See how these Christians love one another!" I know I myself, I doubt you sometimes, and my sister often, have been under this condemnation. O may God grant we may never more think to do Him service by breaking those commands which are the very life of His religion! But may we utterly put away all anger, and wrath, and malice, and bitterness, and evil speaking.—*John Wesley.*

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JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS

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EDITORIAL

Versions and Critics

Eight extra pages in this issue carry the conclusion of the RSV report. Readers will recall that last November, at the request of the General Council, a committee was appointed by the Mennonite Publication Board to prepare a report with recommendations concerning the Revised Standard Version of the Bible. This committee wrote a preliminary report, which was published in the issue of Jan. 6. Now the complete report has been prepared and has been printed in these three consecutive issues.

It is evident that our brethren of the committee have done a great deal of hard work. They have gone into the various questions involved and have answered them as scholars should, not by opinions, but by facts. For this we should all be grateful.

The report is not easy to read. There are technical matters which could not be left out of an adequate discussion. To bring us a little sooner to the main conclusions, the committee placed much of this technical discussion in the appendices. These will be read by those who want to be careful about their facts.

The report is also long. Incomplete answers could have been given in less space. But we wanted full answers, and we trust many of our readers will go carefully through the entire report. A complex matter cannot be dismissed with a few sentences.

This new translation has aroused a tremendous lot of discussion. It has not been easy to come to a certain conclusion, for even those who are competent to judge a Biblical translation are not agreed on many points. The version has the approval of a theological liberal like Fosdick and of a staunch conservative like E. Schuyler English. It has the disapproval of a liberal like Dorothy Thompson and of a fighting conservative like Carl McIntire. It is clear that we cannot classify people theologically by their attitude toward the RSV.

Not all of us will come to the same conclusion. Some of us will place the new version on the study shelf with other translations for whatever good we can get from it. Others of us will feel that its weaknesses are such as to make

it unusable. Let every man be persuaded in his own mind. And let no man judge his brother.

But let us reach our conclusions by an appeal to facts. Prejudices and emotional charges are without meaning or value. One must have facts in order to judge historical and linguistic matters. Conclusions must follow honest study. It is significant that the committee appointed by the largest fundamentalist body, the National Association of Evangelicals, has asked for another six months to pursue their study of the RSV.

One of the good things which can come out of the popular concern about the RSV is a greater knowledge of how the Bible has come to us. People are asking questions they never asked before—about manuscripts, about translations, about versions. And there has been a flood of words about variant readings, and authenticity, and inspiration. This can produce better Bible study. One who thinks Paul wrote in Elizabethan English cannot be a very exact student. Out of all this can come a much greater literacy in Biblical matters. To help this along we will run for a while a column of information about the Bible. Send the editor your question and he will get someone to answer it. Questions must be signed, but the name of the questioner will not be published.

We should like again to urge against emotional charges and unchristian attitudes. Here is an issue where there is room for some honest differences of opinion. A man is not necessarily either ignorant or unorthodox because his view is not the same as ours. Unorthodox attitudes are as wrong as unorthodox thoughts. Time will clear up some things about the RSV, but time may not bring back to the Bible those who are driven away from it by our unseemly arguments.

Let us all stand together in the faith that God has spoken to us in His Word, and rejoice that it has been preserved for us through the centuries, and that in our day the work of translation goes on, so that most of the people of the world can read at least a part of the Bible in a language which they can understand. God's Word will not return to Him fruitless.

A Problem for Christian Love

When we have love for people, do we do everything they ask us to do? This is a real question for conscientious people. We want to demonstrate real Christian compassion; we want to treat people right, not only because it is the right thing to do, but in order to win their respect for our Christianity. Shall we let ourselves be imposed upon, or be forced to do things we do not want to do, merely because we want to be kind?

A sister writes of two cripples who asked them for magazine subscriptions. They pitied the men but didn't want the magazines. The men were angry because they didn't give them business. Was it wrong to refuse them? The neighbor children come around to sell garden seeds or greeting cards, which we don't need. Must we buy for good will's sake? It is easier to ask these questions than to answer them.

There are enough crooks abroad that one must always be cautious. The pitiful beggar may be a rich man. It is no kindness to help someone along in a racket. Even a Christian learns to be skeptical.

Nor is it a virtue to clutter our homes with gadgets and knickknacks which we cannot use, only because we can't make ourselves say a hard *no*. Money should be spent where it does good. No self-respecting businessman wants you to buy because you are sorry for him. It is unworthy to play the sympathy string for our own advantage. And sometimes there are so many beggars about, as in the Orient, or there are so many doorbell ringers that from sheer necessity we have to become adamant.

But try to say *no* with a smile. One doesn't need to slap the person he refuses. There is a Christian courtesy which is due any human being. We saw a missionary in India refuse to increase his tip to a porter, but he did it with an evident compassion and respect.

If, however, one must lean one way or another, let us by all means lean toward being imposed upon rather than to injustice and hardness of heart. Rather than get a reputation for a grasping, leathery stinginess, let us get a reputation for "softness." It is better for a Christian to be an "easy mark" than a Shylock or a Scrooge.

The Revised Standard Version

An Examination and Evaluation

(Continued from last week)

IX. THE MERITS OF THE REVISED STANDARD VERSION

Having examined the several areas of criticism of the Revised Standard Version we believe it is essential to a fair review to set forth its many merits. Perhaps these have been neglected because of the storm of denunciation which has arisen concerning this version.

1. READABILITY

Certainly the first impression one gains of the RSV is its readability. Children read it almost as easily as current literature. Young people read in the stories of Abraham, Jacob, Joseph, Ruth, and Esther in the new version with the same interest that they read modern literature. Families now read a half-dozen chapters of the RSV in daily worship whereas formerly they laboriously struggled through one. Workers in city missions testify that people who had difficulty with the KJV have come to reading this one with surprising satisfaction. In foreign lands those learning English are challenged with its simplicity and clearness. What makes this version so readable?

Its Direct, Plain, and Meaningful Language

The reader is not puzzled by 300 or more words not used in modern speech. In the table below study the words from the KJV and in each case note the modern meaning as given in the RSV.

KJV	Reference	RSV
advised	Num. 24:14	let you know
amazed	Mark 14:33	distressed
amiable	Ps. 84:1	lovely
ancients	Isa. 3:14	elders
careful	Job 31:35	indictment
charity	Jer. 17:8	anxious
communicate	I Cor. 13	love
comprehend	Gal. 6:6	share
conversation	John 1:5	overcome
curious	I Pet. 3:1, 2	behavior
feelblinded	Ex. 35:32	artistic
furniture	I Thess. 6:14	fainthearted
harsh	Gen. 31:34	saddle
health	I Kings 20:11	armor
mean	Ps. 42:11	help
naughty	Prov. 22:29	obscure
blasphemy	Prov. 6:12	worthless
peculiar	Luke 10:13	my own possession
prevent	Ex. 19:5	precede
quicken	I Thess. 4:15	make alive
reins	Eph. 2:1	harness
thought	Matt. 6:25	be anxious
translate	II Sam. 3:10	transfer
A similar list of words, not obsolete or of changed meaning but familiar, rich, and expressive, shows how readable RSV is.		
mercy	Ps. 136	steadfast love
lasciviousness	Mark 7:22	licentiousness
evil eye	Mark 7:22	envy
blasphemy	Mark 7:22	blasphemy
all unrighteousness	Rom. 1:29	all manner of wickedness
debate	Rom. 1:29	strife
whisperers	Rom. 1:29	they are gossips
backbiters	Rom. 1:30	slanders
disputing	Rom. 1:30	insolent
proud	Rom. 1:30	haughty
without understanding	Rom. 1:31	foolish
covenant breakers	Rom. 1:31	faithless
without natural affection	Rom. 1:31	heartless
unrighteousness	Gal. 5:19	impurity
wickedcraft	Gal. 5:20	sorcery
variance	Gal. 5:20	strife
seditions	Gal. 5:20	dissension
heresies	Gal. 5:20	party spirit
revellings	Gal. 5:21	drunkenness
longsuffering	Gal. 5:22	patience
faith	Gal. 5:22	faithfulness
temperance	Gal. 5:23	self-control
consolation	Phil. 2:1	encouragement
bowels and mercies	Phil. 2:1	affection and sympathy
sensual	Jas. 3:15	unspiritual
partiality	Jas. 3:17	uncertainty
hypocrisy	Jas. 3:17	insincerity

No longer does one need to struggle with certain obsolete mannerisms of expression. For instance, the KJV rendering of II Cor. 8:1 reads, "Moreover, brethren, we do you the grace of God." This is made intelligible to a modern reader by the RSV which has, "We want you to know, brethren, about the grace of God." The KJV rendering of S. of Sol. 5:4, "My beloved put in his hand by the hole of the door, and my bowels were moved for his almost defecated manner of understanding." Observe the easily grasped RSV, "My beloved put his hand to the latch, and my heart was thrilled within me."

Other similar examples are found in II Sam. 12:31; Prov. 29:18; Isa. 3:18-23; 9:1; Acts 21:15; 28:13, and Gal. 4:24, 25.

By comparing his point that the RSV translation should be clear and intelligible" Gordon Corning Ortoy²⁰ calls attention to the easy-flowing style of the magnificent passage in Deut. 4:15-40. He shows "how

prophetic passages of seeming obscurity in the traditional versions becomes transparently clear in the RSV."

The KJV rendering of Jer. 30:18 is as follows: "Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellings; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof."

The RSV reads:

"Thus says the Lord:

Behold, I will restore the fortunes of the tents of Jacob, his dwellings will have compassion on his dwellings; the city shall be rebuilt upon its mound, and the palace shall stand where it used to be."

Scientific Paragraphing

Strangely the paragraph markings of the KJV do not extend beyond Acts 20, so that the Epistles in which the logical grouping of ideas is so essential to gaining the thought, are difficult to grasp. The verse divisions many times hinder rather than help in tracing the line of thought or argument. In this matter the ASV made a great improvement, being a model of scientific paragraphing and segmenting. Its merit defect lies in the length of paragraphs; frequently they represent segments rather than paragraphs. The shorter paragraphs and segments of the RSV remedy this defect. Literary structure would frequently call for the grouping of segments into sections; recognition of which would be a further improvement in some of the longer books. The present arrangement in common with modern literature proves to be a most helpful aid to the reader. It leads him to read continuously; no longer is it necessary for his eyes to pass step by step from verse to verse. In order to appreciate these merits compare the relative ease of reading the closely arranged segments of Rom. 5-8 in both the KJV and RSV. This system of paragraphing will accomplish very much in the way of a more intelligent grasp of Scripture.

Use of Quotation Marks and Omission of Italics

Two other mechanical changes in the RSV from the KJV tend toward a better understanding of the language. One of these, the use of quotation marks, is another step toward bringing the printed page of the Bible in line with other pages. The problem encountered in determining the limits of certain quotations is hardly great enough to rule out this practice. To one who believes in plain language it is impossible to see whether John 3:16-21 are words of Jesus or of John, whether John 3:31-36 are words of the Baptist or the apostle, or whether Gal. 2:15-21 are words directed to Peter or to the Galatians.

By reason of the present function of italics on the printed page, for emphasis, their continued use in the Bible to denote something else becomes a serious defect. There should be another device available for marking parts of the translation which are necessary to the sense in English but are not found in the original. Perhaps our concept of translation of inspired Scripture centers too much in the artistic of words and not enough on the entire sentence and total thought. Translation of readable original should result in readable English. When this point is recognized there may still remain additions which are sufficiently significant to be shown in some manner, perhaps by footnotes indicating that they are not in the original.

2. POETRY INDICATED

That the Bible contains portions in poetry was not understood when the KJV appeared. The translators were sensitive, however, to the rhythm and the accent of the original Hebrew, and they frequently rendered poetic passages like the Psalms with extraordinary fidelity to the emphasis of the Hebrew text. Bishop Louth, living more than a century after King James' time, made the proposal that the prophets be treated as poetry. In the ASV a beginning was made in representing poetry in poetic form, but this was limited to the Books of Job, Psalms, Proverbs, Song of Songs, and Lamentations. Versification is carried much farther in the RSV, chiefly in the Prophets with a total of about 40 per cent of the text in poetry.

The underlying principle of Hebrew poetry is not rhyme or numbered syllables; it is found in the asymmetry of clauses in a verse. "Like the lines,"²¹

The fitness of the Hebrew as a vehicle of poetic expression is noteworthy. As described in Mullenburg,²² the Hebrew contains comparatively few abstractions; its words are characteristically concrete. The sentences of Hebrew poetry are short, often not more than two or three words. Speech is concentrated and all the emphasis is placed upon the important words. Each line registers its effect, and the effect is powerful because the line is short. Line follows line, and the total impression is gained by the cumulative power of a large number of brief clauses.

While a great deal of study has been given to Hebrew poetry some uncertainty still exists as to how much of the prophetic books is poetry. Manifestly there is an overlapping of poetry and prose and the translator may be tempted to force poetic form where it does not exist. Some scholars have gone so far as to revise the text in order to secure poetic form. Dr. Allis has pointed out²³ a few cases where it appears that in the RSV versification has been forced upon prose form. Excepting these doubtful cases one is led to conclude that a tremendous service has been done for the English reader. In addition to giving beauty, vividness, life, and feeling, recognition of poetic form is a tremendous aid in interpretation. The gain that poetic form gives may be seen in two selections.

Even the stork in the heavens
knows her times;
and the turtle-dove, swallow, and crane
keep the time of their coming;
but my people know not
the ordinance of the Lord.

—Jeremiah 8:7.

²⁰ "An Estimate of the Revised Standard Version," *Theology Today*, April, 1953, pp. 22, 23.

²¹ Moulton, *The Literary Study of the Bible*, p. 47.

²² *An Introduction to the Revised Standard Version of the Old Testament*, IX, "The Poetry of the Old Testament," p. 63.

²³ "Evangelicals and 'The New Version,'" *United Evangelical Action*, Nov. 15, 1952, pp. 6, 7.

Blessed is the man
who walks not in the counsel of the wicked,
nor stands in the way of sinners,
nor sits in the seat of scoffers;
but his delight is in the law of the Lord,
and on his law he meditates day and night.
He is like a tree
planted by streams of water,
that yields its fruit in its season,
and its leaf does not wither,
in all that he does, he prospers.

—Psalm 1:1-3.

3. ACCURACY OF TRANSLATION

Accuracy of translation may be checked variously; we begin with some sampling in a general character where the RSV corrects inaccuracies of the KJV.

Gen. 1:28; 9:1. KJV translates the command to Adam and Eve to "replenish the earth" as though the earth had previously been peopled; RSV reads instead, "fill the earth."

11 Sam. 1:21. KJV reads, "Let there be no dew, neither let there be rain upon you, nor fields of offerings." Dr. Neuberg²⁴ cites this as a sample where knowledge of Uguritic (Canaanite) literature, dating from the time preceding the Exodus, has supplied the explanation of an unintelligible expression, "fields of offerings." Based on this information the RSV translates: "Let there be no dew or rain upon you, nor upsurging of the deep!" The same writer "is disappointed not to find a much more extensive use of the wealth of information gained from Uguritic tablets."²⁵

119:147. KJV reads, "I prevented the dawning of the morning." RSV reads, "rise before dawn."

Prov. 26:28. KJV reads, "Burning lips and a wicked heart are like a potsherd covered with silver dross." Here according to Herbert Gordon, "his knowledge of Uguritic has enabled the RSV translators to make a perhaps intelligible by translating, 'Like the glaze covering an earthen vessel are smooth lips with an evil heart.'"

Dan. 7:9. KJV reads, "I beheld till thrones were cast down." George Dabney²⁶ cites this as a case of mistranslation and holds that the RSV rendering is correct. "As I looked, thrones were placed."²⁷

Dahl cites cases²⁸ in which the KJV introduces the name of God in expressions of desire where it is absent in the original. In I Sam. 10:24, RSV changes "God save the king" of KJV to "Long live the king"; in I Sam. 14:34, "God forbid" is changed to "Far from it"; and in I Kings 1:38 "Would God my lord" becomes simply "Would that my lord." These three types of expression are found forty times in the Old and New Testaments, and incidentally, in none of them does KJV italicize the word God, although God is always supplied, not being in the original.

In spite of the tender associations relating to the word "Calvary" there is no reason to retain the word in Luke 23:33. "Calvary" comes from the Latin *calvaria* and has no place in our English translation of a Greek book. "Calvary" does not convey the meaning "skull" to us. For this reason the RSV translation is correct. "And when they came to the place which is called The Skull."

The KJV rendering of the first clause of Acts 2:6 is misleading. It is not, "when this was noised abroad," but rather when this sound came, or as the RSV tersely puts it, "at this sound," that is, the sound from heaven.

Acts 12:24 should not read "after Easter" as in KJV but after the "Passover" according to the Greek and the RSV. God by the foolishness of man is corrected in RSV to read, "It pleased God through the folly of what we preach."

The almost unintelligible rendering of Gal. 5:12 in the KJV is entirely clear in RSV, as follows, "I wish those who unsettle you would mutilate themselves."

The KJV rendering of I Tim. 6:5 mistakes the predicate for the subject. Instead of reading, "supposing that gain is godliness" it should read, "imagining that godliness is a means of gain."

Striking illustrations of improvement in translation are given in the following extracts from Dr. J. Harold Greenlee's article in *United Evangelical Action* (Dec. 1, 1952):

"Evangelical Protestant Christians should of all people be most anxious to see that the Bible is always kept in a form which is as understandable as possible to anyone who opens its pages. Yet what would someone, previously ignorant of the Bible, think of Jesus' urging the disciples to cause little children to 'suffer' to come to him? The RSV properly translates this passage, 'Let the children come to me.' How many devout readers ever suspect that 'Study to shew thyself approved' (II Tim. 2:15) is not an exhortation to study, but rather, 'be diligent,' or, as the RSV puts it, 'do your best'? How many preachers have used John 7:17 as though it meant something like this: 'If anyone does God's will, he will automatically learn the doctrines of the Kingdom, and when they come from God or when I am talking about myself?' The KJV lends itself to three points of misunderstanding in this verse, the second of which can be a dangerous error. The RSV makes this verse clear, in keeping with the Greek text: 'If any man's will is to do his will, he shall know whether the teaching is from God or whether I am exhorting you to obey me.' . . . The present writer's own comparison of all of the RSV with the Greek New Testament has revealed much less to object to in the RSV than in the King James Version. Here are some instances where the new rendering actually corrects an error of the KJV.

"In Gal. 2:21 the RSV says 'Christ died,' while the KJV says 'Christ is dead.' Here the KJV not only violates the tense of the Greek verb, but clearly reads as though Christ were still dead.

"In Acts 11:18 the KJV says 'Agabus signified' while the RSV reads 'there would be a famine. This is an acceptable translation, but it is interesting that the RSV uses the much stronger word 'foretold,' in spite of liberalism's distaste for predictive prophecy.

"In Acts 3:22; similarly 7:37, the RSV reads that Moses, speaking of the Christ, said, 'I am now exhorting you to obey a prophet . . . as he has raised me up.' The KJV, however, refers to Christ here as 'a prophet . . . like unto me,' which is not true to the Greek text and which could easily be understood to mean that Christ would be merely a

man like Moses. Oddly enough, a recent book which was written for the purpose of condemning the RSV gives this passage as evidence that RSV is a bad version."

In these selected examples one sees the nature of some of the errors found in the KJV and the manner in which the RSV has corrected them. This has been made possible largely through the tremendous labors of Bible scholars through the past three hundred and fifty years in studies of the original languages, both Biblical and non-Biblical, and of the text of the Hebrew and Greek. As a result of these labors the RSV committee had a much more accurate Greek and Hebrew original text to work on than the KJV translators (and even to some extent than the ASV committee), as has been shown elsewhere in this report. The RSV has taken full advantage of this, and we Bible readers of 1953 gratefully receive the benefit.

4. A BETTER UNDERSTANDING OF BIBLICAL GRAMMAR

This point will be discussed in Appendix V.

5. LITERARY QUALITY OF KJV PRESERVED

Without question the literary quality of the KJV is unexcelled. It has been termed "the noblest monument of English prose." The revisers in 1881 expressed admiration for "its simplicity, its dignity, its power, its happy terms of expression . . . the music of its cadences, and the felicities of its rhythm."²⁹

The recognized literary quality of the KJV offers an almost insurmountable challenge to any new version. It stands as the chief reason for the RSV being a revision rather than a new translation. This effort is entirely commendable. The grip which the KJV maintains on the English-speaking world should be capitalized on. Rid the KJV of its archaisms and errors in text, but preserve the wealth of the Elizabethan English: this is the task assumed by RSV.

How well the revisers accomplished this is debated. Dorothy Thompson, for instance, finds "the new text inferior on nearly every page to the one it seeks to supplant . . . It is weaker, less vivid, defective in imagery, less beautiful, and less inspired."³⁰ The new version is poorer, although not less robust; its cadences are lost. She regards I Cor. 13 in the KJV as "one of the most perfect pieces of prose in our language, the content and form so perfectly welded" that no one should "dare to touch it."³¹ While this criticism carries some weight it must be said that what we need is clearness and accuracy, and not mere beauty.

With all the admission for a revision of KJV in our judgment is better than an entirely new translation. In the history of language there are unconscious trends as well as purposeful influences. Books which are meant to live in the minds and hearts of people must follow these trends, yet at the same time it is within our power to give direction to our language. The RSV gives the most probable direction. In so doing it becomes commonplace through multiplication of modern speech versions or we can capitalize on the beauty, strength, and reputation of the KJV and make only such modification which a changing language requires. The language of the Bible is the most potent factor in giving character to our speech.

In the judgment of our committee, taking into account certain weaknesses in RSV's modernizing the KJV, most of the elements of enduring value are preserved. We still hear the KJV in this one.

6. FAITHFUL TRANSLATION OF CARDINAL DOCTRINAL PASSAGES

Ultimately the Christian's supreme concern in a new translation is the preservation of the doctrines of divine revelation. These truths are distinctive of Christianity and it is a prime requisite of a translation to preserve them in all their grandeur, sublimity, and accuracy. Doctrine is expressed on every page of Holy Writ and it is proper to look to the large contexts for their sure foundation; yet fundamental statements are frequently embodied in grand comprehensive formulas, very properly and accurately stated.

With a few minor exceptions we are not aware of the toning down of any Christian doctrine in the RSV. It has been shown in the preceding discussion that this charge against the revision is met either on textual grounds or on legitimate differences of judgment. In the light of the great masses of passages which unequivocally set forth Christian doctrine with purity, clarity, and forcefulness, we believe the revisers honestly sought to give a faithful translation. Those making the charge of dishonesty do not realize that modernists have no concern to tone down doctrinal statements; in the same manner as we reject Catholic miracles, they reject all evidence of the supernatural. The revisers know full well that they deliberately subordinate the Scriptures. Fifty thousand voices in the English-speaking world from the ranks of ministers and theological professors who know Hebrew and Greek would rise up in condemnation of their dishonesty.

The committee finds the following cardinal doctrines clearly presented by the RSV: (1) Speech of divine revelation. (2) Divine inspiration of the Bible. (3) The trine God. (4) Predictions of our Lord's deity. (5) The virgin birth and the incarnation of our Lord. (6) Our Lord's deity. (7) The sinlessness of Christ. (8) The reverential form of address to Jesus when presented by God or in His glorified estate. (9) The purity, clarity, and deity of the Holy Spirit. (10) Prediction prophecy. (11) Miracles presented in all their majesty. (12) The redemptive work of Christ accurately described. (13) The way of salvation made plain. (14) Christ's return and other events of the Consummation of the universe. (15) The resurrection. Supporting evidence of these doctrine will be found in Appendix VI.

²⁴ *Ibid.*, Jan. 1, 1953; p. 6.

²⁵ *Ibid.*, p. 6.

²⁶ *Our English Bible in the Making*, p. 77.

²⁷ *An Introduction to the Revised Standard Version of the Old Testament*, III.

²⁸ *The Authorized Revisions of the King James Version*, p. 22.

²⁹ Quoted from the revisers of 1881 by Preface to RSV, p. iii.

³⁰ *The Old Bible and the New*, *Ladies Home Journal*, March, 1953, p. 14.

³¹ *Ibid.*, p. 205.

X. GENERAL CONCLUSION AND EVALUATION

In general, we find that the Revised Standard Version of the Bible, which is based on the American Standard (Revised) Version and the King James or Authorized Version behind it, successfully transmits the message of God's Word to the modern English reader in a readily understandable form. We do not agree with some of the translations it offers, although we recognize that some points are open to dispute because of the state of the ancient manuscripts or differences in English usage. Unlike other versions before it, the RSV is not perfect, having some flaws, and needs improvement. We know that in future editions commonly agreed upon errors will be rectified.

In literary quality we find the new version in places weaker than the King James, but we grant that, when necessary, beauty of style ought to be sacrificed for accuracy of translation. In effectiveness of appeal to the minds and hearts of our people, however, we find the new version better than any preceding authorized form. Since the original New Testament was cast in the language of the common people of that day, it ought to be read in the language of the common people of our day. The new version is especially helpful in presenting God's message and the Gospel itself to those who are unfamiliar with the traditional form of the earlier Bible translations, such as non-Christians both in foreign lands and at home, and also children. The Old Testament in particular needed a more readable and idiomatic form, even for home use.

We find that all the great doctrines of God's Word are preserved and clearly set forth in the new version in truth and power for in general this version is more accurate than the King James. We do not believe that the faith of our people will be undermined in any doctrine by its use, and we find no grounds to support the charge that the new version has failed in its objective of presenting God's Word in a more accurate form.

We find no ground for rejecting the version because it has been sponsored or promoted by the National Council of the Churches of Christ in the U.S.; nor do we see that purchasing it implies any endorsement or support of the National Council. It is clear that much of the attack upon the new version is basically a conflict between rival groups, but involves the Bible in partisan controversy. While there may be ground for criticism of the National Council as well as of the rival Council, we believe that the new version should be considered solely on its own merits. We urge that our people refrain from participating in the partisan controversy over the RSV, which has assumed in some quarters violently polemic and even unchristian forms, and remain aloof from the groups, literature, meetings, and radio programs which promote the controversy. Let us rather devote ourselves to the promotion of the spread of God's Word and of the message of life which it contains among all men of a believing world, to which the unceasing struggle over a form of translation can only be an occasion for scoffing.

We believe that the new version can be of much value for study and for worship. Where it is used for private devotion, it offers a more complete worshipful and instruction, or in private, must be left to the good judgment of our ministers, lay leaders, and members. Unlike some other church bodies our church has never officially adopted any version as its own, either German or English, and we believe it should not now do so; nor should it officially repudiate a version. Moreover, it is our firm conviction that the church should not depart from its time-honored policy of not passing judgment on Bible translations. We trust that our report may, however, have value both to our publishing agency and to our readers and sponsors in general. One of the purposes of this study and objective study which they themselves may not be able to do, whether because of lack of equipment in the original languages or for other reasons.

XI. LETTER OF TRANSMISSION

A. J. Metzler, Publishing Agent
Mennonite Publishing House
Scottsdale, Pennsylvania

Executive Committee of the Mennonite Publication Board

Dear Brethren:

We submit herewith the report of the study of the RSV of the Bible to which we were appointed in November, 1952. It sets forth elements of strength and weakness in the new version and includes a general evaluation, as requested. We do not recommend any official action or any distribution of this version by our church or its publishing agency. No such recommendation is requested. Moreover it is our firm conviction that the church should not depart from its time-honored policy of not passing judgment on Bible translations. We trust that our report may, however, have value both to our publishing agency and to our readers and sponsors in general. One of the purposes of this study and objective study which they themselves may not be able to do, whether because of lack of equipment in the original languages or for other reasons.

In our study we have been careful to read and study not only the RSV itself, the entire committee has read all of the N.T. and most of the O.T., but as much as possible all the available critical articles, pamphlets, and reviews, whether unfavorable, favorable, or neutral. Having seen first-hand the attacks against the RSV rather largely derive from a few sources, we have naturally concentrated on a careful study of these. We have also read all the statements put forth by the RSV publishers and sponsors as well as the books and pamphlets published by the RSV committee or individual members of it. While we have not been able for lack of time to examine every part of the work of revision, nor to verify or evaluate every claim of improvement over previous versions, or every charge of mistranslation or error, we have gone as far as possible in this direction. Individual members have made depth sample studies, such as the one on the textual and translation problems of the Book of Isaiah, and the study of the style of the Greek text of the translation of Isaiah 7:14 is much appreciated. The section of the report dealing with this verse was written by him, but has our full approval.

The report and the conclusions, as herewith submitted, represent our common efforts and our composite unanimous and convinced judgment. As honest scholars and critics, seeking only the truth, we were driven to the conclusions here presented by the evidence accumulated in our study. Those who may differ with the results are invited to study the evidence for themselves.

We note that there is no unanimity about the RSV even among conservative evangelical groups. There is a radical Fundamentalist fringe largely represented by or related to the very small polemical American Council of Christian Churches, and by the independent nondenominational and tabernacle groups, which is wholly and even bitterly antagonistic. However, this is not generally true of the groups connected with the staunchly conservative and much larger National Association of Evangelicals, and not at all of the likewise thoroughly conservative and orthodox groups of large American Lutheran and Southern Baptist denominations and related groups. The great majority of conservative evangelicals are not negative on the RSV although they may see some defects in it.

It is probable that some will be disappointed in our report. It appears that in a few quarters of the church partisan pamphlets have been issued more than the new version itself and that some of our people have been so much influenced by this literature, as to have adopted the extreme negative views advocated by the above-mentioned Fundamentalist circles. In fact, we have been shocked and dismayed by the discovery that some of our people have shown a few of the errors of the RSV through our study of how much a few of our people have been led by the influence of radical Fundamentalism. Some of these persons have written to us, and by their letters indicate they have more confidence in and pay more attention to certain Fundamentalist leaders and their writings than they do to the literature and leaders of our own church. Steps should be undertaken to remedy this situation before it leads to further loss of members or weakening of our own doctrinal position, for some of the very same leaders now being followed in the RSV controversy are continuing to strongly attack the doctrine of the church which we hold. Our doctrine is nonresistance, peace, love, and the kingdom of God, faith and practice, and to advocate such erroneous teachings as eternal security, entire sanctification, etc. They also practice a type of polemics which we believe is entirely inconsistent with the spirit of the meek and lowly Christ, whom we follow in our practice of peace and love.

The Committee,

Chester K. Lehman, Th.D.
Harold S. Bender, Th.D.
Hillard C. Lind, B.D.

APPENDICES

Appendix I. N.T. Mistranslations in the RSV.

The following excerpt from an evaluative article in *Concordia Theological Monthly* (March, 1953) and the heading "Inhappy Translations" is a type of criticism which we believe is justified, though in few particular points we might disagree.

"Matt. 21:22, changing the order of the words in the Greek text, puts the emphasis on the result rather than on the fact that prayer is answered. Also in Rom. 4:24 and in I Cor. 15:58 the RSV has changed the order of not following the order of the words in the Greek text. II Cor. 5:21 puts the emphasis on 'for our sake' instead of on 'him.' Gal. 5:5 ignores the emphasis on 'we,' dictated by the Greek text. In Acts 13:19 the RSV has changed the order of the words in the Greek text. The translation of the RSV. The RSV misses the New Testament hope, which enters into and enriches patience, when it translates in II Thes. 3:5, 'the steadfastness of Christ' instead of 'the patient waiting for Christ.' A.V. 'That the gentile here used may be objective is possible. We would note that the RSV has changed the Greek text in John 8:15, while rendering the same Greek expression 'according to worldly standards' in I Cor. 1:20, and 'from the human point of view' in II Cor. 5:10."

"Negative phrases, which are good idiomatic English and at times forceful expressions, are unnecessarily changed in Rom. 1:13; 11:25; I Cor. 10:1. In other passages the RSV retains Paul's way of at times saying things negatively (I Cor. 12:1; II Cor. 1:8; Thes. 4:13). In some cases, too, 'and' is too often 'and' and 'for' are omitted. When this is done, something may be lost in the intent of the writer. So, Paul's powerful argument for justification by faith, enforced and strengthened by repeated 'ands.' Omissions of 'also' and 'even' are also quite frequent (e.g., Matt. 8:9). Repetition of words peculiar to the Greek, often for emphasis, are also omitted (e.g., in John 8:51; John 5:33, . . .

"For 'Men and brethren' (Acts 2:29), occurring three times the RSV translates 'Brethren.' But the expression is somewhat formal and not to be confused with the more intimate term 'Brethren' (Rom. 15:30). We also believe that too much freedom has been exercised in such passages as Heb. 9:24, where a Hebrew idiom, 'he has been elevated,' and the emphasis lost. Ignoring the niceties of language and style, the plural of the Greek is translated with the singular in Mark 7:21; Matt. 15:19. Similarly, 'And it came to pass' and 'behold' are omitted in Luke 5:12; Matt. 7:14; 12:23; 13:33; 23:34; 24:40."

"The interpretative rendering in Eph. 5:32 ('I take it to mean') suggests that Paul was not clear in his mind on the matter he is speaking of. . . . Tim. 3:2 is either against polygamy, celibacy, or the remarriage of widowers. The RSV chooses the third alternative. . . . The RSV interprets instead of leaving the matter open as the A.V. does. This would make pastors married twice in conflict with God's will. Another error interpreted advisedly left open by the A.V., but interpreted by the RSV, is in II Thes. 2:15. The RSV translates 'the word of the Lord' as an example of an interpretative instance of translation. 'The A.V. translation is both accurate and natural. The RSV reads the words which ascribe deity to Christ as a benediction to God and places in a footnote the words: 'Christ, who is God over all, abiding forever.'"

"From Allen V. Van der Grinten, Jr., 'A Critique of the RSV of the N.T.' (In *The Study of the Bible Today and Tomorrow*, 1947), charges the revisers with inconsistency, with indiscriminate rendering of the Greek tenses, and disregarding at times the force of the tense and mood, as well as being guilty of a number of errors in the Greek syntax. He points out several dozen cases where he challenges the translation's accuracy, and as far as we can judge, justifiably so. It seems that at least some of these cases are due to the influences of the KJV. It must also not be forgotten that one of the purposes governing the RSV was to produce a readable and understandable translation suitable for worship both in private and public. Perhaps this goal overrode at times the other goal of accuracy. Also, as one of the revisers has recalled, 'tradition and association' helped to retain much of the KJV vocabulary and style where accuracy might have dictated further improvement.

Daniel 7:13, 14. "I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom all that shall not be destroyed."

Malachi 3:1. "Behold, I send my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple; the messenger of the covenant in whom you delight, behold, he is coming, says the Lord of hosts."

5. The RSV accurately depicts the virgin birth and the incarnation of our Lord.

Matthew 1:18, 20, 23. "Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit. . . . That which is conceived in her is of the Holy Spirit. . . . Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel!"

(which means, God with us.) Luke 1:34, 35. "And Mary said to the angel, 'How can this be, since I have no husband?'"

"The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God."

John 1:14. "And the Word became flesh and dwelt among us, full of grace and truth; we have seen his glory, and we have seen his glory as of the Father." Philippians 2:6-8. "Who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross."

Read Matt. 1:18-24.

6. Our Lord's deity is definitely and fully expressed in RSV.

Matthew 11:27. "All things have been delivered to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and any one to whom the Son chooses to reveal him."

John 16:16. "You are the Christ, the Son of the living God." Luke 1:43. "And why is this granted me, that the mother of my Lord should come to me?"

John 8:58. "Jesus said to them, 'Truly, truly, I say to you, before Abraham was, I am.'"

John 10:30. "I and the Father are one."

John 14:9. "Who has seen and has seen the Father?"

Acts 7:55. "But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God; and he said, 'Behold, I see the heavens opened, and the Son of man standing at the right hand of God.'"

Colossians 2:9. "For in him the whole fullness of deity dwells bodily." Titus 2:13. "Awaiting our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ."

See also the entire Gospel of John; Col. 1:19; 1 Tim. 3:16; Heb. 1; 1 Pet. 1:1; 1 John 1:1-5.

7. The RSV does not cast any shadow on the sinlessness of Christ.

John 8:46. "Which of you convicts me of sin? . . ."

1 Cor. 1:31. "For our sakes he made him to be sin who knew no sin, so that in him we might become the righteousness of God."

Hebrews 4:15. "For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning."

1 Peter 1:19. "But with the precious blood of Christ, like that of a lamb without blemish or spot."

1 Peter 2:22. "He committed no sin; no guile was found on his lips."

1 John 3:5. "You know that he appeared to take away sins, and in him there is no sin."

8. The reverential form of address is applied by the RSV to Jesus when He is addressed by God or in His glorified state.

Matthew 25:37, 44. "Then the righteous will answer him, 'Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? . . . Then they also will answer, 'Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?'"

Mark 1:11. "And a voice came from heaven, 'Thou art my beloved Son; with thee I am well pleased.'"

Revelation 4:11. "Worthy art thou, our Lord and God, to receive glory and honor and power, for thou didst create all things, and by thy will they existed and were created."

See also Heb. 1:3-13; Rev. 5:9, 10; 11:17, 18; 15:3, 4; 18:5, 7.

9. The RSV affirms the personality and deity of the Holy Spirit.

John 14:26. "But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you."

John 15:26. "But when the Counselor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me."

Acts 5:3. "Ananias, why has Satan filled your heart to lie to the Holy Spirit?"

Romans 8:13-16. " . . . If by the Spirit you put to death the deeds of the body you will live. For all who are led by the Spirit of God are sons of God. It is the Spirit himself bearing witness with our spirit that we are children of God."

1 Corinthians 3:16. "Do you not know that you are God's temple and that God's Spirit dwells in you?"

See also John 16:7, 8; Rom. 8:1-27; Gal. 5:16-25.

10. Predictive prophecy is unmistakably given in the RSV.

Genesis 3:15. "I will put enmity between you and the woman, and between your seed and her seed;

he shall bruise your head,

and you shall bruise his heel."

Genesis 12:3. "And I will make you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and him who curses you I will curse; and by you all the families of the earth will bless themselves."

Numbers 24:17. "I see him, but not now; I behold him, but not nigh; a star shall come forth out of Jacob, and a scepter shall rise out of Israel; it shall crush the forehead of Moab, and break down all the sons of Sheth."

Jeremiah 31:33. "Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah."

Daniel 5:24. "Seventy weeks of years are decreed concerning your people and your holy city, to consummate the vision, to put an end to sin, to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place."

Isaiah 53:10. "And it shall come to pass afterward, that I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions."

Even upon the menservants and maidenservants in those days, I will pour out my spirit."

Amos 9:11, 12. "In that day I will raise up the booth of David that is fallen and repair its breaches, and raise up its ruins, and rebuild it as in the days of old;

that they may possess the remnant of Edom and all the nations who are called by my name," says the Lord who does this."

Malachi 4:5. "Behold, I will send you Elijah the prophet before the great and terrible day of the Lord comes."

See also Lev. 26; Deut. 28-30; Isa. 2:2-4; 4:5-6; 35:6-10; Dan. 2, 7; et al.

11. The RSV presents miracles in all their majesty.

Exodus 13:21, 22. "And the Lord went before him by day in a pillar of cloud to lead them along, and by night in a pillar of fire to give them light, that they might travel by day and by night; the pillar of cloud by day and the pillar of fire by night did not depart from before the people."

Exodus 14:21. "Moses stretched out his hand over the sea; and the Lord drove the sea back by a strong east wind all night, and made the sea dry land, and the waters were divided."

Exodus 40:34. "The cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle."

Jonah 1:17; 2:10. "And the Lord appointed a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights. Then the Lord spoke to the fish, and it vomited out Jonah upon the dry land."

John 11:43, 44. "When he had said this, he cried with a loud voice, 'Lazarus, come out.' The dead man came out, and feet bound with bandages, and his face wrapped with a cloth. Jesus said to them, 'Unbind him, and let him go.'"

See also Gen. 6-8; Matt. 8; 9; 28:1-10; John 20.

12. The RSV gives an accurate description of the redemptive work of Christ.

Isaiah 53:6. "But he was wounded for our transgressions, he was bruised for our iniquities; upon him was our grief, and he bore our pain, that we might be made whole, and with his stripes we are healed."

All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all."

Matthew 20:28. "Even so the Son of man came not to be served but to serve, and to give his life as a ransom for many."

Matthew 26:28. "For this is my blood of the covenant, which is poured out for many for the forgiveness of sins."

John 3:16. "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life."

Acts 2:38. "And Peter said to them, 'Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.'"

Romans 3:24, 25. "They are justified by his grace as a gift, through the redemption which is in Christ Jesus, whom God put forward as an expiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine mercy he has passed over former sins."

1 Corinthians 5:18. "All this is from God who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation."

Galatians 3:13. "Christ redeemed us from the curse of the law, having become a curse for us—for it is written, 'Cursed be every one who hangs on a tree.'"

Ephesians 1:7. "In him we have redemption through his blood, the forgiveness of sins, the washing away of all filthiness of the knowledge of Christ, who through the eternal Spirit offered himself without blemish to God, purifying our conscience from dead works to obey the living God; indeed, under the law almost everything is purified with water, without the shedding of blood there is no forgiveness of sins."

1 Peter 3:18. "For Christ also died for sins once for all, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit."

See also Acts 20:28; 1 Cor. 1:18; 10:16; Gal. 2:20; Eph. 1:21-18; 1 Cor. 1:20; 1 Tim. 2:5, 6; Titus 2:13, 14; Heb. 8:1-10:18; 1 Pet. 1:18, 19; 2:21-25; Rev. 7:14; 12:11.

13. The way of salvation is made plain in the RSV.

Matthew 11:28-30. "Come to me, all who labor and are heavy-laden, and I will give you rest. For my yoke is easy, and my burden is light."

John 1:12. "Jesus said to him, 'Truly, truly, I say to you, unless one is born anew, he cannot see the kingdom of God.'"

John 5:24. "Truly, truly, I say to you, he who hears my word and believes him that sent me, will have life; he does not come into judgment, but has passed from death to life."

Acts 4:12. "And there is salvation in no one else, for there is no other name under heaven by which we must be saved, but by Jesus Christ and him crucified."

Romans 10:9, 10. "Therefore, if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For man believes with his heart and so is justified, and he confesses with his lips and so is saved."

Galatians 3:22, "But the scripture consigned all things to sin, that what was promised to faith in Jesus Christ might be given to those who believe."
 1 Peter 1:9, "As the outcome of your faith you obtain the salvation of your souls."
 See also Isa. 1:16-20; 55; John 1:12, 13; 3:16, 18; 10:1-18; II Cor. 5:16-21.

14. In no uncertain tones does the RSV describe Christ's return and other events of the Consummation.

Acts 1:11, "... This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven."
 1 Corinthians 15:51, 52, "I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the

last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed."

1 Thessalonians 1:10, "And to wait for his Son from heaven, whom he raised from the dead, Jesus who delivers us from the wrath to come."
 1 Thessalonians 5:13, "So that he may establish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints."

1 Peter 3:10, "But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and the works that are upon it will be burned up."
 See also Matt. 16:27, 28; 23:31-36; 1 Thess. 4:14-5:11; II Thess. 1:5-2:13; Jude 14, 15; Rev. 20:11-15.

Argentine Mennonite Conference

Minutes of the Meeting of the Pastors and Workers held at "El Monte Retiro," Trenque Lauquen, Jan. 27, 28, 1953

TRANSLATION

Present: Brethren Swartzentruber, Hallman, Darino, Cavadore, Luayza, Rutt, Erb, Lanik, Sieber, Enns, Suarez, Obregon, Brunk, Miller, Comas, Abat, Buckwalter.

Sisters Swartzentruber, Hallman, Luayza, Koppenhaver, Miller, Rutt, Erb, Lanik, Sieber, Suarez, Obregon, Brunk, Buckwalter, Piñeyro, Anita Cavadore, Maria Cavadore, Quiroga, Good, Gutierrez, Cressman.

Lay delegates: Juan Vazzoler of Carlos Casares, Pedro Struchchi of Trenque Lauquen, Eduardo Montiel of Buenos Aires, Pascual Schipani of Pehuajo, and Alfred Godin of Tres Lomas.

Devotion: The meeting began at 8:45 a.m. with a devotional meditation in charge of Bro. Pablo Cavadore. Bro. Luayza, president, suggested prayer for the secretary, Bro. Koppenhaver, who was not present because of illness. Two brethren prayed.

Reading of the Minutes: Postponed due to the absence of the secretary. Bro. Suarez was appointed temporary secretary.

Presentation of Delegates: The lay delegates mentioned above were presented and approved unanimously. It was moved that the lay pastors and lay representatives have voice but not the power to vote until the conference should decide differently. Approved.

Reports: President's by Bro. Luayza. Approved with the observation that it was well prepared.

Secretary's prepared by Bro. Koppenhaver. Approved.

Treasurer's by Bro. Darino. Approved. (Reports were handed out.) Committee Reports—

Publications by Bro. Hallman, secretary of the Printery. Approved.

Power of Attorney by Bro. Swartzentruber. An oral report. Approved.

Workers' Manual by Bro. D. Miller. Approved.

Bible Institute by Bro. Swartzentruber. Given orally but promised to be put into writing. Approved.

Chaco by Bro. Buckwalter. A unanimous vote of appreciation was made for the news report.

Campground by Bro. Hallman. Some questions and observations were made. Approved.

Voluntary Service by Marta Quiroga. Approved.

Pastors' and Workers' Institute by Bro. Dan Miller. Approved.

I. Secretaries for Special Activities.

Bro. Dan Miller referred to the necessity of naming various persons in charge of directing and co-ordinating certain activities, such as Stewardship, Evangelism, Children's Work, Youth Activities, Visual Education, Music, etc., areas which are not taken care of by existing committees. It was decided by motion to have secretaries of Stewardship, Youth Activities, Children's Work, Music, and Evangelism.

II. Talk by Bro. O. O. Miller.

The secretary of the MCC began his talk by referring to John 17:20, 21 which, he said, was something of a golden text for the World Missions Conference held at Willingen, Germany, last July, which he attended and of which he gave some brief impressions. He also attended the Mennonite World Conference held in Basel, Switzerland, and gave some thoughts from it. He then gave thanks to God for the increase that he could see in the statistics of the Argentine Mennonite Church in relation to the year 1952. The brethren in North America, he said, are praying for us and they also request our prayers.

III. Work of the Secretaries.

Debate continued about the work of the secretaries of special activities who were about to be elected.

IV. Reading of the Minutes.

Were read by the temporary secretary, Bro. Suarez. Approved.

V. Next Workers' Institute.

Those present were asked if they want another institute. The majority voted to have an institute of five to six days in 1953, inviting also the laymen.

VI. Letter to Mrs. Carellano.

It was decided that the secretary write to Mrs. Carellano thanking her, in the name of the Conference, for the valuable services she has presented in the girls' orphanage.

VII. Contributions to the General Fund (National Treasury).

Bro. Swartzentruber made some recommendations in relation to the problem. A lengthy discussion followed. Bro. Darino presented a plan whereby the churches would send 40 per cent of their offerings to the General Fund. It was decided that the delegates should present this plan to their respective churches.

VIII. Christian Endeavor.

Bro. Brunk reported about the activities of this committee. The use of a Bible Study Course edited by "The Voice of the Andes" was recommended. Sample copies of this course were distributed. Bro. Schipani gave his testimony to the value of the course.

IX. Absence of Bro. and Sister Perugorricce.

Bro. Luayza referred in a very discreet way to the problem and added that the Executive Committee will continue working with the couple and hope to arrive at some conclusion soon.

X. Location of Workers.

Bro. Luayza reported that the Executive Committee after lengthy deliberation recommends the following:

Trenque Lauquen—That Bro. Byler and family live in Trenque Lauquen to supervise the local work and attend to the interests of the mission (campground and printery) and that he dedicate himself to the teaching of laymen in the places where there is interest.

Carlos Casares—That Anita and Maria Cavadore move to Carlos Casares to be in charge of the work, depending upon the help of Bro. Brunk, the bishop of the zone, and the local laymen for preaching.

Cordoba Zone—That Bro. Cavadore move to Cosquin when Bro. and Sister Rutt leave, to have charge of the local work, attending Capilla del Monte and La Falda from there with the help of laymen.

These recommendations were approved on motion.

XI. Elections.

Executive Committee:

President—Albano Luayza
 Vice-President—Daniel Miller
 Secretary—Ernesto Suarez
 Treasurer—Agustin Darino
 Fifth Member—Lawrence Brunk
 Ex. Officio—Amos Swartzentruber

Committees and Administrators:

Bible Institute—D. Miller, L. Brunk
 Workers' Institute—D. Miller, M. Obregon, P. Lanik
 Delegates to Confederation of Churches—M. Obregon, A. Darino
 Administrator of the Printery—F. Byler
 Director of La Voz Mennonita—F. Suarez (by acclamation)
 Publication Committee (third member)—M. Quiroga

Secretaries:

Stewardship—Agustin Darino
 Youth Activities—Lawrence Brunk
 Music—Delbert Erb
 Children's Work—Marta Quiroga
 Evangelism—Frank Byler
 Christian Education—Daniel Miller (by acclamation)
 Ernesto Suarez, Temporary Secretary.

Facts About Pentecost

Pentecost, which came this year on May 24, is probably the most ancient religious festival which we celebrate today.

In the ancient Jewish calendar, Pentecost, or the Feast of Weeks, was dedicated to gratitude to God for the gift to Noah of the "Covenant" (involving the regular and orderly sequence of events in the physical universe—"seedtime and harvest"). Later, Pentecost became associated with the giving of the law to Moses at Mount Sinai, and in many countries there was a practice of holding services at which the Scriptures were read all through the night. While most other Jewish festivals were just for their own community, this one paid a great deal of attention to including the stranger, of those of other faiths who happened to be in the home or community at the time.

The Christian Pentecost had its origin when the Christian community of Jerusalem (120 people) gathered together to celebrate this age-old festival, fifty days after the resurrection. At that time, according to the second chapter of the Book of Acts, the Holy Spirit, which Jesus had promised His followers, descended upon them in tongues of fire, and some 3,000 converts were made to the new religion. Many historians date from that event the founding of the Christian Church, and in particular, its sense of world-wide mission and responsibility.

In the early church Pentecost ranked with Christmas and Easter, as the third great festival of the Christian year. The Pentecost period (Easter to Whitsunday) was considered a time for special emphasis on evangelism. Whitsunday (White Sunday) on which the fifty-day period ends, was so called because of the white garments often worn by the devout at this favorite period for baptism. It was considered one of the happiest times of the church calendar, and was celebrated with songs and festivals.—Selected.

"Is It a Time?"

By ORRIE D. YODER

II

Is it a time to keep the "new wine" of these closing days of grace with their unique challenges and opportunities tightly sealed in the "old bottles" of bygone days, or is it a time to provide some "new bottles" for present-day needed grace?

Is it a time to congratulate ourselves and sit under our "own fig tree," or is it a time to "stretch forth the curtains" of our habitations and "lengthen the cords"? Is it a time to stop and rest, or is it a time to move and press forward? Is it a time to be satisfied, or is it a time for concern?

Is it a time to say, "We had good messages, several confessions, and a number of reconsecrations" and call it a

revival, or is it a time to let every member in the church, from pulpit to pew, open our hearts to heaven's revival showers? *Is it a time to "get ready for our coming meetings," or is it time for each and all to "seek the Lord" (Hos. 10:12)?*

Is it a time to put God's prophets into "the dungeon," thus seeking to evaporate all the promises and warnings of Scripture for our end-time, or is this the day to "discern the signs of the times," and to be watching with holy fear and blessed hope for our coming Lord?

Is it a time for our Lord to reveal to "his servants" what is about to come to pass (Amos 3:7; Rev. 1), or is it a time when "the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed . . . For the wisdom of their wise men shall perish . . ." (Isa. 29:10-14)?

Is it a time to "despise prophesying," or is it a time to be blessed by reading the words of "prophecy" because the time is at hand? Is it a time to say, "The Lord will not do good, neither will he do evil," or is it a time to say, "Behold, he cometh with clouds . . . and all kindreds of the earth shall wail because of him" (Zeph. 1:12; Rev. 1:7)? Is it a time to say, "My lord delayeth his coming," or is it a time to call in faith and hope, "Even so, come, Lord Jesus"?

Del Paso Heights, Calif.

Watch Your Manners

By E. M. YOST

I am sure some of us will remember these words coming from our mothers as we were about to leave home for a visit, and with special emphasis, if we were going to a very special place. Did it ever occur to you that there is no place more special than God's house? If you were invited to the White House or The Royal Palace, you would be very careful of your manners. Neither of these places, nor any other, is more important than God's house. In looking over the audience one often sees and hears things that must be classed as *bad manners*.

First is this matter of seating ourselves. Some people seem to believe that the policy of "first come, first served," is a good policy to keep in mind when attending church. If they are among the number who seem to have a great deal of preference for the back pew or the end of the pew, they quickly grab what they prefer and hold to it very tenaciously to the close of the service. One is made to wonder *why* front seats in God's house are not as preferable as they are in many other public places. When a price is paid for seats, front seats are usually more expensive.

I am sure our faith in miracles would

It Happened—

FIFTY YEARS AGO

(From HERALD OF TRUTH, May 14, 1903)

. . . the Publishing House has just issued a new lot of 160,000 [tracts], and added fifteen titles. . . .

South English, Iowa . . . series of meetings . . . led by Bro. Andrew Sherk . . . thirty souls have made the good confession.

Seventeen persons were baptized . . . sixteen . . . in the water, and one in the house. Their ages range from about fifteen years to threescore years. Two of them are great-grandmothers, five are fathers, and four are mothers [McVeytown, Pa.].

(From HERALD OF TRUTH, May 21, 1903)

Dea. Henry Heller, Amos Kauffman and John Senger were appointed a committee to select a site for the Mennonite Old People's Home decided upon at a recent meeting in Lancaster, Pa.

April 1 closed our first year of continuous Sunday school. We always thought we had to close through the winter, but find the interest just as good (though the attendance is smaller) as at any other time [Tiskilwa, Ill.].

. . . nineteen persons were baptized . . . the youngest one in the class was a little girl not yet twelve years old, while the oldest was a man who had reached four score and eight [Good's, Elizabethtown, Pa.].

be strengthened if we would see Christians grabbing the front seats as they do the back ones. I believe it was one of those distracted and embarrassed ushers who once said to me, "The only way I can get them up front is to carry a club and knock them out as they come in and then carry them up." Maybe we should consider some additional equipment for our ushers. Well, I wouldn't want to be the preacher when these people start waking up. They certainly would be very confused waking up in such a strange place.

Christians are to be considerate of others. Think of others and also of your contribution to the service when you decide on which pew. Remember the ushers are there to help you make this important decision, and please don't let them down when they undertake to usher you in.

Another mark of bad manners is whispering or talking in audible tones inside the sanctuary. The necessity of even mentioning this is evidence of a lack of training and development in the art of

worship. Remember it is God's house before the service begins as well as after. Whispering and laughing to each other during the services are very distracting, to say the least.

We are always happy to see the entire family attend service, and if there are babies not old enough to have been trained in manners, we might expect to hear from them for a brief period sometime during the service. But anyone old enough to have received such training we expect to conduct himself accordingly while in God's house. Good listening is certainly good manners to begin with.

Someone spoke of "Hymnal Thumpers" and in trying to find out who these people are I discovered he was referring to the folks who are either too tired or too weak to hold on to the songbook. This I am sure could also be listed as bad manners. Let us pray for these people that God may give strength for the day.

Let us worship the Lord in the beauty of holiness. Reverence is certainly a very real part of holiness.—Denver Church Bulletin.

The Church at Work

A Report on Lay Activities in Our Church Today

It is undoubtedly true that Jesus gave the great commission, to "make disciples" of all the nations, to the five hundred brethren to which Paul refers in I Cor. 15. Unfortunately many ministers, using the English translation of the Scriptures, have been embarrassed by emphasizing so vigorously that Jesus said "go," but then immediately commenting, "But, of course, we can't all go." The laymen of our congregations are becoming aware of the truth that the imperative of Jesus is to "make disciples," and not to change locations. Therefore, they want to share more and more in the task of the church to make disciples and to teach them to observe all things Jesus commanded.

Following the 1951 General Conference at Goshen, which received a request from the South Central Conference to give guidance to the lay activity interest in our church, the General Conference General Council appointed a committee on lay activities to study the activities of laymen in our church, and to propose ways and means by which this interest could be further stimulated and then guided so that it might be utilized most effectively in accomplishing the mission of the church in the world. April 5-7, 1952, the General Mission Board and the Goshen College Biblical Seminary sponsored a Conference on Lay Evangelism. The attendance and interest indicated the growing conviction on the part of laymen that they must be more active in soul winning and extension work.

The Lay Activities Committee of the General Conference Council was given

approval for plans to conduct four Lay Activities Conferences across the church. These were held during the month of March, 1953. The objectives of these conferences were set by the committee as follows: (1) to stimulate conviction for lay activity in the church, (2) to inquire what the place of laymen has been in the past history of the church, (3) to inquire by what means and outlets the laymen are serving the church today, (4) to help relate the spontaneous rise of laymen's activities in the local and church-wide program, and (5) to furnish work and study experiences. In arranging these conferences, the committee first contacted the executive committees of the district conference, and then the pastor of the local churches involved. The programs were proposed jointly by the Committee, the pastor and laymen chosen from the area in which the conferences were held.

It was the feeling of the Lay Activities Committee that the objectives of the conferences were realized in a good way. Not all the conferences provided work and study experiences. In one conference, about twenty-five persons participated in work experiences. Sectional meetings were much appreciated where they were planned for.

Perhaps God formed you so that just about the only place to look, when you are flat on your back, is up.—Mrs. Marjha Stoltzfus.

Several impressions were received from the conferences which indicate a healthy attitude within the church. (1) The laymen have a deep desire to co-operate with our congregational leadership. They would appreciate also more aggressive pastoral leadership. (2) There is a growing interest in organizing disaster relief units. (3) The local congregation needs a type of organization that provides for increased lay participation in its program. It is not clear what additional regional or general organization is needed to give adequate guidance to our lay interest.

The following statement from the Lay Activities Report to the General Conference General Council, April 9, 10, represents the committee's conviction at this time. "At this juncture, the committee does not see a new and separate organization as the answer to the proper and adequate guidance of the lay interest in our brotherhood. It feels that our concept of the church indicates that the laymen of the church, led by the ministry, constitute the church, and that we should not consider laymen as an arm or an auxiliary of the church." The Council also accepted the following recommendations of the committee:

1. We recommend that a communication be sent to the district conferences urging them to discuss the relationship of lay activities to and participation in

the life and work of the church, and the advisability of having lay delegates to the district conferences.

2. We recommend the preparation of a special issue of *The Christian Ministry* to serve as a manual to our ministry to help them utilize laymen more fully in the local and general program of the church.

3. We recommend that the ministerial committee of General Conference give consideration to the need for our ministers to exercise greater leadership and initiative in opening up channels for more lay activity.

4. We recommend a discussion of the enlarging lay activity concept on the 1953 program of General Conference.

We note with interest and appreciation the efforts of our district conference in organizing and sponsoring lay evangelism promotion efforts. One district had a series of week-end conferences in their area. These conferences were of an inspirational nature. Soul Winners Clinics were held in two local congregations, for members of their congregation, in which both brethren and sisters participated. Two workers were brought in from outside the congregation, one a minister as director, and the other a lay brother as an assistant. After several sessions with the congregation, in which directives were given on doing personal work, the group went out in teams, to do visitation evangelism, then returned to report, and to discuss the problems encountered. The director of these clinics says, "Having been in these two clinics, I feel it is the sort of thing that will get at the very root of some of our church needs." A report of these clinics will no doubt be published.

It is planned to have the October-December issue of *The Christian Ministry* contain helps for our ministers in organizing, training, and using their laymen to accomplish the work of the local congregation in its program of extension and nurture. The committee stands ready to give counsel and assistance to any conference area or congregational group that desires help. We believe that it would be very helpful to have small groups of pastors together in a day or two of study on ways and means of discharging the pastor's responsibilities in leading his laymen in Christ-centered activities for the salvation of souls and for establishing them in Christ. The group could be helpful to each other in the problems of planning, organizing, and administering lay activity. Members of the committee plan to be available to assist in such projects.

Nelson E. Kauffman, Chairman
Lay Activities Committee.

It is far easier to see the faults of the Church than to estimate the quiet steady good that it does. Often those who criticize it most owe to it all the good they know.—Joseph James Murray.

Mennonite Income and Giving in 1951

By MELVIN GINGERICH

Several years ago the Mennonite Research Foundation made a study of Mennonite income and giving for 1947. The conclusion of that investigation was that during 1947 the members of the Mennonite Church in the United States and Canada had received an income of approximately \$60 million. Of this amount, approximately four per cent, or \$2½ million was given to the church and its agencies. This included not only cash but also gifts-in-kind, such as food and clothing. With nearly 60,000 members in the church at that time, these gifts amounted to approximately \$40 per member. (See *The Christian Ministry*, Jan., 1949, pp. 29-32.)

It was decided at that time that a similar study should be made several years later to see if Mennonite income had changed in the same proportion as the national income and to learn what the trends in Mennonite giving were. The year 1951 was used for the next study, which has only recently been completed and which is summarized in this article.

The data for the Mennonite income was obtained by sending questionnaires to heads of households as found in the returns of the Mennonite Family Census of 1950. A sampling of names was chosen at random from each conference district so that the number of names used in each conference was in proportion to the membership of that district. The questionnaires called for the net income as given in the government income tax return for 1951. The reports were not signed, although the congregation and conference district were listed. There was therefore no way of learning who among those who had been sent questionnaires returned them and who did not.

From the sampling, 1,343 usable replies were received, the largest numbers coming from Pennsylvania, Ohio, Indiana, and Illinois. Some reported no net income, while others gave fairly high figures. The average income per income earner in the Mennonite Church was found to be \$3,899.08. In some conference districts the average was higher and in others considerably lower. The median income, however, was lower, standing at \$3,214.77. This means that when all of the returns were arranged in order from the lowest figure to the highest, the report half way through the stack gave the figure of \$3,214.77. In other words, half of those reporting received a net income smaller than this figure and half received a net income higher than that amount.

Personal income in the entire United States for 1947 was \$191 billion. In 1951 it was \$254,075,000. This was an increase of 33 per cent. If the estimate of a \$5,000 income for the average Mennon-

ite income earner in 1947 was correct and if Mennonite income increased in the same proportion as did the national income, a 33 per cent increase would have changed Mennonite income from \$3,000 to \$3,990. The figure given above was \$3,899, or \$91 less than this figure, which would indicate that Mennonite income has increased in almost the same proportion as national income.

In determining the number of income earners in the Mennonite Church, eighty congregations from various areas were used as a sample. This study revealed that 37 per cent of the members of the Mennonite Church were income earners in 1952. A much broader study for the year 1950, based on 205 congregations, had shown that the per cent of income earners was approximately 35. This latter and more conservative figure was used in determining the total Mennonite income for 1951. With 66,947 members in 1951, there were, therefore, 23,431 income earners in the church in that year. This figure multiplied by \$3,899 produces \$91,357,469, the estimated total income of the members of the Mennonite Church in 1951.

At first sight an increase from \$60 million to \$91 million in four years seems impossible. It must be remembered,

A pessimist is one who sees a calamity in every opportunity. An optimist is one who sees an opportunity in every calamity.—Selected.

however, that the national income increased 33 per cent in that period of time. Assuming that Mennonite income may have increased in almost the same ratio, this would have increased the \$60 million to \$79,800,000. One other factor must be considered. In 1951 the Mennonite Church had 7,867 more members than it had in 1947. If 35 per cent of the entire membership were income earners, then this would have added 2,753 income earners who would have earned \$10,733,947. This figure added to the \$79,800,000 yields \$90,533,947, which is approximately the figure above found to be the income of the Mennonite Church. In other words, this check verifies the procedure in obtaining the \$91 million, assuming that the \$60 million for 1947 was approximately correct.

Mennonite giving during 1951 was considerably higher than in 1947 but there was a slight decline in the per cent of income donated. According to the table below, \$3,430,271.06 was donated, which is approximately 3 8/10 per cent of the income. In 1947 Mennonite gifts were approximately 4 per cent of Mennonite income.

Missions, Charities, and Relief	\$1,233,443.06
Mennonite Central Committee (Receipts which are not listed in other figures)	186,900.47
Mennonite Education	
Colleges	256,214.88
Local Church High Schools	56,093.27
Christian Day Schools	118,947.53
General Conference and Related Agencies	19,667.53

Local Church Upkeep	1,230,194.50
(@ \$18.50 per member)	
Church Building and Remodeling (Estimated)	250,000.00
Radio Broadcasting (Estimated)	41,800.00
Evangelistic Campaigns (Estimated)	40,000.00
Total for 1951	\$3,430,271.06

The first figure above includes the funds received by the general and district mission boards but minus annuities, Amish relief funds, interest from endowments, and other items accounted for elsewhere. The figure for the Mennonite Central Committee represents gifts-in-kind and cash that were received directly and not through the district and general boards. Gifts to local church high schools were estimated on the basis of gifts to four major schools. Likewise the donations to Christian day schools were estimated on the basis of figures submitted by eleven schools. Perhaps the most problematical figure in the table is that for local church upkeep. A study of the 1951 financial records of 47 typical Mennonite congregations revealed that their expenses averaged approximately \$18.50 per member. An earlier study of 96 congregations for 1949 had shown a per member local expense of \$16.24, exclusive of building funds. The \$18.50 figure would, therefore, seem to be fairly reliable, as in some instances it included payments on buildings. The item for church building and remodeling during 1951 is based upon the 26 churches whose building programs were reported in the GOSPEL HERALD. Exact figures were available for 13 of these, while the cost for the remaining 13 was estimated. The last two items, on radio broadcasting and on evangelistic campaigns, refer not to local radio programs and congregational evangelistic services, but rather to programs and services other than those sponsored by individual congregations.

If the above figure of approximately \$3,430,000 for Mennonite giving in 1951 is correct, then the average member of the Mennonite Church contributed about \$51.25 to his church and its agencies that year. The Joint Department of Stewardship and Benevolences of the National Council of the Churches of Christ prepared a statement covering the 1951 per member giving of 53 denominations. The \$51.25 per member would have ranked the Mennonite Church in the nineteenth place, with eighteen denominations giving more per member than was given by Mennonites. During the same period the Brethren in Christ contributed \$124.31 per member and the Evangelical Mennonites \$92.59 per member.

The above figures cover only gifts to the church and its agencies. They do not give the total picture of Mennonite giving. Many Mennonites, as well as other Protestants, contribute funds to local charities, Red Cross, and other community causes, for which no figures are available. It is doubtful, however, if these added gifts would exceed one per cent of the Mennonite income.—Released by Menn. Research Foundation.

A Prayer for This Week

O Great Creator, who hast made all things, we thank Thee that at this time of the year Thou givest new life to the world. Help us to recognize Thy love for us in each newly opened flower, each note of a bird's sweet song.

We thank Thee, O God, for the gift of eternal life that Thou hast given to us. We ask that Thou wilt aid us in making this new life available to all those who greet this new springtime, that a new heart may be created in them through our Saviour, Jesus Christ. Amen.

Janet Gehman.

All I Possess

By SISTER ANNE

The tent meetings are history. So many of us were saved and immeasurably blessed. Yes, we were. Hundreds of us took the pledge, "All I am, all I possess . . ." All I possess? All? That's the bargain we made with God. In exchange He gave us a peace that passeth all understanding.

Everything? Absolutely. As Jesus watches us (and He is watching), how well does He think we've kept our side of the bargain? Is He pleased with the way we spend our dimes, quarters, and dollars?

We're oh! so pleased with our homes. We've got the best. Yes, we have. It's grand on the outside, but the inside has a luxurious atmosphere. And the china dogs, ornamental fireplaces, and bric-a-bracs give the room a homey touch. It is here that we entertain Jesus—the lowly Jesus who had not where to lay His head! Somewhere faintly, yet surely, I hear Jesus sadly murmuring, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?"

Picture Jesus, who once rode an ass and traveled by foot the Judean hills, going to a Farm Show with us in our Cadillac!

It's strange that we who profess to believe in the simple life spend so much money to clothe the temple of the Holy Ghost. The cloak of humility isn't good enough any more! Our curly-headed four-year-old is too cute for words in her new dress—and it's fashioned exactly after the world! It isn't the cost of dress materials that is taking our money. No, it isn't. (Although Jesus did once warn against costly array.) It's the price of the matching buttons, laces, and trimmings, the pat of powder, the dash of perfume, and such like. Now, I'm positive I hear Jesus loudly asking, "All I

possess?" And His step is a bit discouraged as walking away the words float back, "Naked and ye clothed me not . . ."

Oh, we do give a tenth strictly to missions and is not the rest ours? That wasn't the bargain. Would we be satisfied to be saved a tenth of the time?

Would it be possible that Jesus is getting a trifle weary paying for our amusements? (Remember the money is His; we gave it to Him.) And it takes so much of His time, too. Jesus, who at the age of twelve was already about His Father's business, would scarcely find use for so many, many expensive toys!

Should Jesus take a look at our Sunday dinner table, He might even feel a little sorry for John the Baptist!

If we make a bargain with a man and he doesn't keep his side, we aren't likely to make the second bargain with him—he's unreliable. Has God found us reliable?

Who'd Know?

Archie at the turnpike with his basket of new fall apples had a customer, who handed him the money and quickly hastened away. Archie thought the money felt rather light, and he made haste to examine it better, holding it up to the light and turning it over, when the kind grocer passed. "What's the matter, my lad? Got a bad coin?" "I'm afraid so," said Archie gravely. "Let me look," said Mr. Smith, taking it up. "It's a bad one sure enough," he said presently; "who gave it to you?"

"A young man who seemed in a great hurry," said Archie, regretfully.

"Oh, well, can you not easily pass it off on someone else, and so get your money's worth? Then you'll be no loser in pocket," said Mr. Smith.

Archie looked up with his honest blue eyes. "I wouldn't do such a thing for the world, sir," he said.

"Who'd know?" said Mr. Smith.

"I should know, and I should feel like a thief; and God would know. And Mother's last words to me were, 'Be honest and truthful, and God will take care of you.' And I want to do right, and meet her again."

Mr. Smith was much touched. "You are right, my lad," he said; "hold to those principles, and you'll get on in life. I came round to say that I want an extra boy to help in my shop, and I wondered if you would like the station; and now that I know better what sort of lad you are, I should be glad to have you. Will you come?"—Selected.

Foreign funds to help native churches are barriers to missionary work. Allow the national Christians to take over and the work will flourish.—Dr. T. Stanley Soltau, Memphis, Tenn.

Prayer Requests—

(Requests for this column must be signed.)

Pray for God's blessing on the summer camps of the church, that they may not be mere vacation spots, but centers of spiritual life and power.

Pray for a spirit of unity and consecration in our various district conference sessions this summer.

Pray for safe journeying to missionary and relief workers on the high seas.

Pray for guidance and spiritual blessing upon the annual meetings of MYF and the Mission Board at Harrisonburg, Va.

Pray for Margaret Horst, who is ill at Wesley Hospital, Wichita, Kans.

Pray for a young mother who has lost out in the Christian life.

Pray for a father who has fallen back, that he may be saved.

Pray for the conversion of a boy and three girls.

Pray for Bro. and Sister Ralph Palmer, Denbigh, Va., that many souls may be led to the Lord through their work of Gospel tract evangelism and highway Gospel signs.

Pray that the hundreds of highway Gospel signs made available to our congregations by Bro. Ralph Palmer may carry conviction to the hundreds of thousands who will read them.

Conviction and Compromise

The person who always stands doggedly and unflinchingly because of his convictions is quite often praised and respected, but such an individual is usually pretty hard to get along with. On the honest pretension of standing true to his position he refuses to yield any ground to another position and usually will not even consider another view.

Conviction is good but too much of it can be harmful. The principles of cooperation, amity, fellowship, and democracy require that there also be compromise.

Compromise is not a strategy of weakness, as is often thought. Rather it is to give way to a view or way which cuts across a conviction because of the higher value of working together.

In Christian and church activity it may be recognized that the biggest person is not the one who forever contends for his conviction, nor the person who willy-nilly compromises every matter; rather it is that rare individual who can strike a sensible balance of holding convictions but of also being able to compromise. — *The Cumberland Presbyterian.*

OUR SCHOOLS

The Student and Self-Denial

By LESTER C. SHANK

[A chapel message at E.M.C.]

And he said to them all, if any man will come after me, let him deny himself and take up his cross daily, and follow me.—Luke 9:23.

And that he died for them, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.—II Cor. 5:15.

We then that are strong ought . . . not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself . . . —Rom. 15:1-3.

We are assuming that all of you are acquainted with the demands of Christ for self-denial and cross bearing. When we were baptized we promised, among other things, to renounce our own carnal will and sinful desires and to submit ourselves unto God. Since that time many, if not all, of you have reconsecrated your lives to the Lord and told Him you were willing to deny self and live fully unto God.

No one questions the sincerity of those commitments to God, but often in those consecration experiences there is a tendency to look far ahead and think of self-denial on a mission field in the distant future. To do so may mean that we fail to see that true consecration involves self-denial here and now as young people. It involves our everyday conduct and attitudes today on our campus.

But even though one has made a commitment which implies complete self-denial, the question often arises—Just what does self-denial include in daily living? Does it mean that we can have no enjoyment of any kind? Does it mean that we quench all desire for those things which bring satisfaction? Does it mean that we always do the opposite of that which would bring us pleasure? Or just what does self-denial mean? It certainly means saying "no" to self and sinful desires in those larger areas which the Bible specifically labels as sin. I am assuming that we would agree that it means observing the Golden Rule—denying selfish interests for the sake of others. It includes depriving one's self of unnecessary things in order that we may share with those in need.

I do not plan to deal, however, with these phases of self-denial with which we are familiar. Rather, I desire to call attention to a number of areas of life in which we are inclined to label things as "weaknesses," "part of my nature," "something I inherited from my father,"

or "part of my personality." Since the first step in the solution of any problem is to recognize that there is a problem, and then to ascertain its nature, we hope to analyze a few problems this morning which are particularly related to student life, and attempt to see their relationship to the self life. If we recognize them as part of the self life and deal with them as we deal with other sins of the flesh, then we have an understanding of the way to victory over them.

The following are a few of the areas of the self life which call for self-denial. I am introducing each area with a short quotation which expresses the attitude of the self-centered individual.

"Look my way, please."

With four small children in our home, I frequently hear one or the other of them saying, "Look, Daddy, look what I can do." When I look, I see anything from an exhibition of a new way to somersault to a demonstration of how to lick the sole of your foot with your

**What the world needs is more friendships and less warships.
—Selected.**

tongue. Not only do they want me to look, but they desire to be complimented on their new attainments. Such self-centered conduct and attitudes can be overlooked in small children in the hope that they will outgrow it with the passing of the years. Now students of high-school and college age do not so frequently say in so many words, "Look at me." Instead they say it with their actions. The loud laugh, the smart remark, and the bright color of one's clothing all may be an indirect way of saying, "Look my way, please." Others may ask for this attention by their fast and reckless driving of automobiles and motor scooters, or the unnecessary blowing of horns. But regardless of the manner of giving these bids for attention, my question this morning is—Which part of you desires this attention? Is your spiritual nature endeavoring to make a spiritual contribution to your fellow students through such conduct, or is the "self" seeking attention? If it is the old "self" that is seeking satisfaction, then here is an area of life where self-denial needs to be exercised. Instead of calling attention to one's self, the student who exercises self-denial will be seeking to make a contribution to others in an unassuming manner while keeping self-interests in the background.

"Those things hurt!"

We have all heard other students tell, or we ourselves have related incidents in which we felt we were treated unjustly. In glowing language we can tell the story from our point of view. The other person was so unkind. He said such nasty things about me, and they weren't true. With many people as close together as we are on this campus it is very easy for this sort of thing to happen here. Maybe we are willing to admit that we were at fault, but we feel that others have magnified the thing all out of proper proportion. Perhaps they have. And then we end the sad story with the comment, "Those things hurt." Or "That hurt my feelings so badly." When I hear people use such expressions I am tempted to ask, "Just what about you was hurt? Was it your spiritual nature—the new man—or was it the old self that was hurt?" There are times when the spiritual nature is hurt—when we see others living in sin or failing to live up to the high standards of Christian living set forth in the Word. That kind of "hurt" leads to intercessory prayer and tactful personal work. But usually the "hurt" that comes to our feelings is the hurt to our "self." We feel that our reputation has been damaged. We are afraid that others will not think as highly of us as we wish they would. This sensitive feeling, if not dealt with, can lead to a very miserable life. With such an attitude one soon develops a martyr complex. He begins to feel that everything and everyone is against him. The more he pities himself, the more sensitive he becomes; and the more sensitive he becomes, the more things hurt his feelings. And so the vicious cycle goes on and on.

It is true that we all desire to be well thought of and well spoken of, but when the opposite is true in spite of our efforts to maintain a clear record, the way to victory is to recognize that the flesh is alive—if it were not, it would not feel the prick that comes with the unkind remark or act, for dead things do not react to injury, regardless of how severe the injury may be. Recognizing that it is the self that is hurt, we need to deny that "self" of the pity which it desires and again reckon the "old man" dead. And reckoning the "old man" dead removes the hurt, for dead things are not affected by outward circumstances. This is not saying that there is no place to correct wrong impressions or false information that may be circulating about you. Rather it is saying that we should learn to recognize when it is the old "self" that is hurt, and how to deal promptly with those selfish attitudes before they lead to hatred and malice toward those who we feel have wronged us.

(To be continued)

Give your life to God. He can do more with it than you can!—Dwight L. Moody.

CHURCH HISTORY

Winners in the Mennonite History Essay Contest

By JOHN C. WENGER, Sec.

Historical Comm. of Menn. Gen. Conf.

For a number of years the Historical Committee has been sponsoring a Mennonite History essay contest to stimulate interest in the history and heritage of our brotherhood. The plan is to conduct this contest on three levels: (1) high school; (2) college students in the freshman, sophomore, and junior classes; (3) college seniors and postgraduates. For the academic year 1951-52 only the two lower level groups were represented. But a number of fine essays in these groups were submitted.

Grant M. Stoltzfus of Denbigh, Va., served as manager of this "John Horsch Mennonite History Essay Contest" for the year 1951-52. The judges for the college level were: Gideon Yoder of Hesston College; H. A. Brunk of Eastern Mennonite College; and C. Norman Kraus of Goshen College. The following prizes were awarded for the papers indicated:

- (1) Truman Hertzler, Elverson, Pa.: "Bishop John Stoltzfus" (\$5.00).
- (2) William K. Sauder, R. 1, Mt. Joy, Pa.: "Noah H. Mack" (MQR subscription).
- (3) Deloris Weaver Babcock, Pigeon, Mich.: "History of the County Line Church, Indiana" (MQR subscription).

The judges for the high-school contest were Sanford G. Shetler, John A. Hostetler, and Samuel S. Wenger. The following prizes were awarded:

- (1) Lura Elizabeth Yoder, Hartsville, Ohio: "The Moravians and their Nonresident Testimony in America" (\$5.00).
- (2) Esther S. Enswiler, Bergton, Va.: "History of the Valley View Congregation, Virginia" (subscription to *Mennonite Historical Bulletin*).
- (3) Eunice Kauffman, Harrisonburg, Va.: "Biography of George J. Lapp" (MHB subscription).

A goodly number of essays were submitted and many of them were well written. The Historical Committee appreciates the response to this contest and hopes to conduct one annually hereafter. Such contests may serve to kindle interest in the life and welfare of our Christian group.

Watch the church papers and church-school bulletin boards for announcements for the next contest.

Goshen, Ind.

Casselman Mennonite Church

By AMMON KAUFMAN

The Casselman Church began in the days when Henry H. Blauch established mission Sunday schools in the Maryland mountains. This mission was held in the "Ridgeley" schoolhouse about three miles south of Grantsville. Among the settlers at this time were Kinsingers, Benders, Millers, Ottos, Gingerichs, Beachys, and others. The community also had a large number of Old Order Amish.

The first Sunday-school superintendent was Daniel Kinsinger, an Amishman. The work continued to grow and by 1889 a church building 35 x 48 feet was erected at a cost of \$1,150. The place became known as the Casselman Church because of its nearness to the river by the same name (originally Castlemann).

Daniel H. Bender of Springs became the first pastor of the church. Other ministers from Springs and who helped

There is nothing so small but that we may honor God by asking His guidance in it.—J. Ruskin.

before 1920 were: Noah E. Miller, Gideon D. Miller, Ed. Miller, Harry Gelnett, and others. Milton B. Miller was ordained as a minister in 1920 and as a bishop in 1938. In 1937 Roy Kinsinger was ordained to assist Bro. Miller. In April, 1949, Paul Bender was placed there to assist Bro. Kinsinger. During the summer of 1951 the pastorate was placed in charge of Bro. Bender. Bro. J. M. Nissley assists when in that area, as this is his summer home since retiring as superintendent of the Altoona Mission. This had been the home of Sister Nissley (formerly Nellie Beachy) where for many years she had taught in the public schools and conducted mission Sunday schools.

The first resident official was Jacob L. Kinsinger, who was ordained to the office of deacon in 1898. He died in 1944. Two years previously (1942), Bro. Elmer Miller was ordained as deacon and is serving today.

The Casselman Mennonite Church has a membership of eighty-four and a Sunday-school enrollment of seventy-four. The congregation maintains an active serving circle, under the leadership of Mrs. Paul Bender, operating in the three divisions of adult, intermediate, and junior. A weekly prayer group

meets each Wednesday evening. The young people conducted a project of sweet corn during the past summer under the direction of Bro. Claude Beachy. The congregation also enjoys a young people's meeting each Sunday evening.—*S.W. Pa. Conference News*.

I Write unto You

By HENRY F. GARBER

Living for about 40 years as a member of the Mt. Joy congregation gives me opportunity for reflection on the changes that have taken place during these years. Then there was no church-sponsored mission work carried on by our conference. It was in 1914 that our Eastern Mennonite Board of Missions and Charities was organized. Two of the members of this new board were from this congregation. Eli G. Reist was the first treasurer of the board and Amos F. Eaby was also a member. Today there are again two members of this congregation who are members of this board: Elam Bomberger and myself.

Forty years ago our congregation here had no weekly Sunday morning offering. Today we have weekly Sunday-school mission offerings and almost every Sunday, church offerings.

Forty years ago there was no young people's meeting nor any other youth activities. Today our young people have opportunities for Christian service activities in many fields—YPM, Gospel Cheer Band, Lord's Acre Projects, street meetings, etc. When my generation was young we knew nothing of such activities. What an opportunity for development and service our young people have today!

Forty years ago there were no missionaries from our congregation serving full time in various capacities in fields more than a thousand miles from home. John and Catharine Leatherman and Vivian Eby are in Tanganyika. Lois Garber, Robert and Alta Garber, and Elton Bomberger are serving in Ethiopia. Harold and Ellen Shearer and Jean Eberly are in voluntary service in the Migrant Labor Camp at Immokalee, Fla.

We thank the Lord for his enlargement of vision in our congregation. There are others in preparation too. Let it go on. This experience blesses those who send and those who give. I am glad to live in this day in the life of our congregation.—*Reflections*.

I cannot easily be prejudiced against any person whom I tenderly love, till that love declines. So long, therefore, as our affection is preserved by watchfulness and prayer to Him that gave it, prejudice must stand at a distance. —John Wesley.

FAMILY CIRCLE

Baby Sweater

By Rosa Stone

I watched by her bedside
As this grew and grew,
And pondered the source
Of Life-Giving anew.

I add stitch upon stitch
To welcome him here
And thank Thee, Life-Giver,
For new life so dear.

My work now is finished,
My watch also ended,
The Life-Giver blessed us;
Her life He extended!
Elkhart, Ind.

Teaching Our Children About God

By Mrs. CHESTER K. LEHMAN

Pastor Helm had given a Scripture text calendar to each family in his congregation. In handing them out he said, "I trust you fathers and mothers will make God known to your children through these wonderful verses."

The Mintzer home: Father Mintzer, having drained the last drop from his cup of coffee, screwed around in his chair, twisted his neck, and squinted through his bifocals in order to see the "text calendar" which was hanging on the dark side of the chimney.

"Folks, our verse for today is 'The heavens declare the glory of God; and the firmament sheweth his handiwork.' Now, all of you say it with me."

Stumblingly they try to repeat this majestic verse; that is, they all try but Sonny, aged six.

"Sonny, you must learn this verse too," said his father, but Sonny said he'd rather play than learn verses. "But," said Mr. Mintzer, "everybody must learn verses so they know about God."

"I know already what God is like," said little Maribel, "cause in Sunday school we sing 'He sees what we do, He hears what we say, Our God is writing all the time, time!'"

"Yes," piped up Janet, who is in the third grade, "I think God must be like Miss Bane. She has a little book with all our names in it, on her desk, and whenever any of us whisper the least bit, down go some black marks against us."

"Janet! You mustn't talk like that about God." Then feeling he had straightened everything out, Mr. Mintzer went on with the verse. "Now, all together again, and Sonny, you help say it too." By rote, Sonny and the rest of

them finally did learn the verse and so the chore was over for that day.

The Holtz home: It is bedtime in the Holtz home. Father, Mother, Laura, Carol, and Danny are sitting around the breakfast nook table having their nightly chocolate milk. "Well, let's take a look at our verse for tomorrow," said Mr. Holtz. "You know we might need it before we get together at breakfast in the morning." All eyes turned toward the beautiful "text calendar" which hung between the windows at the end of the table and listened as Mr. Holtz read, "The heavens declare the glory of God; and the firmament sheweth his handiwork."

"Father! What does 'declare' mean?" asked Carol. "O Carol!" Danny said. "Don't you know how old Mr. Benson is always saying, 'I declare it's going to rain before noon,' or 'I declare we are going to have a late spring this year,' and when he says, 'I declare' he means, 'I'm really telling you.'"

"Well," said Mr. Holtz laughing, "that was a pretty good definition, Danny, because 'declare' does really mean 'telling.'"

"Why, yes," said Laura, "that's just what the song says, 'The heavens are telling the glory of God.'"

Then Carol, satisfied on the "declare" word, wondered next what handiwork means. "That means just what it says, Dear," said her mother. "That neat little corner shelf that Father made for me is some of his handiwork, and that lovely quilt which Grandma gave us is her handiwork, and the doll dress you made today for Betty Ann is your handiwork."

"O.K. Everything clear now?" said Mr. Holtz. "Then off to bed. Good night!"

* * *

"Father! We did need our verse this morning, we did, we did," Carol said, as she slid to her place at the table.

"Yes," Laura said, "Carol awakened me out of a good sleep by her hanging half way out of the window and shouting, 'Come, Laura, come, and look at the heavens declaring!' But," Laura added, "the sunrise was really wonderful this morning because the sun coming out from behind those clouds shone through and above them so that it looked like heaven and it seemed as though we could almost see God."

Again it was nighttime. The long hot day was ended and the Holtzes were resting. Father and the three children were lying flat on their backs on the cool grass. As they lay there the night air was so warm and clear and it seemed as though the sky was very close to them. They spent some time pointing

out familiar star groups and then as if in one breath Father and Danny started to say, "The heavens declare the glory of God; and the firmament sheweth his handiwork." And Mr. Holtz went on, "Day unto day uttereth speech, and night unto night sheweth knowledge."

The meditative silence that followed was broken by Mrs. Holtz softly saying, "That verse always reminds me of something that happened in my childhood."

Danny and Carol, sensing a story, said, "Tell about it, Mother, tell about it."

"That night," began Mrs. Holtz, "was quite a different one from tonight. It was in January. My sisters and I were snug in our huge feather beds. Suddenly we felt someone shaking us and we were being pulled out from under the warm covers. We whimpered, blinked, and rubbed our eyes and finally waked up enough to know that our father wanted to take us over to the freezing cold north bedroom. When we finally got there, such an amazing sight met our eyes that we forgot to shiver. There in the northern sky was a great expanse of rainbow-colored light with long streamers reaching upward, then fading out, only to come back brighter than ever. Then my father said, 'I did hate to pull you girls out of bed, but I thought you may never see the Northern Lights so beautiful again. This is one of the glimpses God sometimes gives us of Himself,' and then he said our verse for today, 'The heavens declare the glory of God; and the firmament sheweth his handiwork,' and through all these years I have never forgotten it."

"Thank you, Mother," said the children.

Again silence fell upon the little group of stargazers. This time Father broke the mood of silence by saying, "It's bedtime, but before we go in, will you lead us in a song, Danny?"

In his clear boyish voice Danny began: "This is my Father's world, And to my listening ears . . ."

As little Carol kissed her father and mother good night, she said, "I'm so glad God is up there and takes care of the stars and you and me and everything."

Harrisonburg, Va.

EXPRESSIONS OF APPRECIATION

We wish to express our sincere appreciation to all who have so faithfully remembered us in prayer during our recent bereavement due to the sudden death of our son Bobbie. It is impossible to thank each one personally as we received over four hundred letters and cards, and many gifts which have meant much to us. May the Lord richly bless each one who has helped make this burden a little lighter.—Ruth and Richard Sauder, Millerreville, Pa.

* * *

We wish to express sincere thanks to our kind friends, relatives, and neighbors for the prayers, cards, and flowers during the illness of my wife and our mother, and the expressions of sympathy since her death. May the Lord bless each one.—Christian H. Herr and family, Lancaster, Pa.

TO BE NEAR TO GOD

Sunday, May 31

Read Rom. 8:18-30.

Hold Fast Thy Faith

Hold fast thy faith, my heart,
And keep thy trust unbroken.
"All things will work for good to thee,"
This word the Lord has spoken.
His promises are very sure;
He giveth thee this token:
His mercy and His grace,
His sheltering wing above thee;
His cross to carry all thy way,
And His acceptance of thee.
Hold fast thy trust,
Thy God is just,
And will forever love thee.

—Lorie C. Gooding.

Monday, June 1

Read II Tim. 4:5-8.

Introduction to Life

This life is but an episode in a story,
Whose events will go on to completion
In the next life without a break.
This is merely the opening incident—
Perhaps only the preface and introduction,
Luring us to a desire for a more complete,
More perfect existence.

When we can view the life beyond
Happy are we
As the real reason for this present existence
And approach it with pleasure and God.

—Mary Alice Holden.

Tuesday, June 2

Read Rom. 8:31-39.

Dwelling Deep

There's a deeper satisfaction
That the child of God may know;
There's an inner consecration
Making all the heart aglow.

Not the "shallow soil" experience,
Or the "border line" domain,
But the richer, fuller blessing
God has willed we should attain.

From the fiery darts of Satan
There's a sure and safe retreat,
Hiding in the Rock, Christ Jesus,
There need never be defeat.

—Edna M. Mertz.

Wednesday, June 3

Read II Sam. 18:19-23.

Let Me Run

Let me run, I would not walk;
Let me do, I would not talk;
Let me live and burn for Thee
Until my life consumed shall be.

Let others dream, let others wait;
Let them tremble, waver, hesitate;
I cannot stop or slow my gait;
I needs must run, the time is late.

Choose not for me the gentle pace;
I do not want the quiet place;
Calm me not with soothing voice—
Let me run: It is my choice.

—Robert J. Baker.

Thursday, June 4

Read II Chron. 5:11-14.

Unity

Not when the workman had laid down the
last stone in its place,
Not when the lavers had been formed, the
sea with lilies graced;
Not when ten candlesticks were made of
bright and shining gold,
Nor pillars, or the sea which the twelve oxen
did uphold;
Not when the vessels, or the spoons, or cen-
sers all were done,
Not when the sacred ark was brought, the
priests cleansed, everyone;
But when the Levites, who did sing, with
cymbals and with harps
Did join the priests, the trumpeters, God's
praises to impart,
When trumpeters and singers were joined
to make ONE SOUND,
'Tis then that glory filled God's house, the
Shekinah cloud came down.

—Edith Graybill.

Friday, June 5

Read Matt. 17:14-21.

The Answer

I held my hand cupped to the sky
And waited thus, expectantly.
Had I not trusted in the Lord?
And still the sky all cloudless stayed,
And still I waited, undismayed—
So sure, so sure my prayer was heard.

At last my hand dropped to my side.
Alas! My prayer had been denied.
God sent no shower of raindrops, sweet,
To strike the parched earth into awe.
Then, only then, I turned and saw
The floods that lapped about my feet!

—Edna Beiler.

Saturday, June 6

Read I Thess. 4:13-18.

Beyond the Years

Beyond the years! Words fraught with joy
and gladness,
Expectancy and hopes all realized.
When I shall have attained the wealth and
splendor
Of things eternal, now most highly prized.
Beyond the years, the keenest joys and
pleasures
That thrilled the senses shall be far
surpassed,
Heaven's glory, unexcelled, shall be my portion.
With Christ my Lord I shall abide at last!

—Edna M. Mertz.

CHRISTIAN GENEROSITY

Sunday School Lesson for June 7

(II Corinthians 8, 9)

Sometimes the giving of money is a delicate subject. The Apostle Paul did approach it carefully in writing to the Corinthians, but with no apology. He lifted the act of sharing what one has to the place of grace. Is it not closely related to love?

What occasioned the writing concerning money? (ch. 8 and 9:1-5) In what respect were the churches of Macedonia an example in their giving? (8:1-5) Wherein was their joy in their liberality? How could deep poverty abound unto riches of liberality?

Why was Paul so anxious for the Corinthians to be prepared with their money for the collection for the church at Jerusalem? Giving is a grace, as faith, love, knowledge, and utterance were gifts (v. 7). Paul evidently had boasted of the Corinthians. Since they were in Christ, they would be liberal to the poor. He didn't want the name of Christ defamed. Their zeal in giving had aroused many of the Macedonians to liberality. They must not disappoint him and others.

But it seems the best arguments for giving liberally to this collection and for all our giving are stated in the fundamental principles that Paul inserts in the letter throughout these two chapters. Let pupils find and explain and illustrate them from their own giving experience, if possible.

The giving of the Macedonians was voluntary and spontaneous. It was of their own accord (8:2-5). The willingness to give is more significant than the exact amount (8:11, 12). A desire that there should be an equality certainly is of grace (8:13-15).

Giving enriches one's life (8:9; 9:6-11). "He that hath a bountiful eye shall be blessed" (Prov. 22:9a). "There is that scattereth and yet increaseth . . . the liberal soul shall be made fat. Liberality has the approval of God, the blessing of God, and fruitage for God.

God loves a cheerful giver, one who gives because he wants to, because he loves, because he understands need, because he appreciates the needy and their need, and because he sympathizes with the needy. Such purpose makes giving a joy.

The poor would get benefit, but Paul lifts the grace required in making up this collection above the material gain to be received. All these people were in the communion of saints. By helping one another the brotherhood would be strengthened and deepened. This is the privilege and blessing of each one who is a member of the household of God. Sharing expresses our oneness in Christ. Such love would be an expression of the genuineness of these Gentile believers and have far-reaching spiritual effects.

Christian generosity is indeed a Christian grace. Challenge your pupils to the privilege, the joy, the blessings of it.

—Alta Mac Ebb.

Lesson based on "International Sunday School Lesson: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

From Our Churches

BIRCH TREE, MISSOURI

(Berea Congregation)

Dear HERALD Readers: Greetings in the name of Jesus.

Our congregation was richly blessed with a special meeting held Nov. 5-10, Bro. Ivan Hulings, "the Flying Preacher of the Ozarks," from Adair, Okla., brought us a number of good messages which encouraged and strengthened us. Nov. 18-23, held a Bible Conference when Bro. Frank Horst, Culp, Ark., spoke on the Book of Ephesians, and Bro. J. R. Shank, Versailles, Mo., spoke on the history of the church. On Nov. 20 Mr. and Mrs. Roy Wenger and three daughters of Versailles, Mo., worshipped with us.

Alma and Mrs. Menno Nissley and daughter, Alma Fern Yutzky, and Sarah Yoder, workers from the Rest Haven Home for the Aged, Mountain Home, Ark., worshipped with us and Bro. Nissley preached for us the evening of Feb. 5.

On Nov. 30, Bro. and Mrs. Alvin Zehr, Davie Lehman, and Mr. and Mrs. Elvin Glick worshipped with us. Bro. Elvin Glick brought us the morning message.

On Easter Sunday evening we were pleasantly surprised to have a group of people from Hesston College with us for the evening service. Their quartet gave us a program and Bro. Raber brought us an Easter message.

Our church has felt a loss since the Arthur Ebersole family moved to Glendale, Ariz., Nov. 1, and Bro. S. N. Leitner went to Ohio on March 5.

We are looking forward to a Doctrinal Conference, May 16 and 17, when all our churches of Missouri and Arkansas are invited here. We are also looking forward to our summer Bible school which will be held in June.

We extend an invitation to anyone passing through or vacationing in the Ozarks to worship with us here at Berea. Pray for us that we may serve the Lord as He would have us to.

Mrs. Esther Allen.

FORT WAYNE, INDIANA

Greetings in the name of our living Lord! Looking backward we have proof He is a living God by what He has done for us.

We need of a new vision. A Lay Evangelism Conference was held here for our district congregation. We were sorry not more attended to share the spiritual blessings with us. A direct challenge went forth that "every Christian should be a soul winner." Answering this challenge in one way resulted in forming an "Ambassadors for Christ" organization in February for the laymen of this area. Already the Lord has richly blessed the efforts as they seek ways of becoming more effective ambassadors for Him.

On March 26 and 27 we were privileged to have the city missions conference here. Vital subjects relating to city missions were profitably discussed. We were deeply challenged as we thought of the lost in our cities. We felt a need of being more aggressive in our power as we answer this great command, "Go ye."

We continue to hold two services monthly at the city rescue mission. This is a definite opportunity to sow the precious seed in the hearts of these transient men—many of whom are far from God. Only eternity will reveal the results.

Another activity outside of regular services is the girls' club meeting twice monthly. This provides a contact with some girls who do not attend any Sunday school. Our interest and attendance have been encouraging. The help of the wives of several I-W men in this club work is much appreciated.

Twice a month on Sunday afternoons the young people are experiencing joys as they go into homes and sing for shut-ins. Recently in the home of a Mexican family a father of one of our Sunday-school pupils was deeply impressed by the testimonies of these people. He and his wife need the Lord and our prayers. The draft board has placed about thirty young men in I-W service here. We greatly appreciate the interest and attendance of many of these men and their wives. We desire each one to feel at home among us.

We were happy to have the following ministers give us the Bread of Life on Easter. Barnhart, missionary from Canada; April

12, Richard Burkholder, Goshen College; April 20, Nelson Litwiler, missionary from Argentina. On the evening of the twenty-sixth the "Gospel Messengers," a men's chorus from the Goshen vicinity, and Edwin Yoder from Topeka were with us.

We appreciate the change since our church has been redecored by our brethren. But most of all we are anticipating a changed heart in many lives that they may grow and glow for the Lord. Remember us at the throne of grace that we may be true witnesses for Him.

Make known to our church how you extend a hearty welcome to worship with us.

Mrs. H. Osborne.

FREEPORT, ILLINOIS

Dear GOSPEL HERALD Readers: "O give thanks unto the Lord: call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord" (Psalm 105:1-3).

We had the opportunity of having missionaries with us for two all-day services—on Feb. 22 the Nelson Litwilers, who served 28 years in South America, and on March 1 the Wilbur Nachtigall family from Puerto Rico. One of Bro. Nachtigall's converts from Puerto Rico, now working in Gary, Ind., gave his testimony in Spanish, and Bro. Nachtigall translated it into English. These inspiring and challenging messages reminded us again of the fields white unto harvest but the laborers are few. They pointed out the necessity and urgency to pray, give, and evangelize.

March 28, The Hesston College A Cappella Chorus presented a splendid program.

March 20, LeRoy Kennel, Goshen, Ind., preached the morning sermon.

April 9-19, Bro. Milton Brackbill, Paoli, Pa., conducted evangelistic services. We trust that souls were revived and refreshed through the many of these evangelistic messages.

April 19, Bishop A. C. Good, Sterling, Ill., was with us to administer the sacred rite of communion. During the morning service he dedicated unto the Lord. We pray that these little ones may grow up to love and serve the Lord.

May 2, The Illinois State Sewing Circle meeting was held at Morton, Ill. A bus load of women and girls from here attended.

Our annual daily vacation Bible school will be held from June 8 to 19. Pray for this project that the boys and girls may not only learn about the Bible but also learn to know and love Him.

In the evening of May 3 Arlene Stitler, representing MCC, gave an informative and illustrated talk on relief work. We were again made aware of the great need in this world both spiritual and physical. May we who have an abundance continue to help, yes, even sacrifice, to help sustain them in the bare necessities of life. For Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Lucille Brown.

HANNIBAL, MISSOURI

(Mennonite Mission Church)

Dear Readers: Since our last letter we have enjoyed a number of outstanding treats. Bro. Clayton Beyler assisted Bro. Kauffman in a Bible Conference; a male quartet from the Iowa Mennonite School gave a full evening's program; the Prater family of this school, Ruth King, Elverson, Pa., came the first of April to fill the vacancy. Jake Lapp, Paradise, Pa., gave three weeks' service while his brother Melvin took the last of several weeks. Many other reconsecrations were made and the entire church strengthened.

Since our last letter we received nine new members into our congregation and lost one by death.

Esther Stoltzfus, Elverson, Pa., who served here for twenty-one months, has gone to her home in Maryland to enter a nursing school. Ruth King, Elverson, Pa., came the first of April to fill the vacancy. Jake Lapp, Paradise, Pa., gave three weeks' service while his brother Melvin took the last of several weeks.

One important phase of our work takes us to the Jefferson City prison twice a month. Usually a carload goes because the rules require that the men have individual visits. The prison man has recently expressed his desire to unite with our church. Bro. Kauffman plans to serve communion to the men on May 11. With the donations received to carry out the many Bibles have been given to inmates through Bro. Johnnie Allison's supervision and five of the

brethren were able to take Bible correspondence courses under Bro. Sanford C. Yoder at Goshen College. We want to express our sincere appreciation to all of you who made this blessing possible. Perhaps you can better realize this in the words of the last letter received from Bro. James Wall, "Praise God for all that He has done for me. I could write a book and not even begin to tell of the beginning of His goodness toward me; know that the worth of death, but His grace saved me. It makes me feel so humble. Truly Christ Jesus is my best friend. The Bible course is a great help to me."

Merle Brown, "I am a minister of the word of knowledge of His Word. I am memorizing Paul's prayers."

With mild weather, Saturday night street meetings will be conducted again.

The Christ for Today radio messages are being centered around "Understanding Ourselves in the Light of Divine Revelation." Reservations have been made for daily 15-minute broadcasts during our "Christ for Today" series, beginning scheduled for Aug. 2-16, with Bro. John R. Mumaw as evangelist.

Your prayers help more than you might realize; so don't forget to pray.

C. Carol Kauffman.

MINOT, NORTH DAKOTA

(Rockway Gospel Chapel)

Dear Christian Friends, Greetings in Jesus' name. On Sunday, April 19, four were baptized and one was received into fellowship from another denomination. These five souls are the first to be received into the church at this little mission, which is an outpost of the Fairview congregation.

The same day Bro. John Stoll was given charge of the work at this place. He and his family have been serving here since January. Communion was observed in the evening and all who attended were greatly blessed. Bro. Floyd Kauffman conducted these services.

Our Sunday school is growing, with a record attendance of 62. The Earl Martin and Laurence King families have been appointed to assist in the daily study work.

Plans are being made to conduct Bible school at the chapel this year. For several years the children were taken to the Fairview congregation for Bible school.

This work is in a small village at the edge of the city of Minot. There are no other church privileges provided for these people. The need is great, for many have other church affiliations but are cold, inactive members and need to know what Christ can do in the lives of sinners in need of real salvation.

Pray for us that Christ will be exalted and sinners will see Him as their Savior.

Mrs. Laurence King.

MONTGOMERY, INDIANA

(Berea Congregation)

Dear HERALD Readers: Greetings in the name of Him who said, "I will never leave thee, nor forsake thee."

On the evenings of Feb. 14 and 15 we had the privilege of having the Lay Evangelism Conference, sponsored by the Indiana-Michigan Christian Workers' Conference, meet with us. The service was most encouraging.

On Feb. 1 eleven young people were received into church fellowship by water baptism.

The interest and attendance at our midweek service have been noticeably better. We are studying the Book of Romans besides our prayer meeting service.

In the evening of April 23 Bro. David Graber was ordained as a minister by lot. May God bless him in his new responsibility.

Bro. Noah Swartzentruber, one of our oldest members, was buried on April 27, at the age of 80. The bereaved family are Bro. Kuopp and election sure" (II Pet. 1:10).

Our sewing circle meets the first Thursday of each month. Ada Shubough is Pres.; Fanny Shrook, Sec. The members are Mrs. Kuopp and Rosanna Stoll, Sec. and Treas.; Lizette Stoll and Agnes Stoll, quilt and comfort supervisors.

Hannah Yoder.

MOUNTAIN HOME, ARKANSAS

(Mountain View Congregation)

"And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). Truly, it is only as we lift up Christ that souls will

be saved and lives blessed. We praise God for His working in this area of His vineyard.

There are only eight pupils enrolled in our Christian day school this year, but God has been at work in these young lives. Three of these children have accepted Christ as their Saviour this year.

Our young people have been very active in sewing club as well as other activities. A sheet drive was conducted in Mountain Home to collect worn-out sheets to be used for bandages. As a result of the combined efforts of both older and younger, 221 rolls of bandages were sewed and rolled.

The young people's chorus gave a program on Easter. It was very well attended by people young in the community as well as a number of young people from various churches in Mountain Home. The chorus has been asked to repeat the program in one of the churches in Mountain Home.

We praise God for the testimony we can give by singing. Many Sunday afternoons are spent in taking the chorus to sing for older people who cannot come to church or making contact in those homes which are indifferent to Christianity.

Mountain Home is making the final preparations for a radio broadcasting station to be opened sometime in May. The program to be broadcast every Sunday morning has been promised to our pastor, Bro. Clarence Horst, to conduct services. This is another open door which has been set before us. We praise God who always provides both financially and spiritually. We would very much appreciate your prayers in behalf of this new venture of faith.

The first two weeks of June have been set aside for our Bible school. Four teachers from Ohio are planning to be with us to help in this work.

Bro. and Sister Earl Showalter from La Junta, Colo., were with us on April 8. Bro. Showalter brought an inspiring message on the Second Coming of Christ.

Easter Sunday morning our attendance at church was exactly 100. There are so many others who live in the community that could come but are bound by Satan. Pray with us that ours may truly be a missionary church with every member constrained by the love of Christ to be His witness. Gladys Selzer.

WAYNESBORO, VIRGINIA

(Springle Creek Congregation)

Greetings in our Saviour's name.

The first of the year a boy, whose parents were received on Christmas Day, was received by baptism and seven were received by letter. Bro. and Sister James Bucher, Hubbard, Ore., visited friends in the community en route from Ohio to Newport News, the latter part of January.

Bro. and Sister James Lark, Chicago, Ill., were with us on Feb. 10 and 11, and gave a very interesting children's meeting and sermon. On Feb. 15 Bro. Aaron Shank, Myerstown, Pa., gave the message at both the morning and evening meetings.

The primary department of our Sunday school gave the program on the evening of April 5.

One of our faithful members, Bro. Irs Showalter, who had been confined to his home for a number of months, was called to his eternal rest on the afternoon of April 24.

Communion will be held in our district during the month of May, beginning at Springle on the first Sunday.

We are expecting Bro. Andrew Hartzler, Newport News, Va., to be with us as evangelist effort, beginning May 7. May be Gospel he preached and many souls saved.

Anna Mary Brinkholder.

WELLMAN, IOWA

(Daytonville Mission)

Greetings in Jesus' name. "O praise the Lord, all ye nations; praise him, all ye people." Why should we praise Him? "For his merciful kindness is great toward us; and the truth of the Lord endureth for ever."

We enjoyed our communion service on the evening of April 16. Bishop Perry Blosser and Bro. Ezra Shenk, our pastor, were in charge. It was a very impressive service with nearly all the members participating. On April 19 a few of the members accompanied Bro. Blosser and Bro. Shenk to the homes of the shut-ins and have held communion service with them.

The sisters of the sewing circle and the junior girls' sewing circle gave a fine program on the evening of April 19. Their efforts have been blessed and the work is progressing. Their motto, "In the Name of Christ," has been and is

being carried out in their service to the needy. They are thankful to sister sewing circles who have contributed food, quins, and clothing which makes it possible to distribute to many who are in need.

On May 3 Bro. Julius Miller will present a report on the work in Puerto Rico. He has two sons serving in that place and he himself has visited there. Bro. Miller faithfully helped in our church building program at Daytonville.

Every other Friday evening our church gives a program at the Kookuk County Old People's Home. The second Sunday of each month our group gives a program at the Washington County Old People's Home.

Jake Hubbell, the oldest member of our church, is almost 92 years old. He has been confined in the Washington Hospital for the past few weeks.

Our attendance and membership have been growing since we praise God. Our membership is 46 and four more accepted Christ. Pray for these especially.

Sister Phyllis Miller, who has been teaching school in Illinois, will soon be with us again.

May 31—June 10 is the time for revival meetings with Bro. Kenneth Good in charge. We feel they have begun already. Special prayer groups have been called by our pastor and the results. Several have accepted Christ for the first time and several have been reinstated into church fellowship, for which we praise God.

We ask an interest in your prayers. Ezra Shenk.

BIRTHS

"Lo, children are on heritage of the Lord" (Ps. 127:3-4).

Anderson, David and Elta (Holaway), Napanee, Ind., third daughter, Diane Kay, March 3, 1953.

Becker, Henry A. and Nellie E. (Buller), Glenwood, Mont., second son, Stanley Stewart, March 14, 1953.

Bender, Francis and Mary Catherine (Stutzman), Milford, Ind., second son, Philip Kent, March 2, 1953.

Bicky, Luke and Verna (Conrad), La Plata, P.R., fourth child, Rachel Elizabeth, April 27, 1953.

Box, Ivan M. and Esther (Bollinger), Stevens, Pa., first child, Dwight Edward, Feb. 27, 1953.

Gingerich, Willard and Jean (Snider), Baden, Ont., first child, David Rose, April 25, 1953.

Good, Ira K. and Beulah (Greider), South Boston, Va., fifth child, Rosanna Mae, May 8, 1953.

Hackman, Joseph Walter and Ruth (Yoder), Allentown, Pa., fourth child, Joseph Wilmer, Jan. 30, 1953.

Herr, Ira C. Jr., and Mary Jean (Helstand), New Providence, Pa., second child, Rhoda Ann, May 2, 1953.

Hershberger, Edwin and Irma (Hartman), Ligonier, Ind., sixth child, Rebecca Rae, April 30, 1953.

Miller, Warren and Mary (Musser), Ephrata, Pa., third child, Marian Magdalene, April 21, 1953.

Hooley, Paul and Almeda (Troyer), Indianapolis, Ind., second child, Barbara Lucille, April 30, 1953.

Kauffman, Joe and Thelma (Hostetler), Harper, Kans., third child, Clea Jean, May 5, 1953.

Kauffman, Samuel and Mae (Smoker), Parkersburg, Pa., fifth child, Rosene, April 8, 1953.

Kauffman, Timothy K. and Ruth (Stoltzfus), Parkersburg, Pa., first child, Linda Sue, April 23, 1953.

Larrew, Loyd H. and Alice (Gingerich), Blaine, Ore., first child, Wendell Valentine, March 7, 1953.

McGowan, Ivan and Leah (Kennel), Richmond, Va., Phyllis Ann, May 10, 1953.

Martin, Perry Sanford and Shirley (Collins), Pinto, Md., first son, Perry Sheldon, May 1, 1953.

Miller, Melvin and Mildred (Schrock), New Philadelphia, Ohio, Ruth Elaine, April 2, 1953.

Oberholzer, Walter and Mary (Keener), Madison, Md., second child, Nelson Walter, May 1, 1953.

Redeay, Henry and Kathryn (Stoltzfus), Cochransville, Pa., fourth child, Nathan Lee, May 3, 1953.

Schloniger, Merle and Adeline (Stahl), Louis-

ville, Ohio, second child, Shirley Jean, April 23, 1953.

Schrock, Mervin and Fannie (Wengeler), Hartsville, Ohio, Edward Jay, April 3, 1953.

Steinman, Walter and Leona (Gingerich), Baden, Ont., third child, Anne Elizabeth, April 23, 1953.

Wengeler, Jacob M. and Sara Marie (Miller), Dundee, Ohio, second child, Audrey Lavone, Oct. 11, 1952.

Xood, Aaron S. and Effie (King), Belleville, Pa., fourth child, Richard Allen, April 29, 1953.

Zimmerman, Lester and Erma (Zook), Goshen, Ind., Mary Jane, April 28, 1953.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Clevenstine—Stoltzfus. — Joseph Clevenstine and Kermida Stoltzfus, both members of the Coatesville, Pa., Mennonite Church, by LeRoy Stoltzfus at the church, April 8, 1953.

Hershberger—Miller. — Omer Hershberger and Luella Miller, both of the Middlebury, Ind., congregation, by Wilbur Yoder at the church, April 4, 1953.

Hershberger—Stutzman. — Lee Hershberger, Salem congregation, New Paris, Ind., and Joan Stutzman, Clinton Farm congregation, Goshen, Ind., by Ira S. Johns, grandfather of the bride, at the Clinton Farm Church, April 23, 1953.

Ressler—Lapp. — John M. Ressler, Elverson, Pa., and Rona J. Lapp, Leola, Pa., by LeRoy Stoltzfus at the Coatesville Mennonite Church, April 11, 1953.

Rohrer—Showalter. — Luke Wenger Rohrer, Smoketown, Pa., and Alta Mae Showalter, Broadway, Va., by Timothy Showalter at the home of the bride, May 3, 1953.

Rupp. — Fletcher Rupp, Central congregation, Archbold, Ohio, and Clara Mae Pletcher, Olive congregation, Elkhart, Ind., by Elno W. Steiner at the Olive Church, April 25, 1953.

Stalter—Glick. — Donald Lee Stalter, Durkha, Ill., and Martha Sallida Glick, Atglen, Pa., by Aaron F. Stoltzfus, assisted by Leroy Umbel, at the Maple Grove Church, May 2, 1953.

Troyer—Weich. — Roy Troyer, Goshen congregation, and Ida Mae Weich, Middlebury, Ind., congregation, by Wilbur Yoder at the home of the bride, Feb. 14, 1953.

ANNIVERSARIES

Brilhart. — On May 12, 1903, Charles A. Brilhart, son of the late J. A. Brilhart, then of Rockton, Pa., and Cora Loucks, daughter of the late J. S. Loucks, were united in marriage by the late Aaron Loucks, brother of the bride. Sister Brilhart is a charter member of the Scottdale Mennonite Church and Bro. and Sister Brilhart have taken an active interest in the work of the church through these many years. Of their 7 children, 5 are living (Elmer, Clifford, and LaVerne, at home; Earle R. Scottdale, Pa., and Mrs. Troyer, Goshen, Pa.). Wayneboro, Pa., Bro. Brilhart is 73 years old and his wife is 75. To celebrate their golden wedding anniversary open house was held at their home, 300 S. Hickory St., Scottsdale, Pa., on Sunday afternoon, May 10. Two persons were present who attended the wedding fifty years ago.

Stull. — Bro. David A. and Sister Mary C. (Stahl) Stull, 1210 W. Pittsburgh St., Scottsdale, Pa., observed their sixtieth wedding anniversary on May 2, 1953. On Sunday afternoon, May 10, they had open house at their home. Bro. Stull had been engaged in farming and carpenter work but now they spend their time gardening. He is 84 years of age and his wife is 83. They have 9 children living (Ira, J. B. Stull, Jr., and Mrs. C. B. Goshour, Conemaugh, Pa.; Mary, Scottsdale, Pa.; E. J. Elton, Pa.; Anna and Minnie, Scottsdale, Pa.; Emma—Mrs. Harry Leidy, Conemaugh, Pa.; Albert, Pa.; and David, Elkhart, Pa.). 16 grandchildren, 8 great-grandchildren, and 3 great-great-grandchildren.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Evangelistic meetings were held at Balls Creek, Ky., April 26-May 3, by the brethren Edd P. Shrock and Vernon Bontreger. Ten souls accepted Christ as their Saviour and one has accepted since. Others are under conviction.

Bro. A. J. Metzler, Scottsdale, Pa., will preach the conference sermon at the Indiana-Michigan Conference on June 3.

"Stewardship" was the theme of the annual Sunday School Conference at the La Junta and Holbrook Churches in Colorado on May 3.

The Western Mennonite School chorus gave a program at the Zion Church, Hubbard, Ore., on May 12.

Bro. Mervin Miller, representing MCC, showed pictures of Korea at Kropf's Hall in Oregon.

Bro. Paul M. Miller, Goshen, Ind., will preach the conference sermon of the Ohio and Eastern A.M. Conference at Elida, Ohio, May 26. Other visiting speakers are Harold S. Bender and T. K. Hershey.

Speakers from the north participating in

the Gulfport Regional Conference, May 8-10, were Alva Swartzendruber, Hydro, Okla., and Ivan Lind, Hesston, Kans.

A Gospel bookstore has been opened in Tampa, Fla., at 2720 Florida Ave., in charge of Dennis Blosser.

Members of the Bayshore congregation, Sarasota, Fla., gave a reception to their pastor and his wife, Bro. and Sister T. H. Breneman, on their twenty-fifth wedding anniversary on May 3.

An E.M.C. Gospel team presented an evening's program at Cottage City, Md., on May 10.

Bro. D. Stoner Kradly, Willow Street, Pa., spoke on a Mother's Day theme at Cottage City, Md., on May 10.

A milestone in the Jewish evangelism work in Washington, D.C., was the dedication on May 10 of the Jewish Center at 323 Oglethorpe St. N.W. The building includes living quarters for Bro. and Sister Isaac Baer and for Sisters Esther Histan and Edith Evans.

Evening services to be held once a month were begun at Fish Lake, Ind., on May 3, with 35 present.

Bro. Raymond R. Peachey, Belleville, Pa., was the visiting speaker in the fourth annual meeting of the Christian worker groups of the Lancaster Conference held at Erb's Church, Lititz, Pa., May 2, 3.

"The Gospel Givers," youth group of Manheim, Pa., are maintaining a placard service in buses in Reading, Pa. New placards are furnished every six months.

The Christian Nurture committee of the Lancaster Conference held summer Bible school workshops as follows: Manheim and Martindale, May 12; Willow Street and Columbia, May 14; Crossroads, May 15.

A music conference sponsored by the Bible School Board of the Lancaster Conference was held at Erb's Church, Lititz, Pa., May 7, 8, with Bro. Chester K. Lehman as a visiting speaker.

The summer Bible school workshop held for the Scottdale vicinity on May 12 was attended by about 200 persons. It was highly successful in developing summer Bible school interest.

Bro. G. G. Yoder, Princeton, N.J., preached the conference sermon at the Franconia Conference on May 7.

Bro. Clayton Beyler, Hesston, Kans., spoke in a nonconformity conference at Hutchinson, Kans., May 14 and 17.

Winners in the Peace Essay Contest sponsored by the Peace Problems Committee are: Lewis Weber, Rockway Mennonite School; Arvilla Gingerich, Iowa Mennonite School; Vernon Brubacher, Rockway Mennonite School; and Virginia Peachey, Belleville Mennonite School.

The new Mennonite Yearbook will be ready for you in early June. Send your orders to the Mennonite Publishing House, Scottsdale, Pa.

New faculty members at Hesston College next year will be Paul Marvin Yoder, music; Mary Eleanor Bender, German, Spanish, and English; Gail Miller, physical education and English; Gideon G. Yoder and Merle Bender will return after leave of absence for study.

The Western Mennonite School chorus gave a program at Albany on May 17.

(Continued on page 509)

Calendar

Indiana-Michigan District Mission Board at Clinton Community School, Goshen, Ind., June 2-4.
Annual meeting Pacific Coast Conference: Christian Workers, June 2-3 Church Conference, June 3-4; Youth Conference, June 5, Western Mennonite School, Salem, Ore.
Indiana-Michigan Church Conference at Clinton Community School, Goshen, Ind., June 2-4.
Church as host, June 3, 4.
Annual meeting Mennonite Conference of Ontario, June 2-4.
Annual meeting Mennonite Youth Fellowship, EMC, Harrisburg, Va., June 12, 13, 1953.
Annual meeting Mennonite Board of Missions and Charities, EMC, Harrisburg, Va., June 13-18.
Cultural Problems Conference, Hesston, Kans., June 18.
Biennial session of Conference on Mennonite Cultural Problems, Hesston, Kans., June 18, 19.
Indiana-Michigan MYF convention, Goshen College Union, June 28-29.
Lancaster Mennonite Camp, Mt. Pleasant, Pa. Boys Camp (ages 8-13), July 27-July 31.
Girls Camp (ages 8-13), July 4-10.
Junior High Camp (boys and girls 13-15), July 11-17.
Junior High Camp (boys and girls 13-15), July 18-24.
First Family Week, July 25-Aug. 1.
Writers' Conference, July 27-31.
Mennonite Bible Conference, July 31-Aug. 3.
Church Music Conference, Aug. 3-7.
First Young People's Institute, Aug. 8-14.
Second Young People's Institute, Aug. 15-21.
Second Family Week, Aug. 22-28.
Little Eden Camp, Onawake, Mich.
Junior High Week (grades 4, 5, 6), June 27-July 4.
Senior High Week (grades 9 through 12), July 4-11.
Boys' Week (grades 4, 5, and 6), July 11-18.
Girls' Week (grades 4, 5, and 6), July 18-25.
Young Adult Week, July 25-Aug. 1.
Family Week, Aug. 1-8.
Christian Business Men's Week, Aug. 8-15.
Bible Conference—Family Week, Aug. 15-Aug. 22.
Farmers' Week, Aug. 22-29.
Church Music and E.C.A. Workshop, Aug. 29-Sept. 5.
Rocky Mountain Mennonite Camp, Divide, Colo. Pre-conference Training Camp, June 28-July 4.
Week-end Bible Conference and Dedication, July 4-5.
Junior Boys' Camp (ages 9-12), July 8-11.
Junior Girls' Camp (ages 9-12), July 13-18.
Junior High Week (boys and girls 13-18), July 20-25.
Junior High Week (boys and girls 13-18), July 27-Aug. 1.
Family Week, Aug. 3-8.
Family Week, Aug. 10-17.
Youth Retreat (16 yrs. of age and over), Aug. 24-29.
Week-end Bible Conference, Sept. 5-7.
Simultaneous Peace Conference at various places throughout the country, July 4, 5.
Alberta-Saskatchewan Conference and associated meetings, Duchess, Alta., July 4-7.
Annual meeting Southwestern Pennsylvania Mission Board, Casselman Church, Grantsville, Md., July 10, 11.
Virginia Conference and related meetings, Mt. Pleasant Church, Fentress, Va., July 27-30.
Annual meeting Southwestern Pennsylvania Conference, at Stahl's, Johnstown, Pa., Aug. 2-5.
Chesley Lake Camp, Allenford, Ontario.
Boys Camp, Aug. 9-10.
Girls Camp, Aug. 10-17.
Young People's Camp, Aug. 17-22.
Annual meeting Conservative Amish Mennonite Conference, Hartsville, Ohio, Aug. 11-13.
Annual meeting Amish Mennonite Conference, East Fairview, Milford Nehr., Aug. 11-14.
Annual Indiana-Michigan Christian Workers' Conference, at Goshen congregation, Fairview, Mich., Aug. 18-20, 1953.
Annual meeting Illinois Mennonite Conference, Science Ridge, Sterling, Ill., Aug. 18-20.
Annual meeting South Central Conference, Hutchinson, Kans., Aug. 18-21.
Mennonite General Conference, Kitchener, Ont., Aug. 26-30, 1953.
Annual meeting Mennonite Board of Education, Napanee, Ind., Oct. 15-17.

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Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Ind. Telephone, Elkhart 2-2786.

Mission News

The Maple Grove MYF, Atglen, Pa., is sponsoring a Monthly News Bulletin for the local congregation and the four mission outposts which have been established over the past six years. The editor is Sister Edna Mast, Cochranville, Pa., assisted by a staff of thirteen. The first issue, May 1953, indicates that the Maple Grove congregation and its outposts expect to carry on nine summer Bible schools this summer.

Bro. and Sister Eugene Blosser, Wellman, Iowa, former missionaries to China, spoke at Ascension Day services at the Lower Deer Creek Church, Kalona, Iowa, May 14.

Sister Thelma Groff, missionary on furlough from India, spoke on "God Called Me to India," at the Foreign Missions Fellowship meeting, May 12, at Goshen College, Goshen, Ind. Three students also shared their call with members of the Fellowship: Curt Clasen to India, Elsie Cressman to Africa, and David Hostetler to South America; Wilbur Nachting, missionary on furlough from Puerto Rico and a student in the seminary, concluded with "Is God Calling You?"

Bro. and Sister John Beachy, missionaries on furlough from Bihar, India, spoke at Middleburg, Ind., Sunday evening, May 17, and Benton, Ind., Sunday evening, May 24.

Bro. Nelson Litwiler, missionary on furlough from Argentina, will conduct a series of meetings at the Emma Mennonite Church near Topeka, Ind., May 24-31.

Bro. William Detweiler, Orrville, Ohio, conducted a Youth Conference at the Ninth St. Mennonite Church, Saginaw, Mich., May 15-17. Two new members were received on Sunday, May 10.

Several local young men are assisting in the Dhamtari Christian Hospital, M.P., India: Dr. E. M. Lall and Dr. H. S. Martin. Dr. Lall has recently passed his medical examinations and Dr. Martin, who will begin his internship in July is serving as relief doctor while Dr. Verghese, one of the regular hospital physicians, goes on his vacation.

Bro. S. Paul Miller, Shantipur, M.P., India, has been appointed as General Board representative on the Management Committee for the Dhamtari Christian Academy. This committee has been set up according to the educational code of the M.P. government.

Bro. P. J. Malagar, Kanker, India, is chairman.

The General Board Executive Committee at its recent meeting approved the plan of having Dr. George Troyer, Aibonito, P.R., solicit funds for the new hospital to be established in Aibonito when he returns to the states later this year.

The invitation of the Pacific Coast Conference to hold the 1954 Annual Mission Board Meeting in Oregon has been accepted by the General Board Executive Committee and tentative dates set for Thursday, June 18 through Sunday, June 20.

Bro. Samuel Janzen, administrator of the Greensburg, Kans. Hospital writes as follows regarding their recent open house for the community: "We had a very successful open house . . . and really appreciated the fine public spirit that was manifested. There was good interest and I believe it proved to be a profitable public relations gesture."

The Executive Committee of the Mennonite Church in India has set up a committee for promotional activities with Bro. John Friesen as chairman.

Special Announcement

In line with authorization given at the last Annual Meeting of the Mennonite Board of Missions and Charities, The Executive Committee will bring to the 1953 Annual Meeting at Harrisonburg, Va., a recommendation for the revision of the bylaws of the Board constitution.

This revision will include a reorganization of membership of the Board in several categories, increasing non-officer membership on the Executive Committee, setting up an Administrative Council at the Elkhart headquarters to co-ordinate administrative detail in the various areas of the Board's work, and providing for divisional secretaries according to the demand of an enlarging program.

This revision of the bylaws is intended to provide for the more efficient operation of an expanding program and should not be considered as a major re-organization of the Board. Copies of the suggested revision are being mailed to all Board members in advance.—J. D. Graber, Secretary.

Your Treasurer Reports

I would like to take this opportunity to express appreciation to the constituency of the Mennonite Board of Missions and Charities for its support of the mission, service, and charities program during the past year. We are conscious that during the past year there have been many demands upon the Mennonite Church in its expanding program of church building, education, and publication work. In addition to the above, we know that there has also been a growing effort of evangelism and missions through the local congregations and District Boards. Along with all of these efforts the General Mission Board has tried to extend the witness of the church in new areas of foreign missions, home missions, and institutional programs.

The financial position of the Mission Board at the end of the fiscal year indicates that the church has continued its support of the mission and service programs with sufficient funds to have completed our work during the past year in satisfactory financial condition. We are sure that this represents continued evidence that each of you who has contributed for this program has a concern and interest that the mission work of the church continues both in outreach and effectiveness. We wish to first thank the Lord for making these contributions possible and we also wish to thank each one who has contributed of his resources for the program. We trust the Lord will continue to guide and direct in the year ahead as we further labor to extend the witness which can be given by the Mennonite Church.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Bro. Stanley Weaver, director of the Navajo Indian Migrant Service Unit in New Mexico and Arizona, reports that a possible location for mission-service work has been found on the Navajo reservation in northern Arizona. All the details for securing property and permission to locate have to be worked out, but the local population of the area is much interested. Pray for God's guidance in this matter.

(Continued on page 508)

GENERAL MISSION BOARD MEETING, E.M.C., JUNE 12-16, TRANSPORTATION INFORMATION

Harrisonburg is located on route 11 north and south, and route 32 east and west.

Bus

Harrisonburg is served by nine buses daily each way on the main line of Greyhound between Washington, D.C., and Roanoke, Va.

Plane

Washington, D.C., and Roanoke, Va., served by major Air Lines. Main line bus connections for Harrisonburg.

Train

Those traveling by train from Chicago or St. Louis, may come by C. & O. to Staunton, Va., or by B. & O.

to Martinsburg, W. Va. We prefer that you come by C. & O. to Staunton if possible, which is 69 miles nearer Harrisonburg. However, we will gladly meet the train at either place.

From the North, passengers may come by C. & O. through Washington, D.C., to Staunton, Va., or via Pa. R.R. and N. & W. on the Shenandoah Valley route to Elkton, Va.

If you desire transportation from any of the above points, please notify Lewis E. Stille, Park View, Harrisonburg, Va., in advance, giving place and time of arrival.

Automobile

Guests coming east on the Pennsylvania Turnpike

should turn south at Brezewood, Pa., to Winchester, Va., and take route 11 to Harrisonburg.

LODGING

Persons desiring to make advance reservations for the meeting may do so by writing M. B. Wyse, chairman of the Lodging Committee, E.M.C., Harrisonburg, Va. Please state time of arrival and length of stay. Dormitory rooms are available at the rate of 50 c. per person per night. Bed linen will be furnished by the college. Guests are to furnish bed blankets. Information is also available for motel, cabin, and trailer accommodations. For further information, please write to the chairman.



Pastor Ito looking out over the village of Kiritappu from the bluff at tidal wave damage in 1952. White area in foreground is where the tidal wave demolished a large section of the village. Officials from Tokyo are standing with Ito.



The Buckwalters, Becks, and Kanagys on tour in front of the Hombetsu municipal office during the summer of 1952. Hombetsu is north of Obihiro in the Tokachi area.

Kept for the Master's Use

By LEE AND ADELLA KANAGY

These are not mere sentimental words that add up to bliss in glory by and by. They are words full of dynamite! "For the Master's Use" means ideas, action, compassion, redemption that moves into the open sores of our world, into the individual heart crouching under the load of sin. These words mean kept for a purpose, not just kept. Kept under the shadow of the Almighty for the glory of His church in our world—for a purpose God has kept us through another year!

So quite naturally we humbly give God thanks for health during this last year. We are constantly reminded of God's grace in giving us healthy, growing children, and in keeping our bodies strong.

We are thankful to the Mission Board and Christian friends who pray for us in our language study. "Prayer is a neglected art" comes to our ears occasionally. Really, there is no art to prayer as such; when it becomes an art it becomes dead. Prayer is power! It is walking with God for the sake of others and His kingdom. So, we thank all those who have sincerely prayed for us and the work in Japan. And we thank those who have offered their gifts to the Lord that His witness may grow here in Japan.

We thank God for sending six new missionaries and five new missionary children to Japan. Bro. and Sister Don Reber, Karen Sue, and Beth Ann arrived August 15, 1952, and Mary Kay Reber arrived on August 29. Sisters Ruth Bean and Mary Ann Hostetler arrived November 6, 1952. Bro. and Sister Don McCammon and Julia arrived January 5, 1953, and Michael Don arrived March 26, 1953. All of these new missionaries mean a strengthening of the Christian witness in Hokkaido. As we look on the needy field, we hope and pray that more missionaries will be coming to Japan.

Last summer during the month of August we were in Hokkaido getting the feel of actually witnessing (through an interpreter), and visiting a number of villages with the brethren Ralph Buckwalter and Carl Beck. We have seen many villages and many towns as large as Goshen, Ind., with no preaching of the Gospel whatsoever. And the wheat is ripe, ready to reap, but the reapers, where are they?

After seeing numerous open doors, the time came to make a decision as to which village should be blessed with receiving the Gospel—would that all the villages could receive this blessing! After praying about this problem and allowing God to work through various circumstances, we felt during our second visit to Hokkaido, on February 28, 1953, that God was calling us to Nakashibetsu, a village of some 6,000 people, serving a community of 30,000. There had been no Christian witness here before our visit to the village last summer. This is a village which is ripe for the Gospel, in a pure rural, pioneer setting. After two long years of harassing around with the Japanese language, we are eager to allow the Spirit of God to work through us and the Japanese language to reach the hearts of all those whom God draws to Him.

We are thankful to God that since the Peace Treaty came into effect, the anticipated wave of anti-foreignism has been merely false words thus far. As E. Stanley Jones said while in Japan recently, "the Japanese are just as eager for the Gospel now, if not more so, than they were immediately after the war." While there have been reactions in some places, yet in general, Japan is still ripe for the Gospel, and many are the seekers. While many have gone back to the Shinto and Buddhist gods, yet there are many, especially young people, who have no hope or faith in the old, dead gods.

We see Japan in the matrix of some form

of a working democracy. As Dr. Inoue said, "It may not be a western type of democracy, but it will be a kimono democracy nevertheless," meaning of course a democracy suited for the Japanese people and their culture. Japan still seems to be in a fluid state of seeking the best the world has to offer. This is, therefore, the golden day for Christianity in Japan. As Japan goes in the future, so will likely the rest of the Far East go, to a certain extent. This is truly the hour for the Gospel to be preached in Japan. What a privilege we have to witness in this hour to this people! This is truly a great nation, a great and lovely people!

It is therefore fitting to close this report with some specific prayer needs:

1. Pray for the people of Japan as a nation, that in their search for a way of life they may choose freedom in Christ.
2. Pray for the foreign businessmen here, that they may help Japan instead of exploiting her.
3. Pray for all rulers in high places; the Emperor, the promising Crown Prince, who places himself among the common people.
4. Pray that God will send more missionaries to Japan. E. Stanley Jones thinks it will be ten years before the final mold will be cast for Japan's future course in the world. The need is great now, and opportunities are in abundance to preach the Gospel. Make this request a daily prayer.
5. Pray for your particular work in Hokkaido: in Obihiro, Kushiro, and Nakashibetsu. In these three localities are three missionary couples and several local pastors among some 150,000 people. What are these few Christian workers among the thousands of unsaved?
6. Pray that we may make the right start in Nakashibetsu when we leave Tokyo for the field in the middle of July, 1953. Pray that God will allow us wisdom for wise decisions, faith to do His unspeakable work, meekness in which there is no superficial vein, and love that men, women, and children can hear and see God, their Creator.
7. Pray for the missionaries in language study.
8. Brethren and sisters, please pray for us. Tokyo, Japan.

Building God's House in the Tokachi Valley

By CARL BECK

"And I will glorify the house of my glory."

To glorify God through a glorious church has been our aim. As a progress report we would like to share with you a few entries from the "Church Book" of our church historian. These entries are written in neat Chinese characters on half the page with a painstakingly done high-school-English translation on the right side for the special benefit of an "illiterate" brother and sister from "Amerika."

Sunday, July 27

Today, six young men have received baptism by Holy Spirit; they have become the followers of Jesus Christ and the members of Obihiro Mennonite Church. They are to be engaged in the work of our church altogether.

This was a day of high rejoicing for us. Ralph was over to share the service with us, as well as the afternoon communion and feet washing service, after a common meal out in Esther's flower garden. These new commitments to our precious Lord brought our numbers from ten to sixteen. But that is not important. The service symbolized the passing from death to the marvelous light of the Gospel of six priceless souls. That is important. It is from this second class of six that three of our most faithful Sunday-school teachers come. We thank God for them and pray that they may through long useful lives "be engaged in the work of [the] church altogether." A third class is now under instruction since August, looking toward a baptism around March 15.

Sunday, August 17

Posters, which tell the meeting of preaching by Kagawa-Sensei, Beck, Oikawa, Yamada, Yamada, Iuchi, Motoko, and Nemoto delivered.

Thursday, August 21

About 8 in the night, in order to make the citizens informed of the Kagawa meeting, we served. Mennonite Church informed Nishi 5 Jo area. Beck, Kaneko, Saito, Yamada, Nishioka, Nakata, Matsuda, Motoki, Nemoto.

Friday, August 22

From 7 at Tokachi Kaikan Mr. Kagawa spoke to his audience (about 1500). The subject of his lecture was "The Crisis of the World and That of the Spirit." Decision cards, 45 sheets, were collected.

If a man's influence is measured by the impression he makes on a church historian, then Kagawa's coming was not in vain. We enjoyed his fellowship in our home a great deal. His humble demeanor was an inspiration to us all. About half of the "45 sheets" started coming to a "seekers" class we started for them, although a part of these have dropped out as they began to realize what it means to "seek . . . first the kingdom of God and his righteousness."

Thursday, August 28

From 8 o'clock, in front of Fujimaru Department store we held Gaitoo Dendoo-Kai Street Evangelism Meeting. Beck, Oikawa, Yamada, Saito, Nishioka, Murata and Nemoto attended. Besides these men Mr. Kazuo Shibata helped us.

This was the first of a series of these meetings, inspired by the glowing reports of the Kushiro group after a similar meeting. It gave our young folks an excellent opportunity to witness to what the Lord has done for them.

Sunday, August 31

From 6 in the evening, we members decided the plan of our church. And then we also changed the organization a little, because we do easily work when we do the union work.

Here is an indigenous church at work. Though the pastor was not especially happy over one of the "little" organizational changes which sacrificed an adult Sunday-school class of about 60 members, he felt it wise to bow to the will of the church. Time has shown that this was wise.

Next appeared the decision regarding a church bulletin board and the announcements it should contain.

The sign of the meeting, which stand by the road, we decided to make [Church announcement board.]

ORDINARY MEETING

Sunday	
a.m. 8:30	Sunday Service for children
a.m. 9:30	Service
p.m. 6:30	Bible Study
Thursday	
p.m. 4:00	Children's Meeting
p.m. 6:00	English Bible Study
Saturday	
p.m. 6:00	Hymn practice
p.m. 7:00	Seeker's Bible Class

EXTRA MEETING

Hospital, Prison, School, Ladies' Society, Old People's Home, Meetings.

Sunday, October 5

The parting-party for Yamada San was held at 6:30 in the evening. Treasurer changed, and new Treasurer was elected, Mr. Mitsuka. Mr. Matsuda made the list of books in church library. Morning Service: Mr. Yamada spoke to us, and his subject was, "I went to my Brothers and Sisters." ["My Hopes for the Church."]

During the year we changed assistants twice. Nishino San, who had come with us from Osaka, felt that he could make his best contribution to the kingdom by returning to his chosen profession, teaching. He is now specializing in teaching deaf and dumb, a specialization inspired by Sister Rhoda Ressler whom he admired a great deal. Yamada San, who also came with us from Osaka, offered to help us until he must return to Osaka for preparation for entering seminary. October 5 was his last Sunday with us. Oikawa San, a student at Obihiro University, is now our assistant and manages to help a good deal in his free time. We are gradual-

ly building up a church library. Matsuda San is in charge of cataloging and lending these books as you guessed from the reference to him.

Thursday, November 27

Mr. Hayashi and Mrs. [Miss] Hammai's wedding were held from 1:30 to 2:30. Chorus member in that time is Oikawa, Shirahama, Hotoki, Saito, Nishioka, Noda, Nemoto and Yuki.

Mr. Hayashi is a former student for the Buddhist priesthood who has completely accepted the veracity of God's Word and Jesus Christ as the only Saviour for men's sins and the world's ills. Mrs. Hayashi is under instruction, but was not yet baptized at the time of the wedding. We praise God for this first Christian home in the Japanese Mennonite Church.

Sunday, December 13

We decided the program of Christmas. The programs are then listed. Suffice it to say that we enjoyed a most blessed season together as we celebrated in oriental style the birth of our blessed Lord and Saviour.

Sunday, December 28

Mr. Don Reber preached. We were glad to have Don's, two of their little girls, and Ruth Bean and Mary Ann Hosteler here for the Sunday after Christmas. We are only sorry that we could have them with us over only one busy week end, when we hardly had time to visit. They wanted to hurry back to welcome the Don McCammon's to Japan on January 5.

In August Lee and Adella Kanagy had blessed us with a long and much-appreciated visit at which time we did considerable investigation by way of finding the place where the Spirit can best use Lee and Adella's talents in the work of the kingdom. We combined these investigations with evangelistic tours.

Just a word about one more activity we have found very rewarding. This is Esther's monthly meeting for the mothers of the neighborhood. About 40 usually come for Bible study, followed by studies in nutrition and demonstrations of vitamin-mineral-saving ways of cooking economically, etc. We are sorry this has had to be temporarily discontinued because of illness, but we are praying that they can again be resumed sometime this next year.

May God purify to Himself in our beautiful valley a glorious church that will bring much glory to Him whose temple she is.

Obihiro, Japan.

Another highly important point to remember in working with our neighbors in underdeveloped areas is that the missionaries were there ahead of us. Sometimes there seems to be a tendency to criticize them, to say that they "think they have a vested interest" in the people, etc. But the point is they do have an interest and I believe, a very sincere one. We have much to learn from them. They deserve our respect, and we need their cooperation.—Frank Pinder, in "Rural Missions."



Building now being used by the Bethel Church, Chicago, with new apartment building rearing its head in the background. The picture was taken from the vacant lot where the new church is to be built. Send your contributions for the new building clearly marked to your district conference treasurer or direct to the Treasurer, Mennonite Board of Missions and Charities, Elkhart, Ind.

The Open Door in Chicago

By LOIS MEYER KING

Just a few minutes ago, I stepped out on the porch of our second-floor apartment. In the immediate foreground, I saw the old, weather-beaten buildings which have confronted my view during the eight months we have lived here. These buildings, being condemned, are soon to be torn down.

Across the street, beyond these old buildings, loom the frameworks of four new apartment buildings. And, according to the present plans of the Chicago Housing Authority, three more such buildings are to be erected in the immediate area, making a total of seven fifteen-story apartment buildings! One is almost overwhelmed at the thought of so many people living in a comparatively small area!

One block east are two seven-story apartment buildings completely finished. One of these is occupied while the other is only partially so. The first has been canvassed twice and the people have been invited to church. Not many have responded and we feel one of the reasons is because of the stigma attached to a "store-front" church in this area. Such a reason for staying away from church altogether will not suffice at the great judgment; nevertheless, the fact remains that there are those who use that excuse. And is it not the great task of the church of Christ to reach all classes of people?

Will not our witness and the opportunity for winning souls to Christ be more effective if, when these new buildings are occupied, we can immediately invite the new tenants to church? Our present building is not adequate for the number who already attend,

and furthermore, this building is also to be torn down.

Now is the time for the Mennonite Church to go forward in Chicago! She has been granted the special privilege to build a new church in this area. The only other church given the same opportunity is the Catholic Church. Are we going to grasp eagerly our God-given privilege or will we permit the lack of funds to delay the building of this church and also the living quarters for the workers?

Hasn't God blessed the Mennonite Church abundantly so that she might begin the immediate building of this new church in Chicago? Must the lot owned by the majority of you—members of the Mennonite Church—remain empty while these new apartment buildings are rapidly being built? Let us "lift up . . . [our] eyes, and look on the fields; for they are white already to harvest."

Jesus, our Lord and Master, gave His all for us. He did it uncomplainingly and counted it a privilege. Cannot we, in a measure, follow our Lord's example?

Chicago, Ill.

A New Emphasis

Evangelist Billy Graham in beginning his St. Louis, Mo., campaign recently announced a new emphasis in his messages according to United Evangelical Action.

"I will place more emphasis on what it means to live as the Lord Jesus Christ intended Christian to live," he said. "The church today is full of little babies who have never grown an inch. These babies in Christ are still drinking out of the bottle. They've got to be treated right or they get their feelings hurt. They begin to cry and the pastor has to rock them."

Did You Ever Stop to Think?

Did you ever stop to think
Of the privilege that is ours,
Of being in a Unit
Where the name of God towers;
To be with Christian friends
Every hour of the day,
Who love the same Saviour
And who help us on our way?

Did you ever stop to think
Of the blessings we receive,
When we help those about us
Their burdens to relieve;
When we meet all kinds of people
Either young or old or worn,
Some who've never heard of Jesus
Except, perhaps in scorn?

Did you ever stop to think
What a challenge this should be,
For us as VS members
To help them cheerfully;
To lead them to the Saviour
Who is the only road
That leads to real happiness
And lightens up their load?

—Lila Bergey, in *Mennonite Hospital News*.

"Go Ye" to the Finnish People of the Iron Range

By VIOLET M. ROPP

It's Sunday morning and there's a lot of hustling around in the mission home. Furniture is pushed back; all the chairs and anything that's "sitable" are lined up; the Bibles, songbooks, Sunday-school papers, and the collection basket are placed on the table; and we're in readiness minutes before the suburban drives up and the first installment of children and young people come tumbling out. More arrive, and still more and our home fairly bulges at the seams, but our hearts are saddened, for this is only half the number of those who want to come.

Sunday school is on, and we look at the smiling, eager faces—little boys sitting Indian fashion on the floor trying hard not to wriggle or not trying so hard; little girls with shining faces and all singing heartily "O Worship the Lord."

I wish you could meet these little folk. They tug at your heart. I'm sure the Saviour meant them when He said, "Suffer [the] little children to come unto me." There's petite ten-year-old Elaine who received a Bible and a Bible storybook for reading the Bible through and learning two hundred verses this year. Elaine is an eager little seeker but meets discouragement, if not active opposition, from her parents. There's the blond, chubby Sharon who clings to her teacher and is devoted to baby Ruth Ann. There's Sharon's big sister who is a faithful witness for her Lord in a large high school and teaches the wee tots in Sunday school. Then there are the "big girls" who have ac-



The Cloverdale Community Hall in which Bro. and Sister Roth conduct Sunday school.

cepted Christ as their Saviour but lack the courage to go on in the "all things"—yet they come every Sunday.

There's little Leslie of the green eyes and crew cut. He's just bouncing with energy and tries so hard to be good. Then there's Brian who doesn't try so hard. Teacher resists an impulse to turn him upside down before class time and empty all his pockets, but what would she do with all the stuff? There might even be a harmless little snake!

Then there are all the others who come eagerly to learn more of God. Sometimes the car has to wait a bit while they fly around getting dressed and then they come dashing out cramming crackers into pockets. It's a long time until one o'clock if one has had no breakfast!

I wish you could meet the parents of these same children. They're friendly, hospitable folk, their big blondness and names indicating their Finnish background. They'll invite you in for a cup of coffee and when better acquainted invite you over for a Finnish steam bath. They'll tell you they "belong to" the Lutheran Church, but they are so woefully ignorant of what it means to be born again and to live a holy life. They are lulled to a false sense of security in thinking that having been baptized and having their name on the church roll (whether they attend or not) is all that's necessary. There's a burden on our hearts for them. They need Christ and don't know it. Sunday labor at the iron mines and the many saloons contribute to the godlessness of the men.

There's joy in serving the Lord in Minnesota—there's heartache, too, when you see those who at one time found the Lord precious to them gradually slip back into the old ways. This is so true of the high-school group; it takes so much courage to stand alone, even sometimes in opposition to parents' wishes. If we could only lead these parents to the Lord! There is a need for several consecrated young couples to settle in the community and maintain a consistent Christian witness. We are praying that the Lord will speak to them, and even as He did to Abram, lead them out of the home community into pioneering for Him here.

Sunday school, worship services, weekly Bible hour in the school, Youth Fellowship, three summer Bible schools, monthly Gospel services at a mission outpost, and home visitation are among our missionary efforts in this

community, but we feel our efforts so inadequate to meet the total need.

The Sunday school in our home is but a temporary thing while repairs are being made on the Cloverdale community hall we've been using. This building is used for many community functions. Not infrequently is there an odor of stale beer and cigar smoke from a Saturday night dance present as our Sunday school gathers. We are looking forward to the time when we can have our own place of worship and can meet God there in a spirit of quiet and reverence.

This part of God's vineyard is a pleasant place to labor—this land of 10,000 lakes, blue sunny skies, and white birch woods. Not always does the Lord call His workers to such pleasant physical surroundings. But sin is here, too, and its effects are visible on every hand.

Our witness for our Master must needs be strong and positive. We must be about our "Father's business," for "the night cometh when no man can work."

We count it a privilege to serve Christ in Minnesota.

Nashauk, Minn.

Sixth Annual World-Wide Missionary Conference

East Chestnut Street Mennonite Church,
Lancaster, Pa.
June 3-7, 1953

Fundamental — Evangelistic — Prophetic
The Field Is the World—Matt. 13:38.
Moderator—Henry F. Garber
Assistant Moderator—Ira J. Buckwalter
Song Leaders—Eby Leaman, I. Mark Ross, Paul Metzler

Wednesday, June 3

7:00 p.m. Devotional Period I. Clyde Shenk
Africa's Waiting Villages Elam Stauffer
Missionary / Sermon I. Mark Ross

Thursday, June 4

1:30 p.m. Devotional Period Manasseh Bontreger
The Holy Spirit in the Book of Acts Andrew Hartzler
Progress of the Work in Ethiopia Daniel Sensenig
7:00 p.m. Devotional Period Manasseh Bontreger
Hopes for the Future in India Wayburn Groll
Open Doors in South America William Hollman

Friday, June 5

1:30 p.m. Devotional Period Daniel Sensenig
The Holy Spirit in the Book of Acts Andrew Hartzler
Working Among Lepers Ralph R. Smucker
7:00 p.m. Devotional Period Daniel Sensenig
Rural Missions Through Colonization Paul Metzler
Arkansas—Land of Opportunity Manasseh Bontreger

Saturday, June 6

9:30 a.m. Devotional Period C. Richard Kling
Today's Voices in the World Paul M. Miller
Open Discussion in Charge of Speaker
11:15 a.m. Devotional Period Lloyd Weaver
Present and Future of the Jew Harold Eshleman
The Power of the Gospel at Otella LeRoy Zook
Trophies in Africa I. Clyde Shenk
7:00 p.m. Devotional Period C. Richard Kling
The Holy Spirit in the Book of Acts Andrew Hartzler
The Night Cometh Paul M. Miller

Sunday, June 7

9:30 a.m. Sunday School Lesson Lloyd Weaver
Scriptural Ideals in the Home Ralph R. Smucker
11:15 a.m. Devotional Period William Hollman
Building the Church in Central America Clinton Ferster
New York City—A Challenge B. Harold Thomas
Has America Forgotten God? Daniel Sensenig
8:30 p.m. Devotional Period William Hollman
Testimonies of Missionaries Paul M. Miller
Heart Pangs of Jehovah

Missions Editorial

What Made Paul a Great Missionary?

Paul knew why he was a Christian. His experience with Christ, although it began dramatically, arrived at the place where Paul was willing to sacrifice all things for the sake of Christ, to consider personal attainments as nothing if by so doing he could win Christ. He learned the meaning of brokenness at the foot of the cross, of suffering for Christ, and of concern for the flock of God.

Paul was primarily a sincere, humble Christian. Although he often answered his critics with extreme frankness and directness, his answers were in the defense of Christ and His Gospel and not in defense of Paul. He went out of his way to avoid offense to fellow Christians and those he was seeking to win, but he never countenanced compromise.

His greatest asset as a missionary no doubt was his tremendous sense of mission. His passion to witness for Christ drove him to visit unfriendly peoples, to forego personal gain and physical comforts, to sacrifice the esteem and good will of his own people, the Jews. He sensed the complete break between Christianity and Judaism but was wise enough to allow for a gradual adjustment of unessentials. He accepted his call as Apostle to the Gentiles but never forgot that the Gospel was for the Jew first.

Paul was also motivated by a deep love for others. This love, stemming from his relationship to Christ, not only caused him to seek the lost and to avoid offense, but also to nurture and exhort the Christians he brought together into church fellowships. He constantly expresses his prayer concern for all of the churches. He spent important hours writing and dictating letters of exhortation and instruction to the churches he established, particularly those who were facing particular problems. We all benefit from those epistles. They have become part of the living Word of God to us.

Paul was an expert administrator as his letters indicate. He not only knew how to work with large groups, but he was not above taking time to help individuals, such as Onesimus the slave. And Paul gathered around himself a group of strong young men whom he trained to take over the work he established after his course was run. He also attracted to his party service-minded men like Luke.

Paul recognized his own limitations and was ready to co-operate with men who could make up for his own deficiencies. His ability to find co-workers and work happily with them contributed much to his success as a missionary.—L. C. Hartzler.

Relief and Service News

MRC Weekly Notes

Summer Service

The final arrangements are being made for the summer service units. May the Lord receive glory from the consecration of those who answered this call. It is our prayer that these units may hold up Christ. Only then will the church grow. One pastor stated his anticipation for the summer service unit thus: "They always give us a shot in the arm." May each unit give an extra stimulus to the work of the Lord.

Voluntary Service

Brethren Harold Zehr and R. M. Ulrich, directors of the Ulrich Foundation, Roanoke, Ill., met with representatives of the Mission Board mission and service programs at Elkhart on May 13 and set up co-ordinating committees to co-ordinate Ulrich Foundation and Mission-Service programs in Puerto Rico.

Fifteen people have been invited to attend the voluntary service orientation school at Elkhart, Ind., beginning June 3. Bro. D. J. Mishler, Personnel Director for Relief and Service, announced last week.

Arrangements have been made with Hesston College and Bible School, Hesston, Kans., for a voluntary service unit on a long term basis. Word came last week that Hesston has been approved verbally by the Kansas State Director of Selective Service for I-W service.

I-W Services

Secretarial assistance has been extended to Bro. Anson Horner, Kokomo, Ind., Peace Problems Committee appointee, for the task of general supervision and co-ordination of the pastoral services to I-W men. The responsibility for pastoral services has been assigned to the respective district conferences, but Bro. Horner will act as co-ordinator. He will be attached to the Office for Relief and Service of the General Mission Board as he carries on this work.

Released May 16, 1953
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Repair of MCC House in Korea

Repair of the house in Pusan serving as headquarters for the MCC program in Korea has been completed and an interpreter has been secured to assist the two workers in setting up the MCC program.

Ernest Rader of Sugarcreek, Ohio, one of the workers, said in a report that a heartening development in Pusan has been the release of all missionaries held in North Korea.

MISSIONS SECTION

"Church groups in the South were especially thankful for this news as most of the missionaries had not been heard from since their capture nearly three years ago. These missionaries were released through Moscow," Ernest said.

His report also indicated the continued great need of the Korean people. The people in Pusan are generally very poor and living conditions are very crowded, he said.

Another thing that contributes to the suffering is the frequent and extensive fires. It is very unusual not to have several fires a night in Pusan. The largest fire in April was within sight of the Pusan headquarters when several hundred homes burnt down. The cause for so many fires is the large number of houses which are shacks and built of materials that burn easily.

New Secretary in Asuncion Center

Sara Penner of Inman, Kans., arrived in Asuncion, Paraguay, May 12 where she will be serving a two-year term as secretary in the MCC center there. She replaces Pauline Jahnke of Winnipeg, Man., who has been the secretary in the Asuncion center since May, 1951. She will be returning at the end of May. Sara was a secretary at the Akron headquarters for about two years before leaving for Paraguay.

Interpreter Aiding MCC Work in Jordan Dies

The MCC program in Jordan has lost a valuable assistant and supporter in the death of Odeh Jahshan, who served as an interpreter for MCC personnel and guide for many Mennonite visitors to the Holy Land.

Bro. Jahshan died May 2 after a week of illness caused by a severe heart attack. He is credited with helping the work in Jericho as perhaps no other person in Jordan did.

Being a Christian himself, he understood the Christian motivation of the MCC program in Jordan and explained it in the Arabic language to a countless number of people. He interpreted for the MCC workers in their government contacts, translated documents, and gave business advice.

Word of his death will be of particular interest to many Holy Land visitors for whom he served as guide. These visitors included the Menno Travel Service groups during the past several years. His rich source of information gathered over many years enabled him to explain places of interest in the Holy Land authentically and, at the same time, in their proper Scriptural setting.

Holy Land Tour Planned

American Mennonites interested in Europe and the Holy Land will be able to visit many points of historical and cultural interest through a conducted tour being arranged by Menno Travel Service.

The tour will include visits to London (Westminster Abbey), Amsterdam and The Hague, Luther's monument in Worms, and the catacombs in Rome. In the Holy Land the group will visit places of Christian interest in the Arab countries as well as Israel.

A special feature of the tour will be visits of MCC centers in Europe and Jordan and

European Mennonite communities. Among the European centers to be visited are Basel, Switzerland, and Heereweg, The Netherlands, as well as the Backnang, Germany, PAX refugee resettlement project.

Persons participating in this tour have the choice of seeing both Europe and the Holy Land or seeing only Europe. Those going by ship will board the Queen Elizabeth, Wednesday, Oct. 14. Those flying will leave New York City, Saturday, Oct. 17. The group touring only Europe will return the latter part of November while the group touring both Europe and the Holy Land will return in December.

Tour prices and services for the European tour range from \$815 to \$985. Prices for the Europe-Holy Land tour range from \$1,330 to \$1,500. These prices include transatlantic and land transportation, lodging, meals, sight-seeing, transfer to and from piers and airports, tips on land, visa fees, and services of tour conductor and local guides.

Detailed information concerning the tour can be obtained by writing to Menno Travel Service, Akron, Pa. The tour conductor will be Rev. Frank C. Peters, pastor of the Mennonite Brethren Church in Kitchener, Ont.

Released May 15, 1953
MCC News Service
Akron, Pennsylvania

Women's Activities

The theme for the Business Session of the Women's Missionary Sewing Circle Auxiliary to be held Monday afternoon, June 15, at Harrisonburg, Va., is "Woman's Part in Proclaiming the Message of Reconciliation." See the program on page 448 in the May 12 issue of the GOSPEL HERALD. Also the program of the Women's Missionary Sewing Circle Auxiliary to be given at nine o'clock Tuesday morning, June 16.

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The South Central Sewing Circle is first in sending in a well-written history of its organization to be preserved in the archives. We invite each district to write an account of its beginnings and of its work. Material of this kind is very helpful and inspirational to those who follow. Find your good writers and ask them to do this favor for their districts. Mrs. Emma Risser did the writing for the South Central district.

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We need one copy of the April, 1944, Missionary Sewing Circle Monthly to make our two files complete in the archives and in the Mennonite Historical Library. Should anyone have a copy to spare, please send it to Mrs. C. L. Shank, 904 College Ave., Goshen, Ind.

• • •

Has your circle tried having mystery pals on the mission or relief field? Mrs. J. D. Summer reports that her circle experienced much joy by remembering our people in this way. All letters were sent to Mrs. Summer for the year; then at the close all names were revealed. Persons writing observed birthdays, seasonal holidays, their ladies' hobbies, and

favorite flowers. Other items of interest could be added.

• • •

The March Mennonite Hospital News gives thanks to the Denver Circle for tea towels; to Mrs. Ben Nafziger, Washington, Ill., for patients' gowns; to the Thurman, Colo., Circle for making ether socks, surgical binders, aprons, hand towels, and gauze cuts; to the Hesston College Sewing Circle for crib blankets and hot water bottle covers; to Mrs. H. I. Miller, Nampa, Idaho, for diapers; to the Colorado Springs Circle for pillowcases; to the Lower Deer Creek Circle, Wellman, Iowa, for washcloths, hand towels, and bath towels; to Mrs. Floyd Johnson, Perryton, Texas, for a chenille bedspread; to the Spring Valley Circle, Canton, Kans., for making hand towels, aprons, sanitation sheets, ether socks, and panties; to the Filer, Idaho, Circle for tea towels.

• • •

Have you helped your friends to get acquainted with our Sewing Circle literature? Have you invited your friends to ride to the sewing with you? Have you encouraged your junior and intermediate girls in their circle work?

Handing out literature and speaking a word of encouragement are ways of witnessing that all can enjoy. Try it.—Mrs. C. L. Shank.

MISSION NEWS (Continued)

The Arkansas Field Committee for the work in the Culp, Ark., area met at Culp on May 22. Bro. E. C. Bender represented the General Board Executive Committee at this meeting. Bro. M. E. Bontreger, Calico Rock, Ark., is chairman of the committee.

The missionaries and Japanese Christians from Hokkaido living in Tokyo, along with some of their other friends, began Japanese worship services on May 17, which included a Bible study and a message by one of the Japanese Christians.

Bro. J. W. Samida, former headmaster of the Dhantari Christian Academy, M.P., India, has recently been appointed manager of the institutional work at Dhantari and the surrounding area. Bro. A. K. Biswas now becomes headmaster and Bro. E. Pershadi has been appointed superintendent of the normal school, which is a part of the Japanese Christians.

The brethren Glen Nafziger, Archbold, Ohio, and Robert Kauffman, Hesston, Kans., arrived in Bombay, India, on May 17 to begin their period of I-W service—Glen at the Shantipur Leper Home, M.P., and Robert at the Woodstock School, Landour.

Bro. Wilbur Nachtigall, missionary on furlough from Puerto Rico, kept the following appointments: May 3, Leo, Ind.; May 17, Junior Church at Goshen College; May 20, Metamora, Ill.; May 24, Kouts, Ind. Sister Nachtigall also spoke at a sewing circle meeting at the Central Church, Archbold, Ohio, on May 5 and 6, and to the Indiana-Michigan Women's Missionary Sewing Circle Annual Meeting at Goshen College, Goshen, Ind., on May 16.

Bro. and Sister James Lark, Chicago, Ill.,

kept the following appointments during the past week, if previous plans carried: May 19, Pueblo, Colo.; May 20, Denver, Colo.; May 21, Colorado Springs, Colo.; May 24, Albuquerque, N. Mex.

Missionaries in Honduras write: "We recently completed two weeks [of Bible School.] An average attendance of 74 kept the hands of five teachers busy. A very interesting program was given by the students at the close of two weeks, and by the comments of the parents the course was greatly appreciated. As teachers we appreciated the very excellent manuals prepared by the Publishing House and so well translated into Spanish."

Repairs are being made on the mission home at Johnstown, Pa., in preparation for the coming of the John Gingrich family.

The children and workers from the Home at West Liberty, Ohio, participated in services at Wooster, Ohio, on May 17.

Bro. J. H. Koppenhaver, on furlough from Argentina, will speak at the Hesston College alumni banquet on May 30.

The Virginia Board is making plans to establish a home for colored children.

Sister Ellen Keener Eshleman died at Nazareth, Ethiopia, on May 17. Dr. and Sister D. Rohrer Eshleman have served as missionaries in Ethiopia since the fall of 1950.

FIELD NOTES (Continued)

Sister Elizabeth Troyer, wife of bishop M. L. Troyer, Elida, Ohio, passed away on May 18. The funeral was held on May 21.

Richard Hardy was baptized and received into church membership at the Sanitarium, La Junta, Colo., on May 6.

The Brunk evangelistic campaign in the Franconia District will be held June 14-15, on the Christopher Dock School tract.

Bro. James Kratz, Blooming Glen, Pa., is the newly elected president of the YPCA at Hesston College.

Bro. M. A. Yoder will deliver the baccalaureate sermon at Hesston College on May 31.

The Heart-to-Heart radio program of inspiration and devotion for mothers, conducted by Sister Ruth Stoltzfus, is now available for additional stations each week. A sample taped program will be sent upon request. Address the Heart-to-Heart program, Denbigh, Va.

The fifty-seven men doing I-W service at Norristown, Pa., meet each Monday night for Bible study class with Bro. Floyd Hackman as teacher.

Bro. Milo Kauffman, Hesston, Kans., spoke at the Steinrich Mennonite Brethren Church, Hillsboro, Kans., and also at a Sunday-school convention in Marion, Kans., on May 10.

The Filer, Idaho, congregation recently enlarged and remodeled its church building.

Seven souls accepted Christ in revival meetings held at Media Chapel, Oxford, Pa., by Bro. Frank Enck, Willow Street, Pa., April 18-26.

Bro. Abner Stoltzfus, Gap, Pa., showed pictures of Palestine and preached at several points in North Carolina the week end of May 10.

Bro. John S. Hess preached the dedicatory sermon on May 3 for the new building at Sandy Hill, a mission point of the Maple Grove congregation, Atglen, Pa. Average attendance at this place was 82 in 1952.

Bro. T. K. Hershey is conducting a mission class on Latin America at Maple Grove, Atglen, Pa., each Thursday evening.

Plans for site, construction, and staff are well under way for setting up an accredited high school at Goshen, Ind., the fall of 1954.

A Summer Bible School Normal was held at Louisville, Ohio, on May 20. Instructors were Katherine Royer, Alta Erb, Elizabeth Showalter, and C. F. Yake.

Bro. J. N. Byler showed pictures of relief needs in Korea and Austria at the Beech Church, Louisville, Ohio, on May 23.

Remodeling to provide seven classrooms and a pastor's study is in progress at Meadowville, Pa.

Bro. Walter Davis was received into church fellowship as a member of the Blooming Glen, Pa., congregation, by confession, at Waymart, Pa.

Bro. Grant Martin, Hagerstown, Md., has conducted a music class for twelve weeks at Slate Hill, Shiremanstown, Pa., closing May 20. On May 31 he will be in charge of an inspirational song service there at 1:30 p.m. DST.

Bro. Lowell Nissley preached the baccalaureate sermon at Attica, Kans., High School on May 17.

Bro. Sanford G. Shetler and a male quarter from Johnstown Mennonite School will leave the middle of June to give about 25 programs between Pennsylvania and the Pacific coast.

Visiting speakers at the Ontario Conference, June 2-4, will be E. E. Miller, Goshen, Ind., and Howard Snyder, Guernsey, Sask.

Bro. Wilbert Nafziger, Harper, Kans., gave the commencement address at Culp, Ark., on May 13.

A study of the alumnae of the La Junta School of Nursing reveals that 92 per cent of the married nurses and 83 per cent of those not married read the GOSPEL HERALD.

Bro. C. C. Culp, Brethren, Mich., died on May 18 after a continued illness. The funeral was held on May 21.

Announcements

S. C. Yoder in baccalaureate sermon at Goshen College on May 31.

G. Yoder, Princeton, N.J., at Belleville, Pa., May 31.

Bishop ordination, Finland, Pennsburg, Pa., afternoon of July 18.

Henry and Gladys Becker, on furlough from Bihar, at Wooster, Ohio, June 21.

M. S. Stoltzfus, Studies in Revelation, at Vine Street, Lancaster, Pa., June 1.

Annual Bible meeting, Elizabethtown, Pa., with John E. Lapp and John W. Hess as instructors, May 31.

C. F. Derstine in quarterly Bible conference at Congregational Mennonite, Marietta, Pa., May 31; special message to men, June 1.

Bible instruction meeting with David Thomas and Elan Stauffer as instructors at Habecker, Lancaster, Pa., May 30, 31.

Swartzentruber, Noah J., son of Jacob and Elizabeth (Hersabberger) Swartzentruber, was born at Grantsville, Md., May 27, 1872; died at his home near Montgomery, Ind., April 24, 1953; aged 80 y. 10 m. 28 d. He united with the Amish Church in his youth, but in 1923 transferred his membership to the Berea Men-

YOUR PUBLISHING HOUSE

nonite Church, where he remained a faithful member until death. At the age of 19 he came to Indiana and on Nov. 23, 1896, was united in marriage to Barbara Wagner, who died in 1900. On July 3, 1902, he was united in marriage to Lydia Graber Brandenberger, who preceded him in death in 1947. One son was born to this union. He is survived by his son (Louis, Montgomery, Ind.), 2 stepdaughters (Mrs. Jonas Graber and Mrs. Peter J. Stoll, Montgomery, Ind.), 28 grandchildren, 47 great-grandchildren, and one half sister (Mrs. A. J. Koder, Arthur, Ill.). Funeral services were held at the Berea Mennonite Church by Tobias Slauhaugh, David Graber, and Edd P. Shrock, with burial in the adjoining cemetery.

Switzer, Susanna, daughter of Henry B. and Matilda (Snider) Dettweiler, was born in Waterloo Co., Ont., April 14, 1867. In 1870 she moved with her parents to Zurich, and in 1883 to Midland, Va. On Oct. 18, 1896, she was united in marriage with Benjamin Franklin Switzer, who died in 1941. In 1908 they moved to Vestaburg, Mich., where they raised their family. After her husband's death she made her home with Oscar until April 26, 1938, when early on the Lord's day she went to be with her Lord; aged 86 y., 12 d. She accepted Christ as her Saviour when 16 years of age and lived a consistent Christian life for 70 years in the Mennonite Church. She was a charter member of the Zion Mennonite Church, Vestaburg, Mich., which was organized in 1914. She leaves to mourn her departure, 5 sons (Albert, Edward, Israel, Harvey, and Oscar), 11 grandchildren, one sister (Elizabeth Snyder), and a number of friends. One son (Sydney) died in infancy. Funeral services were held at the Berea Church of Christ by Erie E. Bontrager and Neil Buskirk, with burial in the adjoining cemetery.

ITEMS and COMMENTS

Half of the Jews of the world live in the United States. New York has more than 2,000,000, Chicago has 325,000, and Philadelphia 275,000. Christians in the United States have a great opportunity to be Christian in their attitudes and relations with the Jews, rather than suspicious and hateful as has been all too customary. It is thus that Christ would be a challenge to all men.—The Mennonite.

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The Mormon Church reports an increase of 41,896 last year.

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India will insist that foreign missionaries comply with the country's policy of limiting evangelistic work to natives, two government officials told the upper house of parliament, according to a Religious News Service release from New Delhi. The officials were the Home Minister and the Deputy Home Minister. They said that everyone in India was free to propagate his religion, but the government did not want people from other countries to come to India to do such work. They told the House that there are 65 Roman Catholic and 50 Protestant missionary societies working in India. They said that these societies should carry on educational, medical, philanthropic, rural, and social uplift work, and not take part in politics. While no restrictions have been placed on the admission of evangelistic missionaries to India, the government's attitude is that no missionary from a foreign country should be admitted unless it has been established that there is no suitable Indian to perform the work. Most new missionaries sent to India

We use the following means of making it convenient for the members of our church to secure literature and associated home and church supplies.

1. Our own retail stores at Scottdale, Lancaster, New Holland, Souderton, Kitchener, and Goshen.
2. Mail order by distribution of approximately 25,000 catalogs periodically.
3. Through privately owned religious bookstores.
4. Limited service by door-to-door representatives.
5. Conference bookstands.

Let's look at the latter—conference bookstands. And let us assume that leaders in the church and home realize the need of supplementing all other teaching and nurturing efforts with substantial Gospel literature. Therefore, we all need to co-operate in bringing it to the attention of all in the most appropriate and effective way. There is abundant evidence to show that most people will purchase and read several times as much if the materials are brought easily within their reach and carefully presented.

Most public meetings (except those held on Sunday) will increase the effectiveness of their service to those attending by supplementing good messages with splendid books and booklets on the same or associated themes. Often the spoken truth needs the added emphasis of the written page to bring

the desired results in the hearts of the audience.

A good religious bookstand is especially appreciated at district or general church meetings. In the first place it aids those planning such conferences to better carry out their objectives. It strengthens, enhances, and undergirds the messages and spirit of the conference. Then, too, it enables people to personally select literature for their churches and homes who often do not have access to a religious bookstore.

Through the years those attending such general church meetings as General Conference and the Annual Mission Board Meeting have become accustomed to this service. Some of our annual district conference sessions have had bookstand services by the Publishing House or its branch stores. We hope to be able to extend this to eventually include all district conference sessions. In the case of more local public meetings, special small lots of books have been provided to those in charge. In such cases books selected for display and sale are directly in keeping with the theme and messages of the conference.

Your Publishing House bookstands have proved their value to our people. We plan to enlarge this type of service.

We'll be meeting you at one of the conference bookstands.

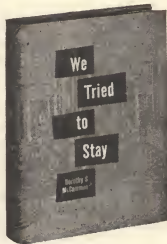
A. J. Metzler,
Publishing Agent.

How to Know You Are Saved

8 Radio Sermons

By B. Charles Hostetter

YES, you can know! God does not leave His children groping with vague hope. If you question, if doubts and fears plague you, get this collection of 8 sermons. During March and April, B. Charles Hostetter preached the series over the international broadcast of "The Mennonite Hour." His messages are clear, interesting, basic. *How to Know You Are Saved* is excellent for giving to doubting Christians young and old of any denomination. Have a supply on hand for needy people. 35¢; 3 for \$1.00.



We Tried to Stay

By Dorothy S. McCammon

"An extraordinarily informing picture of life in the great western province of Szechwan in the years following the defeat of Japan . . . a record of unpretentious heroism in an unselfish ministry, physical and spiritual . . ."—Kenneth Latourette, *New York Times Book Review*.

\$2.75

MENNONITE PUBLISHING HOUSE
SCOTSDALE, PENNSYLVANIA

by American Protestant boards today are technical personnel rather than evangelists. The National Christian Council of India has recommended that although "the church in India needs and welcomes the help of missionaries from abroad," all church and mission property should be vested in or transferred to native bodies.

• • •

General Carlos T. Romulo, Ambassador of the Philippines, has presented to the Library of Congress a copy of the New Testament translation into Tagalog, the national language of the Philippines. This is the first translation of the Bible into Tagalog.—Gospel Messenger.

FIELD NOTES (Continued)

Myron Ebersole on mental health program at Freeport, Ill., May 30.

Annual Sunday-school meeting with Abner Stoltzfus and Isaac Metzler as speakers, Cedar Grove, Greencastle, Pa., June 6, 7.

Music conference with J. Mark Stauffer in charge at Monterey, Bird-in-Hand, Pa., Saturday evening and all day Sunday, June 20, 21.

Bible instruction meeting with Elias Kulp, Luke Stoltzfus, and Harold Thomas as instructors at Rock, Elverson, Pa., May 31.

Paul Lederach in regional Sunday-school conference at Wanner, Hespeler, Ont., June 6, 7.

Visiting Speakers

May 3: John Duerksen, Hesston, Kans., at Eureka Gardens, Wichita, Kans.

May 10: Wilbert Nafziger, Harper, Kans., at Crystal Springs, Kans.; Arnold and Wilmetta Dietzel, on furlough from India, at Pigeon, Mich.; Ray M. Hersherberger, Grantsville, Md., at First Mennonite, Johnstown, Pa.; J. Winfield Fretz, North Newton, Kans., at Goshen College, Goshen, Ind.; Fu Sheng Chang, Chinese Student at Goshen College, at Locust Grove, Elkhart, Ind.

May 17: D. W. Miller, Wooster, Ohio, at Plain City, Ohio; Ira D. Landis, Bareville, Pa., at Landisville, Pa.; Nelson E. Kauffman, Hannibal, Mo., I.M.S. baccalaureate sermon, East Union, Kalona, Iowa; Ralph Malin, West Chester, Pa., at Oxford Circle, Philadelphia, Pa.; S. A. Yoder, Columbiana, Ohio, at Beaver Dam, Pa.; E. I. Weaver, Dharmari, India, at Kidron, Ohio; B. Charles Hostetter, Harrisonburg, Va., at Northside, Hagers-town, Md.; Joseph Gross, Doylestown, Pa., at Perkasie, Pa.; Abram Kauffman, Plain City, Ohio, at Oak Grove, Plain City, Ohio; Mary Byer, on furlough from Ethiopia, at Wesley Chapel, Newark, Del.; Ruth Martin, former relief worker in Asia, and I. E. Burkhardt, Goshen, Ind., at Martins Creek, Millersburg, Ohio; Harold E. Thomas, Hollsopple, Pa., communion sermon at Kaufman's, Davidsville, Pa.; A. J. Metzler, Scottsdale, at Sunnyside, Lancaster, Pa.; John L. Horst, Scottsdale, at First Mennonite, Johnstown, Pa.

May 24: Glenn Esh, Akron, Pa., at Cedar Grove, Greencastle, Pa.; Rudy Stauffer, Wooster, Ohio, at Fairpoint, Ohio; A. J. Metzler, Scottsdale, at Deep Run, Pa.

Join the

Mennonite Historical Association

sponsored by the

HISTORICAL COMMITTEE OF MENNONITE GENERAL CONFERENCE

Its Purpose

- To encourage historical research and writing in the field of Mennonite church history.
- To publish materials dealing particularly with the Mennonite Church in America.
- To inform the members of the Mennonite Church concerning our past so that we may profit by the successes and failures of our forefathers.

Its Periodical

(Members of the Mennonite Historical Association receive the *Mennonite Historical Bulletin*)

1. Facts about the Bulletin

It is a quarterly, now in its fourteenth year.

It is an illustrated periodical, 8 by 11 inches, containing 24 pages per year.

During 1950-52 it carried 57 articles, among which were 6 congregational histories, 6 biographies, 5 conference history articles, 10 book reviews, and many other features.

During a three-year period, 23 writers contributed articles and 10 contributed book reviews.

2. Purposes of the Bulletin

To keep readers informed of current progress in Mennonite historical study.

To provide a channel for brief articles dealing with the history of the Mennonite Church.

To review briefly the current publications in the field.

To provide an opportunity for the publication of questions and answers dealing with Mennonite church and family history.

To serve as a channel of communication between historical workers.

Its Price

Anyone interested in reading and encouraging the production of Mennonite history may join the Mennonite Historical Association by sending \$1.50 to Ira D. Landis, treasurer, Route 1, Bareville, Pa.

Sustaining memberships are also solicited. Those who contribute \$5.00 or more per year to the Association thereby become associate members and thus help subsidize an important church activity which cannot be self-supporting.

A free sample copy of the *Bulletin* may be obtained by writing to Ira D. Landis, Route 1, Bareville, Pa.

Evangelistic Meetings

Nevin Bender, Greenwood, Del., at Perkio-menville, Pa., closing May 17. Elias Kulp, Bally, Pa., at Rock, Elverson, Pa., May 30-June 7. William Jennings, Knoxville, Tenn., at Sandy Hill, Pa., Aug. 6-16. Andrew Jantzi, Marilla, N.Y., at Bayside, Va., in May. Howard Hammer, Apple Creek, Ohio,

at Clarence Center, N.Y., May 14-17. Alvin Swartz, Talbert, Ky., at Harding Ave., Williamsburg, N.Y., May 19-28. Richard Martin, Elida, Ohio, at Kitchener, Ont., Nov. 1-8. Leonard Harer, St. Jacobs, Ont., at Glen Allen, Drayton, Ont., June 7-14. Myron Augsburg, Sarasota, Fla., at Valley View, Stuarts Draft, Va., June 21-July 5.

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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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NUMBER 22

My Testimony

By Ernest Chico

[The following testimony giving the experience of our Puerto Rican brother, Ernest Chico, represents the conflict that is going on in the hearts of thousands of his fellow countrymen who are deceived by the false doctrines of Rome. I have known and have personally worked with Bro. Chico for some years and can therefore testify that his testimony is true. It shows what God can do for earnest seekers. There are thousands of Puerto Ricans who come to our shores in search of work. Let us put forth every effort possible to lead them to Christ the Lamb of God that taketh away the sin of the world. If you have enjoyed reading this testimony, write him a few lines of encouragement. His address is Ernest Chico, 322-51st Street, Brooklyn 20, N.Y. —T. K. Hershey.]

Bless the Lord, O my soul; and all that is within me, bless his holy name.—Psalm 103:1.

In August, 1946, I left Puerto Rico, and went to Pennsylvania with the purpose of doing some farm work to give a hike to my finances, which were in bad condition, as I was the poorest of the boys in our family. My wife and all my relatives were opposed to my intention of migrating to the United States and their contention was that the immigrants in this country didn't fare well, but were ill-treated on the American farms.

In my eagerness to visit the United States to earn some money I paid no attention to what my people said, but I prayed to the Virgin del Carmen and trusted that she would lead me to a place where I could find Catholic people; because in my opinion they would be the only ones to treat me properly, since according to my way of thinking the Protestant "heretics" would never be good to anyone.

I took leave of my family, trusting anew in the holy Virgin and in all the saints of my devotion. Soon I found myself in Philadelphia with part of my dreams come true. And yet an uneasy feeling invaded my soul. Where was I to work? And with whom? Did my beloved Virgin del Carmen hear my prayer? Would I have to go and work for a Protestant? Perish the thought! I had a genuine hatred for the Protestants be-

cause the priest of my home town had instructed me to try never to come near them, but to shun them as dangerous false prophets and deceivers.

At four o'clock in that afternoon I was to leave for Elverson, Pa., where my new boss would meet me at the station in Downingtown. Still trusting in my beloved Virgin that she would give me a good Catholic boss, and thinking of giving him a present, I bought for him a carton of cigarettes. But to my surprise he refused the gift saying: "I do not smoke; I am a Christian." His answer sounded strange to me and I didn't know what to think. But the man was nice anyway, and I gave thanks to the Virgin because I thought she had heard my prayers and had given me a Catholic man for my master. My joy increased when I arrived with him in the house after a day's labor. He asked me to stay for dinner. They didn't treat me like a stranger, but as part of the family. This was not at all surprising to me. Had I not prayed to the Virgin? How good she was to me, indeed!

When we sat at the table they opened a book that I had never seen before, and read a chapter. After that they sang a song, which seemed to me to be a Protestant hymn. The idea came to me that perhaps the Virgin had made a mistake in sending me to such a place. But perhaps they were not Protestants; so I waited for the development of new events. Very soon I was convinced that my patron was not a Catholic and had to admit that there were also good people outside my own religion. Could these people belong to God also?

One day a man visited us on the farm and fortunately he knew Spanish. He asked me point blank if I knew anything about the Bible. I said no, and explaining to him my religious convictions, adding that I didn't want to change my religion, for it was the faith of my forefathers. "It does not matter," he said, "but nevertheless you should read the Bible. It will make you happy." He then invited me to a meeting of Puerto Ricans for that same evening.

I enjoyed the evening immensely. They didn't say a word against my religion and they gave a Bible to each of us; and the speaker preached about God and His dear Son. The thing that

pleased me most and something I'll never forget, is that the man prayed for my family in Puerto Rico. For three months I stayed in that place and enjoyed being surrounded by the fine Christian atmosphere. It was new to me to see the rich and poor living together and talking to each other in a friendly way. I had never seen such a relationship in Puerto Rico between the patron and laborers. But I didn't know that spiritual regeneration made possible such a conduct.

At the end of the season I had saved some money and decided to go to New York before returning to my country.

I had some difficulties in the big city and I missed the happy days spent in Pennsylvania. I could not forget the people who had been so good to me in spite of not being Catholics. I had a job in New York and a new friend invited me to an Evangelical Church. I still was a Catholic but I decided to accompany him. I wanted to get acquainted with more "heretics" since they had been so good to me. I continued to visit their church but didn't decide to accept the Lord Jesus Christ as my Saviour. I wanted to be true to my Roman faith. I loved the Evangelical people and read my Bible daily, but still I believed in the Sacred Heart, and the five wounds of the Saviour and in many saints and Virgins in which I had founded my faith since my childhood. But I confess there was a change in my life. I visited a Catholic church so as not to let my faith in her die entirely. But it was for me a

I Believe

By Miriam Sieber Lind

I believe in faith:

A seeing that is more than sight;
A guidance that is more than light—
Faith.

I believe in prayer:

Against the foe a foolproof fort;
God's heart and mine in rare rapport—
Prayer.

I believe in hope:

A strength more strong than might and
main;
Resiliency to rise again—
Hope.

And I believe in love:

That fashions saints from senseless clod;
The very life and breath of God—
Love.

Scottsdale, Pa.

Our Bible

Why can't we believe in the inspiration of translations as well as original manuscripts?

There are two things that must be kept in mind in understanding our present-day Bible. The first of these is the transmission of the text by hand-copied manuscripts, and the other is the translation of the Bible into different languages. Let us look at these matters.

The original writers of Scripture wrote their Scriptures by hand on a fragile material something like our paper. In the course of time these manuscripts wore out and new ones had to be copied from them. Then the copies wore out and more copies had to be made which in turn wore out. This process continued for hundreds of years. While every effort was made to copy the manuscripts without error, slight variations, omissions, etc., did develop. In the copying these errors were copied just as faithfully as everything else. The closer we can get back to the original manuscripts the more likely we are of getting behind any errors. That not more variations or more serious ones developed is most remarkable. No other writings on earth have been copied more often or translated into more languages than the Bible. The copyists cannot claim to be without error as are the original writers.

In translating the Bible we discover another problem. Because there are over two thousand languages and dialects in the world it is perfectly clear that the Bible must be translated into language after language if the people who speak these languages shall be able to read it in their own language. While the Bible has today been translated into over eleven hundred languages, none of these translators have claimed the kind of inspiration that the original writers of Scripture possessed. The original writings were preserved from error of any kind. A study of these translations reveals considerable variety in the way they express the same Biblical truth. That they cannot all be inspired is obvious. Translators are forced to study languages with great care. Sometimes they need to make words to express the Biblical truth. Later the meaning of words may change or better words can be found to convey the meaning of the original writer of Scripture, so revisions become necessary.

—Roy S. Koch.

very strange place. I couldn't see the Christian love in the congregation. I suffered very deeply when I saw so many images and idols which are condemned by the Word of God. And yet I refused to be a Christian.

By this time I had made up my mind to stay in New York. I brought my wife and daughter from Puerto Rico and she started to work and it was easy for

us to increase our means, but one thing was missing. Material prosperity was not all and my old devotions gave me no satisfaction to my soul. I said to my wife that all I wanted was to give my daughter all the good things that money could buy and then I would be happy. But now I felt uneasy even when I had an excellent job, good health, and plenty of money. The idea came to me that a trip to Puerto Rico would make me feel better, and so I went. I saw again my old friends and acquaintances. I dined and drank with them as before. But I was not satisfied at all. The Bible was accusing me and also the words of the old missionary of Elverson came to my mind over and over again. Indeed the Lord was calling me and I was resisting Him.

Getting back to New York, I went to the Evangelical church, seeking the company of the Christians. I was happy as long as the service lasted and many a time I wanted to confess the Lord before the congregation but I was undecided. One day I had the victory! I arose and went to the altar. I accepted the Lord Jesus, the only begotten Son of the Father, as my personal Saviour. I asked Him to save my soul, and I promised to serve Him all the rest of my life.

I started to have trouble with my friends. They told me that I had made a mistake in changing my religion. Other people told me that the Gospel was for people of inferior kind. I had bad habits that I couldn't overcome. I could not accept the Lord wholeheartedly and of course I was not a clean man. Finally one night, after a long season of prayer, the Lord sent to my heart the joy of salvation and it was something strange in my life as I had never experienced before. My bad habits disappeared and I had the ambition to tell everyone of the wonderful salvation the Lord had given me.

My first thought was to go to Pennsylvania and tell the brethren that I was saved also. It was according to God's plans, because in those days I received an invitation from Pastor T. K. Hershey of the Mennonite Church to visit with them for a few days. His son Lester had given me the first Bible I ever read. In answer to the invitation I went to Elverson and soon I found myself standing in the midst of a congregation of several hundred people giving my testimony in that same church, where I had heard the Gospel for the first time on my arrival from Puerto Rico. The promises of the Lord are faithful and true: "Thou shalt be saved and thy house." That is His

Our Readers Say—

In the Jan. 27 *HERALD* I read Gerald Studer's testimony approving Robert Baker's article in the *YCC* concerning "The Class Play." I rejoice that we have younger people who see the danger involved and are not afraid to speak. May the Lord bless them. Besides this, why do we not hear more about the modern athletic craze? Is it conducive to spiritual growth? Is the seminidity at such places and at bathing beaches for the uplift of humanity?

I notice quite a bit said about giving because we can get a tax reduction. I know a better motive. Read Mal. 3:10 and 11 Cor. 9:7.

Couldn't the *HERALD* be improved by omitting discussions concerning the KSV, book reports of questionable material, news items of minor importance, so much promotional material, and some articles concerning things where such a difference of opinion exists?—H. N. Yoder, Elkhart, Ind.

promise in Acts 16:31, and so I was sure my wife would be converted. And so it happened, because very soon she gave her heart to Christ. This brought more happiness to my life and we both decided to go back to Puerto Rico to testify of our Saviour before our folks. We stayed on the island four weeks, talking to everyone and telling them how happy are those who depart from sin and follow the steps of the Master.

Some people accused me of being ungrateful because I had changed my old religion and many were surprised that I offered them a Bible instead of a bottle of liquor as I had done before. The fact that I had given up drinking and other dirty habits made me appear peculiar before the eyes of my former friends. But I kept on explaining the greatness of God's grace and of the happiness that comes into our lives with God's salvation, when one knows with certainty that his destination is to live in the glory land forever. And all this without price. "By grace ye are saved." How sweet the words of the Lord when He said: "... I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and has revealed them unto babes; even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him" (Luke 10:21, 22). May the Lord God make my relatives and friends and everybody who reads these lines attentive listeners of

(Continued on page 516)

GOSPEL HERALD

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EDITORIAL

Decisional Living

A recent editorial in a theological magazine speaks of "decisional living." It is a fine phrase for a very important concept. Any live thing is not static but dynamic, which means that it keeps living and growing. Where there is life things happen. Human life is full of decisions. An editor of one of our large popular magazines recently said that there are 25,000 decisions required for every issue of that magazine. Most of us have not analyzed our daily living so carefully. Probably many of us get by with fewer decisions than that every week. But certainly anyone who lives with a considerable degree of independence is making a constant succession of decisions. We are not automatons with someone at a distance making our decisions for us or with those decisions long ago predetermined. We are living beings. We can go this way or that. We can say yes or no. We, at least in many matters, are self-determining and self-directing. The God who made us said "choose ye," and we have no choice but to choose.

It is particularly important to note that religious living requires frequent decisions. It is not true that at some particular crisis point we can make the decisions of a lifetime. There are some important master decisions which have a great bearing on other decisions which follow. But those decisions still must be made. We are responsible every day and possibly in every waking hour of the day for directing our lives in a Christian course. A blanket consecration needs to be filled in with the details of day-by-day situations. A primary or blank commitment needs to be elaborated and amplified. The one who decides to be a Christian in later childhood or early adolescence cannot possibly be aware of what that decision is going to mean in the years ahead. As the years pass he grows not so much in a desire to do the will of God as in the progressive building of his life into the context of that early commitment. In this process there is infinite room for growth and understanding, for development of Christian

conscience, for an application of Christian principle in a thousand situations. Anyone who tries to coast along on yesterday's decisions will find his life to be, not a climb to higher ground, but a leveling off into deadly plateaus or a descending into fatal swamps. There is no for-once-and-always decision in Christian living. There are decisions that need to be followed up by other decisions. A pilot on an ocean liner sets his ship in the right direction, but the pull of wind and wave are constantly driving that ship to right or left. The automatic machinery which controls the great rudder is almost constantly in motion turning now this way, now that way, but always keeping the ship in line with the direction which was set by the pilot. There is no day in the Christian life which has no directional significance. "Choose you this day whom ye will serve," for the choice of yesterday will not suffice. Men of free will have a call to decisional living.

Peace of Mind

... my peace I give unto you ...
—John 14:27.

It is no strange thing that people everywhere are trying to find peace of mind. Cultists offer it as one of their chief rewards. Books on the subject stay on the best seller list for months. People go to all sorts of places and do all sorts of things pursuing the illusory phantom of peace. As our times become more tense, as mental and spiritual stresses increase, as the promises of human betterment break down one by one, the search for peace is intensified. Men everywhere are crying, "Peace, peace" to an era which scarcely knows what peace is.

But peace of mind is not necessarily a good thing. If it comes through a drugging of moral and spiritual sensitivities it may be a very dangerous thing. Moral anesthesia simply removes us from the consciousness of pain which could lead us to an effective cure. When a man achieves peace through his own methods and on his own terms he has merely multiplied his problems.

God does not tell us to find peace; He offers it to us. Christ does not direct us down some psychological bypath to the house of peace; He invites us to come with Him and promises that there we shall find peace. The guilt-stricken soul does not need to discover some method of forgetting; he needs a sin bearer who can take his sin and effectively bear it away. A self-centered person whose introspections drive him wild merely needs to get another center for his life, a center which he can find in Christ. He who knows he is lost does not need someone to contradict that consciousness; he needs someone who can turn the lostness of his soul into salvation.

In brief, peace of mind—the kind that is permanent and really effective—is a gift and not an achievement. No man can give it, but only God.

This Do

Verbs, good strong active verbs, are very common in the Bible. There are the verbs which tell what God did: created, said, called, sent, laid, raised, exalted, forgave, redeemed, sanctified, justified, loved, taught, chose, performed, hated, imputed, gave, destroyed. Christianity is a religion of accomplishment—God's accomplishment.

Then there are the verbs which tell us what to do, often in the imperative: hear, believe, obey, repent, follow, do, love, call, go, preach, teach, remember, walk, reckon, study, come, purge, forgive, give, pray, rejoice, turn, submit, awake, abstain, greet, watch. Christianity is a religion of action—man's action.

We joyfully accept what God has done. Apart from His doing we are lost and hopeless. But we also willingly accept what we are to do. Without our doing, what God has done can be of no value to us. He works what only He can do. We work what only we can do.

Our faith has been written in predications. Nouns represent certain realities of ideas. We need nouns as the subjects and objects of verbs, and as the objects of relation-words. But action is the essence of the Christian faith. It cannot be separated from happenings—what God did and does, what man does and should do. Tenses vary as the action is past, present, or future. We find the various moods and voices of the verbs.

But verbs there must be. A religion of history has been written in God's approaches to men, and man's responses to God.

MY TESTIMONY (Continued)

His Word, that they may have also this joy of salvation. When the Lord comes, everybody has to appear before His throne of judgment, and there will avail in that hour no defense by ministers, bishops, or saints whatsoever. Every day I give thanks to my Lord for having revealed to me His glorious truth.

Now I understand why the priest tried to keep me in ignorance, worshipping idols and not knowing the Word of God. He knew very well that the Word of God would lead me to the truth and to the glorious freedom of the children of God.

Today I am not saving money so that masses would be said for my soul after I die, thanks be to God, because His Son came to save those who repent and ask for the pardon of their sins. And they have not a penny to pay. It's all of grace. Thus I was saved.—Translation by Gladys Lagrandier and A. B. Carrero.

Greater Love . . . Than This

By C. CAROL KAUFFMAN

The lifer with life offers his own.

J. Johnnie Allison, No. 65381, serving his life sentence in the Missouri State Prison for the murder of his father-in-law on March 25, 1951, and who was gloriously lifted up by the power of God's love in the Palmyra Jail on July 29 following, has been giving his Christian testimony ever since.

During our recent visit with him in the prison "cage," Johnnie, both eyes glistening with tears, told us of two young men who were to go to the gas chamber the end of that same week.

"They're not prepared to die," he cried. "Oh, if I could only lead them to Christ before that day; if I could only get to them to plead with them. I love them so. I'd be willing to give my life for them or any of the men in this prison." The next thing we heard, Johnnie wrote the following letter:

To the Honorable Governor of Missouri Dear Governor Donnalay:

Greetings in the precious name of the Lord Jesus Christ.

I would like to ask your Honor to be permitted to take the place of one of those condemned to die in the gas chamber this month, that they too may come into a saving knowledge of the Lord Jesus Christ as I have, for "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). For there is no one so bad,

so sinful, or so low that Jesus cannot save, for Luke 19:10 says, "The Son of man is come to seek and to save that which was lost." There is no one so good, so moral, or so self-righteous that he does not need to be saved, "For all have sinned, and come short of the glory of God."

The Gospel takes in all classes, the high, the low, the rich, the poor, the bond, and the free; for Eccl. 7:20 says, "For there is not a just man upon earth, that doeth good, and sinneth not."

In God's blessed Book, the Bible, we find the secret of life, the secret of length of life, the secret of eternal life, life that now is and life that is to come, glories untold and joys without measure. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

The preparation of the joy which lies beyond death consists in the personal communion with Christ. The heart of His promise to the dying thief on the cross beside him was, "Verily I say unto thee, To day shalt thou be with me in paradise." Out of a life of sin and shame, that thief passed immediately into a state of blessedness because he believed in Jesus as his Saviour.

What a calamity to come up on that "great day" to discover we have built on wrong material, "For other foundation can no man lay than that is laid, which is Jesus Christ."

I want the whole world to know my Blessed Saviour and His love for all mankind. God came into my life and gave me something real, something I can take hold of, stand on, live by, die by. Although I had to come to prison to receive my pardon, I have spent thus far the happiest days of my life working for God in this prison. I am free indeed, because the Son made me free. John 8:36, "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12).

I have asked God to lead me in writing this letter. I want to express my love for Him who is my Beautiful Shepherd and for my fellow men. I therefore desire to be granted the privilege of dying in the

Dear Dungeon Walls

By Johnnie Allison

Strong are the walls around me,

That hold me all the day;

But they who thus have bound me

Cannot keep God away.

My very dungeon walls are dear

Because the God I love is here.

They know who thus oppress me

'Tis hard to be alone,

But know not, One can bless me

Who comes through bars and stone.

He makes my dungeon's darkness bright

And fills my bosom with delight.

Jefferson City, Mo.

It Happened —

TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, May 24, 1928)

On April 22 Bro. John F. Kreider was ordained to the office of deacon, to serve the Palmyra and Pea Ridge [Mo.] congregations.

Total sales this year—\$156,093.82 [Annual report, Mennonite Publishing House]. During the year the Mennonite Publication Board took over the Weaver Book Stores at Lancaster and Union Grove, Pa.

(From GOSPEL HERALD, May 31, 1928)

Eighteen new members were received into the Church by water baptism at the Mill Run Mission, Altoona, Pa. . . .

place of one of those men who are unsaved and condemned to die shortly.

In Jesus' precious name,
John Allison, #65381

Although Johnnie's offer was not accepted, the governor granted a thirty-day reprieve to one of the two condemned.

Recently Bro. Harold Nofziger accompanied Bro. Kauffman inside the prison for a communion and feet-washing service with our brethren there. Johnnie sends out a plea to you to help pray that salvation will be real to these young men before their day of execution.

Hannibal, Mo.

I have found some of the uneducated poor who have exquisite taste and sentiment; and many, very many of the rich who have scarcely any at all. But I do not speak of this: I want you to converse more, abundantly more, with the poorest of the people, who, if they have not taste, have souls, which you may forward in their way to heaven. And they have (many of them) faith, and the love of God, in a larger measure than any persons I know. Creep in among these, in spite of dirt and a hundred disgusting circumstances; and thus put off the gentlewoman. Do not confine your conversation to genteel and elegant people. I should like this as well as you do: but I cannot discover a precedent for it in the life of our Lord, or any of His apostles. My dear friend, let you and me walk as He walked. . . .—John Wesley.

Fly the tumult of men as much as thou canst; for the talk of worldly affairs is a great hindrance, although they be discoursed with sincere intention: for we are quickly defiled, and enthrall'd with vanity.—Thomas à Kempis.

The Spirit's Inner Witness

By Grace Hershberger

A number of years ago my employer installed stationary laundry tubs in the basement. It was such an improvement over having to get up on a low table to empty a large round tub of wash-water, or having to dip it out with a pail. But there seemed to be something lodged in the drain—way down under the concrete floor. Some water would go down, then the rest backed up and ran all over the floor. Unless I'd get up on my toes and move anything I didn't want soaked, it would be a mess and I'd end up with wet feet. We did remove what looked like a rock, and cleaned out a lot of dirt, and things went better for a while. But before too long I was getting wet feet again. Why not give up and toss out the new tubs and just go back to the old round one? We could have, but even with a bad drain, it was an improvement over the old arrangement.

Several months ago something happened that I can't explain. The obstruction disappeared and I don't know where it went, how it got out, or anything about that. I know it's gone. How do I know? The very fact that I don't get wet feet, regardless of how much water goes down the drain, the sound of water gurgling down, the absence of a mess on the floor, all tell me it's gone. I don't know just where it went, but it's gone.

And that is pretty much what happened in my own life. Last May every burden of my heart rolled away and now I have the Spirit's inner witness. Those of us who have this deep inner witness of the Spirit know it. We can spend all night in fellowship, talking of heavenly things, without being "talked out." We have this treasure in earthen vessels and even when we have the fullness of the blessing, in our humanity, we can only bear the earnest (first installment—Williams) of the Spirit. II Cor. 1:21, 22: "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." II Cor. 5:5: "Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit."

I can think back over the years when the earnest desire of my heart was expressed in songs like "Lord, I want to be a Christian in my heart." "Does Jesus care when I've tried and failed to resist some temptation strong?" "Oh, how the world to evil allures me. Oh, how my heart is tempted to sin." And "Oh, Lord, within my soul I long for purity." Now, my song has changed, for "I know whom I have believed and am persuaded that He is able to keep

that which I've committed unto Him against that day." "Oh, the pure delight of a single hour that before Thy throne I spend, when I kneel in prayer and with Thee, my God, I commune as friend with friend." "I've reached the land of corn and wine, and all its riches freely mine; here shines undimmed one blissful day, for all my night has passed away."

In John 7:28, 29, Christ said, "Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me." How did He know? By that same inner witness that is ours for the asking. Eph. 3:14-19: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." What is more beautiful? If that Scripture does not thrill your soul, brother or sister, something is wrong. First John is packed full of the inner witness. I John 1:3, 4: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full." I John 2:3-5: "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." I John 2:27: "Precious to me and I have found it true—"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." I John 4:4: "... greater is he that is in you, than he that is in the world." And verse 13—"Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." Christ said, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and

ye also shall bear witness..." (John 15:26, 27). "When he, the Spirit of truth, is come, he will guide you into all truth: ... and he will shew you things to come" (John 16:13).

God will honor and bless all who trust the Word. But if the Word is taken away—is this law of love in our hearts? Jer. 31:33: "... After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Ezek. 11:19, 20: "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God."

One of our leading evangelists occasionally uses an outline in his messages, enumerating the things by which we may know we have this inner witness. This is well and good, but if you'd ask me whether I love my daughter—would I need to consult a list to see whether I feed her, clothe her, train her, or care for her when she is sick? Or would I just simply know I love her? My spirit tells me I love her. So should the divine Spirit witness with our spirits that we love God and are His children. John 10:14: "I am the good shepherd, and know my sheep, and am known of mine." In John 13:7 Christ said, "What I do thou knowest not now; but thou shalt know hereafter." These words were as seed sown during the life of our Master, to bring forth fruit after His ascension. Again—I John 3:24: "... hereby we know that he abideth in us, by the Spirit which he hath given us." Rom. 8:11: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." This isn't fiction, it is a promise of God, a promise for us to believe. Our mortal bodies are to be quickened here and now. I can still almost feel a personal worker's hand on my arm in quoting I Thess. 5:23, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ," and adding, "This body—not only soul and spirit—but this body as well."

The other Sunday morning I tuned in on a program that was making an attempt to "explain" the Spirit of God. They called it merely an influence, not a person, because it doesn't make sense to think of a spirit as a person. But, if the blessed Holy Ghost of God takes over your life, He makes sense. Rom. 8:15, 16: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself

beareth witness with our spirit, that we are the children of God."

The inner witness and power of the Spirit is the only sure thing to stand on. "Look out," you say, "how about the Word?" Turning to John again we find, "It is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" (1 John 5:6, 7). They cannot be separated. If the witness within you is contrary to anything in the written Word, it is time you check your information. If the Spirit within you does not keep you in a constant attitude of prayer, increase the love you have for your fellow men, give more patience with others, and increase your hunger and thirst after righteousness and the Word—you are living below God's provision for you.

The inner witness is our safeguard against temptations. He makes the way of escape and enables you to bear it. He gives assurance of your standing in Christ Jesus. Since the Lord has granted me victory and assurance, 1 Cor. 10:12 has been put to me point blank. Yes, my friends, the fifteen long years that I thought I stood, the enemy didn't see so much use in quoting this Scripture to me. Certainly, it is possible to fall, but not so probable that we will, if we stand. God sent me a letter the other day, written by a friend, in which she says, "Let him that thinketh he standeth, take heed lest he fall."—Notice, it doesn't say, "Let him that standeth"—it says, "Let him that *thinketh* he standeth" which means something else entirely. I really thank the Lord for this new insight into those verses—they have been difficult to reconcile to my own experience. And God pity the people who accept them as the basic standard of their Christian walk!"

This inner witness gives power to stand alone. Suppose Joshua, Caleb, Moses, and Aaron had considered the majority's advice rather than the One in whom they believed and were persuaded to be able to win. Suppose they would have reasoned, "After all, there are only four of us with this idea, and with 600,000 ready to stone us, maybe we are mistaken." Without any doubt, the faithful few *knew* that impossibilities are possible with God. How did they know? I'm convinced the Holy Spirit of God bore witness with their spirits, even though He had not been given as He has been to us of the church age.

He draws Spirit-filled believers together in a way that cannot be understood by others. True believers know no denominational barriers. One brother said that the Lord has keyed our hearts like a piano; we harmonize with each other when the right key is struck. This must be the key of Love—divine love, inspired by the Holy Ghost. Without the witness of the Spirit it is difficult to see the good in our fellow men. John 13:34, 35: "A

new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

There is one more thing I would like to mention that this inner witness will do. I have found Him a sure cure for loneliness. Recently another sister testified to me of the same fact. I have met a number of dear Christians who confessed that their lives are lonely at times, but I doubt that many were worse than mine. Now I know that "blues" have no room in a real Christian's life. They are a form of sin. Many times I used to sing, "I would love Thee; ev'ry blessing flows to me from out Thy throne; I would love Thee; he who loves Thee never feels himself alone"—then wonder why I did. Now I know! Friend, what He's done for me, He'll do for you. With the inner witness of His fullness, we cannot feel alone. I *know* it's true—and it thrills my soul. Hallelujah!

La Vale, Md.

"Is It a Time?"

III

By ORRIE D. YODER

Is it a time to act the "priest" and the "Levite," toward the suffering Jew who is perishing by "the wayside" because of perpetual hate and neglect, and who is dying eternally for the want of the free "oil and wine" of the Gospel? Or, is it a time to expend on him the love of Christ, thus putting him on our "own beast" and bringing him to "the inn" of divine grace?

Is it a time to take vengeance into our own hands, and doing more than did our Lord, curse both the "fig tree" and its roots, or is it a time to heed the words of our Lord, and behold the roots again, shooting forth life and foliage? Luke 21:29; Mark 11:13.

Is it a time to be religiously anti-Semitic, and non-Semitic, and with an ungodly world who would always push the Jew off the globe, now push him out of the Bible, his own book, and deprive him of all his everlasting covenant blessing and promises? Or, is it a time to "fear" lest we Gentiles be cut off in wrath, and Israel again be grafted in? Romans 11.

Is it a time for Galilean missionaries (Acts 1) to begin at home and by-pass Jerusalem, or is it yet a time to obey our Christ and let the missionaries of Galilee first witness to the Jew by beginning at Jerusalem?

Is it a time when the Gospel has now become the power of God unto salvation to the Gentile "first and last," or is it a time yet to obey consistently all Scripture alike, and let the Gospel be the power of God as He has decreed, "to the Jew first, and also unto the Gentile"?

Is it a time, with Sarah of old, to laugh at the literal fulfillment of God's divine promises and predictions, or with Mary to ask, "How?" Or, is it a time to believe in God "El Shaddai," and to say, "Be it . . . according to thy word." Gen. 17, 18; Luke 1:34-38.

Is it a time to profess faith in the supernatural of our Lord's first Advent, and explain away that of His Second Coming, or is it a time to fully believe what we cannot explain as to both of His comings?

Is it a time for Christians professing to be separate from this world, to be in no way aligned in thought, word, or spirit with the world's "Hamans," to "watch and pray" with satanic hate upon the Jew, or is it a time to read "the books" of God to know that it is time to set our face to "seek by prayer and supplications, with fasting . . ." (Dan. 9) God's divine will for us, for the world, and for His "chosen people" and their Messiah?

Is it a time to let deluded national and international leaders believe that the grave fearful problems of our social, political, and economic age can be solved by human wisdom, might, or power, or is it a time to tell them and all, that we must make room both in our hearts and in the world for "the King of glory" to come on the scene?

Del Paso Heights, Calif.

Learning from Other Denominations

By RAYMOND BYLER

As a church we are trying to find ourselves in evangelism. Although our steps are stumbling and halting, the Lord is adding His blessing. The desire to evangelize is common among us. But we are still experimenting with methods. Especially is this true in raising money for the Lord's work. Our concepts of stewardship are still in the process of being crystallized.

It is unfortunate that the Seventh-Day Adventist Church has retained so much emphasis which is contrary to New Testament theology, when at the same time it has put other churches to shame in evangelism. This group is less than 100 years old. Elmer T. Clark in his book, "The Small Sects of America" (1937), says, "They operate more mission fields, conducting more work in more mission fields and languages, and sending out more missionaries than three of the largest Protestant mission boards in North America, whose constituency outnumber them 72 to 1. They are giving nineteen times as much per member for foreign mission work as the per capita contributions of these three largest Protestant bodies."

In 1951 the average Adventist gave \$30.99 for foreign missions, which is almost two and one-half times that of the

A Prayer for This Week

God, may Thy name above all others be blessed. May Thy will be done among all men. Supply us this day with Thy heavenly manna and the fullness of Thy Holy Spirit. Give us a forgiving spirit. As we encounter the evil one, give us Thy strength and grace to be victorious. Amen.

Harold E. Reed.

next highest (Free Methodist) and almost 23 times the average of the 47 denominations reporting to National Council of the Churches of Christ in the U.S.A.

After inquiring at their headquarters regarding their philosophy of Christian missions and their stewardship program, I was impressed with three things. First, they have a unity of administration; second, they have a sense of urgency in view of the return of the Lord; and third, they agree on a system of financing which they believe is Biblical.

In the field of administration our record is humiliating. When the continent of Europe became open for evangelism we entered that door true to form. Consistent with our sixteen branches we now have about half as many administrative boards operating in Europe as we have actual mission stations. Certainly a gesture toward simplicity of administration would be welcomed by those who pay the bills.

In the field of motivation for evangelism we have a Babel of voices as to the basic reason for world evangelism. Some cite the great commission, others, the doom of the lost, others, the doom of the church if she doesn't. These all have a place in Scripture, but could we not all rally around a watchword which would unite them all?

In the field of financing we have not set a standard for our people. Confusion closes the purse strings. Note the unity of the Adventists. "Our people in India, Africa, China, Japan, the Philippines, South America, the United States—everywhere—believe that God wants them as partners in the great work of the church, to undertake that work in God's own way. This has brought about a financial plan which is successful in every detail. Our per capita average in tithes and offerings is about the highest of any denomination in the United States. And still we are not satisfied. We believe that if every Christian in the United States would carry out God's plan, there would be about fifteen to twenty billion dollars each year for the use of Christian churches." I believe there are honest efforts in our church to unite our thinking in the area of stewardship. Perhaps

now we are learning from others in this area as we did in the area of temperance in the past decade.

Let us get a vision of what can be done by united efforts. Let us realize that contending for the faith does not always mean division. Let us be willing to personally die for world evangelism.

Altha, Fla.

Redeemed Lives

By MARY ALICE HOLLEN

If our souls should stand at the threshold of heaven complete or incomplete as we have lived for God on this earth, we would find a strange assemblage of personalities in this anteroom of heaven. If, instead of being complete in Christ we would have to stand as we really are, the sin part of our lives gone, yet not with the righteousness of Christ to replace what is lacking, and our bodies would represent our lives, what strange people we would be.

Persons with only half a body would appear, for the other half had been lived for the devil and had to be cut off. Perhaps some would lose only fingers and toes, but the strangest might be those who had started out right and then fell away but were restored to usefulness in the Lord's service. Undoubtedly the most surprised would be the ones who trusted in their own power and righteousness and found that their lives had counted for nothing in that eternal reckoning, yet were saved, as Jesus said, "by fire."

The little children would be there, who have died young and gone perfect into paradise. Those who have served the Lord the majority of their lives would glorify God even in such a prestate, if such a one should be. But all have been redeemed and their lives, even if only in part, have been salvaged from the rubbish heap of the world. Those who the devil thought were his have been bought back for God, who was their rightful owner in the first place. "And they sung a new song, saying, Thou . . . hast redeemed us to God by thy blood . . ." (Rev. 5:9).

What a different assembly shall appear around the throne of God when we shall be perfect even as He is perfect. Then we will have all eternity to serve God in praise and love, using our redeemed and glorified bodies for His glory and the praise of perfect service.

Bought with a price am I,

Purchased with Jesus' blood,

Saved from a life of sin

By a free gift of God,

Cimarron, Kans.

The chief and encouraging news is that the brotherhood is on the march—it is moving toward the fulfillment of its calling.—H. S. Bender.

Prayer Requests—

(Requests for this column must be signed.)

Pray for God's blessing on the summer camps of the church, that they may not be mere vacation spots, but centers of spiritual life and power.

Pray for a spirit of unity and consecration in our various district conference sessions this summer.

Pray for safe journeying to missionaries and relief workers on the high seas.

Pray for guidance and spiritual blessing upon the annual meetings of MYF and the Mission Board at Harrisonburg, Va.

Pray for Margaret Horst, who is ill at Wesley Hospital, Wichita, Kans.

Pray for a young mother who has lost out in the Christian life.

Pray for a father who has fallen back, that he may be saved.

Pray for the conversion of a boy and three girls.

Pray that the hundreds of highway Gospel signs made available to our congregations by Bro. Ralph Palmer may carry conviction to the hundreds of thousands who will read them.

Pray for a man and his wife who need a deeper experience with Christ, so that they will be a better example to their children.

Nine Things to Be Ashamed Of

J. Edgar Hoover, director of F.B.I. and trustee of the National Presbyterian Church, Washington, D.C., emphasizes some things about which Americans should be concerned.

1. People spend eight times as many hours at movies as at Sunday school.

2. Only one out of 12 persons in our country attends church regularly.

3. Seven out of eight children quit church and Sunday-school attendance before 15 years of age.

4. Fifteen million sex magazines are printed monthly and are read by teenagers.

5. There are more barmaids in America than college girls.

6. One million girls have venereal diseases.

7. One million illegitimate babies are born annually.

8. Our nation harbors three times as many criminals as college students.

9. A major crime is committed in America every 22 seconds.

—The Gospel Minister.

OUR SCHOOLS

The Student and Self-Denial

By LESTER C. SHANK

(Continued from last week)

"Some people get all the breaks!"

Jane is soliloquizing about Ruth who rooms across the hall in the high-school girls' dormitory. "Why do some people get all the honors? It was only a matter of weeks after Ruth arrived on the campus that she was elected treasurer of the senior class. Then in a few more weeks when the names of those in the Touring Chorus were posted, there was Ruth's name—one of the very few high-school students to have such an honor. And when the YPCA committees were appointed, she was put on the Children's Home Committee—can go to the Children's Home every Sunday afternoon while I sit here in my room. And, of course, when persons were chosen for the annual Armenian-Rhodian contest Ruth was put on the program. And the year isn't over—I suppose she will be on the Class Day program too. And who knows—she will probably have a front seat for the Commencement program. I just can't understand it. Why can't some of the rest of us get a few honors? We are hardly noticed. It is true I was on the Intermediate-senior Bible meeting program once for a short talk, but only a few people were present that Sunday night to hear me. And I was on a committee to help plan for the senior social, but what is that compared to Ruth?" And so she goes on and on in her thinking from day to day. And the longer she thinks in such a vein the greater the apparent injustice becomes. If such an attitude is not checked and dealt with, it can lead to a severe form of jealousy, and this in turn may lead to hatred and evil speaking, and you begin to see all the flaws in Ruth's life and become quite critical. Unless this type of thinking is curbed it can lead to a critical attitude that flavors all of one's thinking and attitudes.

Now just why does Jane feel that way toward Ruth? Is it because she feels the cause of Christ and the best interests of the school's activities are suffering because Ruth has those responsibilities? No, she has to admit that Ruth is doing a good job in all of her assignments. Is it because she feels Ruth is overworked and may suffer a breakdown in health? No, it is hardly that. Is it the spiritual part of herself that is grieved or is it the flesh? If honest, she will have to admit that it is the flesh—her "self"—that is hurt. The way to victory is to recognize this as a part of the old "self" and deny it—reckon those feelings and atti-

tudes dead. Then she can watch Ruth and thank God that there is such a girl in the high-school dorm. She can pray for her that God may continue to use her. She can rejoice with her in her accomplishments. She needs to recognize that it is the responsibility of each one to do faithfully the tasks assigned to her, and to make good use of her own opportunities, and not to covet the opportunities and abilities of another.

"Let's do it my way."

When you arrived on the campus last fall and were shown to your room, did you wait and consult your roommate to find out how he wanted the furniture arranged in the room and let him choose his desk and chair, or did you arrange the furniture—being careful to choose the best desk and chair, and make your roommate put up with what was left? In a committee meeting are you willing to work with the rest of the committee and keep sweet even though they decide to do things differently from the way you wanted them done, or do things have to go your way in order for you to be happy? If you want to play softball very badly during a physical education period and the rest of the group or the teacher decide that you will play volleyball instead, can you enter enthusiastically into the game, or do you pout and grumble because it isn't what you wanted to do? It is very evident that on a college campus where there are several hundred persons no one person can have his own way in everything. School life calls for many self-denials for the sake of the entire group as well as for the sake of other individuals in that group. As Christians we may need to deny ourselves of things we consider legitimate in respect for the conscience of another. This is not saying that one should not speak his convictions or express his opinions on matters, but it is saying that in those areas where there is no principle involved, one needs to learn to see the other person's point of view and work for the good of the group. Usually the one who sulks because he cannot have his own way, and the one who gripes because things are done differently from what he would have done them does so because his self feels hurt. If his suggestion in a committee meeting is not followed, he feels it is a reflection on his judgment or intelligence and his "self" is hurt. This type of selfishness calls for self-denial.

"Don't blame me."

This expression is used by the person who is unwilling to assume responsibility for his mistakes and faults because to do so would injure his "self." If he fails to

catch the ball, he is quick to state the sun was shining in his eyes. If he fails to get to the next base on time, it is because his foot caught on a stone along the path. (He may come near enough to the truth to admit that a certain member of his body was at fault, but he is not ready to admit that he failed.) If he fails in an examination, it is because the test is too hard, or he was ill the day they studied several items included in the test. If she does not grow spiritually, it is because their home minister was not spiritually awake and she did not get proper nurture before coming to school. If she has difficulty with her temper, it is because her father was "always that way." One could multiply illustrations of the excuses we make to avoid the hurt that comes to the "self" if we are honest and confess that we have failed. As long as the "self" is protected by always passing the blame on to someone else or some part of our environment, it will continue to seek such shelter. While it may be painful to accept personal responsibility for failure, that is the only way to victory over those failures. In the spiritual area we have often been reminded by our ministers that as long as we continue to call our weaknesses "weaknesses," they will continue to be weaknesses, but when we begin to call them sin, then we are in a position to deal with them and overcome them.

Certainly there are times when other persons or circumstances keep us from our best, and an explanation may be in order. But if we are aware that such excuses are becoming a habit and that we are trying to protect our old "self," then we need to exercise self-denial and frankly admit failure so that we can go on to victory. (To be continued)

Alcohol is not an "indispensable medicine" for certain heart conditions. It is only one drug among other drugs which may be helpful when its consumption is confined to medical use. Other drugs and remedies are available which accomplish the same vasodilation and sedative effect as alcohol without the danger of causing a deterioration of judgment or overexertion and habit formation. To acquire food as a cause of gluttony in order to exonerate alcohol as a cause of alcoholic hangover and other ills for which intoxicants are blamed, is not entirely a true comparison because relatively small amounts of alcohol intoxicate and convert the consumer into a potential murderer when he drives a car and food does not; food does not possess addiction-producing properties and alcohol does; food does not increase crime, poverty, accidents, and divorce, but alcohol does; man misuses food only when he uses it to excess and he misuses alcohol when he uses this drug as a beverage; and finally, food is necessary to life and alcoholic beverages are not. Abstinence, therefore, is a definite and positive answer.—Dr. Andrew C. Ivy.

CHURCH MUSIC

Laurelville Church Music Conference

August 3-7, 1953

By J. MARK STAUFFER

Some time ago in a college music class, a young man was telling us about the song leaders in his home congregation. In the course of his statement, he referred to "the old boys."

It would be interesting to know who these "old boys" are; we might like to give them a special invitation to the Church Music Conference at Laurelville. "The old boys"—the designation has fascinated me; how or when does a fellow become one? Is the title complimentary or otherwise?

I do not, at this time, care to identify or discuss further "the old boys." God bless them, whoever, wherever they are; He knows all His children regardless of their surname.

If there are old boys in the church, I presume there are also young boys. These two groups are simply suggestive of the many individual and group types which should have a part in the program of the church.

I want to correct two of the misconceptions which appear to be common among us regarding the music conference at Laurelville.

First, the Laurelville Church Music Conference is not just for song leaders, chorus directors, or other experienced or trained singers. The conference is open to all who have an interest and concern for the improvement of our church music. To be sure, we need more music leaders at Laurelville, but I insist that you need no particular musical position or pedigree to be welcomed or to receive inspiration from the conference.

Second, the Laurelville Church Music Conference is not for the other fellow; it is for you—you, my distinguished reader. Speaking to folks about Laurelville, there seems to be common agreement that it would be good for our song leaders—in other words, the other fellow. Each of us needs to quit looking at the disinterest, inability, and faulty musical procedures of our fellows and realize that we ourselves need the inspiration and instruction which this conference affords.

As I write, I hear some practical friend of mine saying, "You had better be careful or you will have more folks at Laurelville than you can accommodate." I am not a big man, but I refuse to be scared. I want it to happen one time before I believe it. We do thank the Lord for the large enrollment which we had last year, but we need more if we are to meet the

challenge of the music need so commonly admitted among us.

Draw a clear definite circle around August 3-7, 1953, and thereby indicate your willingness to be with us; pray sincerely to your Father and ascertain His will. Finally, what about "the old boys"? Well, we want them with us too. God bless them, whoever, wherever they are; He knows all His children regardless of their surname.

Harrisonburg, Va.

The Life and Writings of Charlotte Elliott

By EMMA SOMMERS

Charlotte Elliott, one of the outstanding women hymn writers, was born in Brighton, England, in 1789. Her parents were refined, cultured people and very pious. It was in this Christian environment that Charlotte received her early training. She became a member of the Church of England. Possessing a keen intellect and a gift for music and art, she could express herself very well. At the age of thirty-two she became an invalid and remained so until her death in 1871, when she was eighty-two years of age. But throughout her life she never lost her power to express herself, although there were times of great discouragement and suffering. She published four volumes of poetry and one hundred and fifty hymns were written by her. Her hymns portray tenderness of feeling, plaintive simplicity, deep devotion, and perfect rhythm. She was a very modest woman, publishing all of her books anonymously. Among her greatest hymns are "Just As I Am," "My God and Father, While I Stray," "My God, Is Any Hour So Sweet," "With Tearful Eyes I Look Around," "O Holy Saviour," and "Christian, Seek Not Yet Repose."

"Just As I Am" is often called her greatest hymn. When Dr. Cesar Malan of Geneva visited Miss Elliott's father in 1822, he found her trying to work out her own salvation. He urged her to give her heart to Christ and become a useful worker for Him. This she resented, but replied, "But I do not know how to find Christ." And he said, "Come to Him just as you are." Fourteen years later when she was staying at the home of her brother, her mind went back to this conversation. She was at home alone, for everyone else had gone to prepare a bazaar for a college for the daughters of poor clergy. She was feeling very useless. As she recalled the words of Dr. Malan a sudden feeling of peace and resignation came over her and she wrote the hymn in full,

almost without effort. It has been called the world's "greatest soul-winning hymn." There are many stories about many people who were brought to Christ through this hymn. Soon after it was written in 1836, it was printed and sung in almost every European language. Indeed, this is a hymn of universal appeal. And with the changing methods and emphasis of evangelism, it has remained in the front and constant use in evangelistic meetings.

Few people realize that the author of "Just As I Am" is also the author of "My God and Father, While I Stray." Originally this was a description of the author's own religious experience; however, some of the words have been changed, such as the stanza omitted in our hymnal: "Though thou hast called me to resign." This hymn also has a universal appeal and reveals a resigned nature.

Another hymn written by her is, "My God, Is Any Hour So Sweet." This hymn was probably written from her bedroom looking out over the bay. She was an individual who found much strength and satisfaction in prayer and meditation. This hymn expresses this fact. Such words as "tranquil hour," "wings," "hushed," and "share" show the possible setting of this hymn of devotion—the quiet sea, birds, sunrises, and the long still line of the seashore.

In 1839 she wrote a hymn based on the Scripture verse, "Watch and pray, that ye enter not into temptation," called "Christian, Seek Not Yet Repose." It is a hymn of activity and one that calls for a response. It reveals the general alertness and warfare that the Christian dare not fail to take a part in, and the commandment of the Master, "Watch and pray."

Another one of Miss Elliott's well-known and well-loved hymns is, "O Holy Saviour, Friend Unseen." It was first entitled "Clinging to Christ," and was written shortly after the death of her father—"Help me throughout life's changing scene, by faith to cling to Thee." This hymn of trust, like some of her other hymns, is best understood by those who have had experience in suffering and sorrow.

Loneliness and suffering are revealed in her hymn, "With Tearful Eyes I Look Around." This hymn is her personal expression of comfort in Christ based on John 6:37: "Him that cometh to me I will in no wise cast out."

Some of her other hymns are, "God of My Life, Thy Boundless Grace," "O Thou, the Contrite Sinner's Friend," and "The Sabbath Day Has Reached Its Close."

She once wrote of her experience, "Oh, many struggles and apparently fruitless ones it has cost me to become resigned to the appointments of my heavenly Father. But the struggle is now over. I am determined to take for my motto, 'If

(Continued on page 533)

FOR OUR SHUT-INS

He Is with Me Still

Tho' I walk in ways unknown, I am never left alone,
For the Lord will not forsake me while I do His will;
But whatever may betide, He is walking by my side,
And by this I know He loves me still.

When the raging storm winds blow, and the clouds are hanging low,
When the waves are beating on me, and the night is chill,
Then His Presence in the storm quiets all my soul's alarm,
And I know that He is with me still.

'Mid the busy cares of life, in the battle's raging strife,
When around my soul are gathered all the hosts of ill,
Then a voice so sweet and clear whispers words of love and cheer,
And I know that He is with me still.

—Selected by Mrs. Mahlon A. Sauder.

At Midnight

By MARY A. BAER

And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them.—(Acts 16:25).

My midnight experience began last July when I was suddenly laid aside from active mission work through an infection. One morning the Spirit spoke very clearly to me through the Word, "He that watereth shall be watered also himself." After a three-week period of hospitalization in which I suffered a nervous breakdown I realized I would need many months of rest. His Word has been my constant source of strength. When I wondered how I could go through another day, He said, "As thy days, so shall thy strength be." There were dark days. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" There were fearful days. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." There were days of fainting. "Be still, and know that I am God." And there were days of pain. "In all their affliction he was afflicted, and the angel of his presence saved them."

Sometimes His faithfulness overpowered me. "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me."

I needed and received the rest and quietness of a cottage and the care of a loving sister. "As thou goest, thy way shall be opened up step by step before thee."

At first the burden of the work rested heavily on me. I felt that I should at least pray for the people and the work. Again the Spirit spoke gently, "If you'll commit them to me, I'll keep them, for he is able to keep that which I have committed into him against that day."

"God is love." Perfect love permits

only good for the loved one. "But does God really love me?" I questioned. "Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."

It wasn't imagination when one morning I was surrounded by the glory of an invisible Presence. It seemed as if His angels were sent to strengthen me. Nor was it imagination when the Spirit faithfully revealed an envious and critical spirit. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Praise God! He does cleanse from all unrighteousness.

Later, while walking in a quiet spot, there burned within me the fires of restlessness. (I believe all unrest is of Satan.) He spoke, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." This present circumstance, this yoke, is giving you the rest you've been praying and longing for, that rest of faith that Israel experienced in Canaan, though there were giants to overcome and battles to be won."

Many times I questioned, "Is this victory?—this darkness, this uncertainty?" Then I knew that victory is not found in myself—it's in Jesus—hallelujah! "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

After months of rest I wondered, "Am I really overcoming?" Then the letter came which said, "Mary, your life has been such a blessing to me." Praise God! "So then death worketh in us, but life in you." "We are more than conquerors through him that loved us." "Now thanks be unto God, which always causeth us to triumph."

Yes, the Christian life is a paradox—life out of death, strength from weakness, gain from loss, liberty from bondage, glory from suffering, exaltation from humility.

Christian friend, you may be going through your midnight experience, when

all is dark, so very dark, and so very hard to understand or explain. "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them." Sing, friend, pray and praise God, and other prisoners bound by chains of suffering, perplexity, and distress in the prison house of afflictions will hear our praises and will know that "the Lord God omnipotent reigneth," and that "no good thing will he withhold from them that walk uprightly," and that Rom. 8:28 is still effective today.

Fortunate indeed is the individual whom God allows to suffer, whether it is physical, mental, or spiritual suffering. Remember this present circumstance is not the end. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward. . . . 'Ye thought evil against me; but God meant it unto good.'" "But the God of all grace . . . after that ye have suffered a while . . . stablish, strengthen, settle you." "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. . . . Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

New Hamburg, Ont.

Silver Pitcher

By Lorie C. Gooding

I saw a silver pitcher; and it gleamed,
And it was satin-smooth beneath my touch.
I asked its owner, "What keeps it so bright?"
And she replied, "Why, I have rubbed it much."

So we, perhaps, as vessels of our God,
Would for His gracious uses be more fit,
And shine more brightly for His glory's sake,
If we would let Him polish us a bit.
Holmesville, Ohio.

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation to all the friends who so kindly remembered me during my stay at the hospital and since my return home. Your prayers, visits, flowers, and cards meant very much to me. May the Lord richly bless you all.—Mrs. Richard Eckert, Ephrata, Pa.

• • •

I wish to thank all those who so kindly remembered me during my stay at the hospital and since my return home. The prayers, visits, cards, and flowers were very much appreciated. May the Lord bless each one of you.—Mrs. Frank H. Hershey, Kinzers, Pa.

• • •

I wish to express my sincere thanks to my friends for their prayers, visits, cards, letters, and flowers during my recent illness. May God bless you all in my prayer.—Mrs. John W. Zimmerman, Newmanstown, Pa.

• • •

I wish to express my sincere thanks and appreciation to the many friends who remembered me with cards, flowers, fruit, the nice scrapbook, and in prayer, during my shut-in days this past winter. May the Lord richly bless you all in my prayer.—E. Nora Landis, Lancaster, Pa.

TO BE NEAR TO GOD

PAUL CHAMPIONS CHRISTIAN
LIBERTY

Sunday School Lesson for June 14

(Acts 15:1-29; Gal. 1, 2)

HE IS MANIFESTED

Sunday, June 7

Read Luke 3:1-22.

"Thou art my beloved Son; in thee I am well pleased." Revealed by His miracles, recognized by devils, plainly shown by nature itself to be Master of the universe, Christ is proved beyond a doubt to be the Son of God. Yet God added His word that the witness might be manifold and sure, not once but at least three times during Christ's ministry. But to those who would believe, His was the greater witness which explained all the signs that might not have been too clear otherwise.

The voice of God has spoken

And called this man His Son.

Can we hold back in unbelief

Nor haste to see this One?

For if we shall believe on Him,

Whom God ordained to bless,

We too shall be well pleasing

And filled with happiness.

Monday, June 8

Read Luke 3:23-28.

"Which was the son." Jesus is here shown to be the one who was to come, the son of David and Abraham. God had promised both of these godly men they should be the father of the Messiah. Through four thousand years from the fall of Adam and Eve, all through the families of patriarchs, the line had been kept that they might know where to look for the redeemer. Gen. 3:15. "But with thee [Noah] will I establish my covenant" (Gen. 6:18). "In thee shall all families of the earth be blessed [Abraham]" (Gen. 12:3). "The sceptre shall not depart from Judah" (Gen. 49:10). "I have sworn unto David my servant, thy seed will I establish for ever" (Ps. 89:3, 4). "And of his [Christ's] kingdom there shall be no end" (Luke 1:33). "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9:7).

Tuesday, June 9

Read Luke 4.

Jesus was manifested to His true followers by many infallible proofs. He wasted no time identifying Himself to Satan or his demonic messengers. Even in His own city He could not show His power because of their myopia, but to Simon's mother-in-law and the simple people who believed what they saw He demonstrated His glory.

The myopic Nazarenes rejected Him when He came unto them. His own people; the farsighted demons recognized Him from a

distant world, but could not partake of His bounties. However, the humble people saw Him clearly, for He was manifested to those who would believe.

Wednesday, June 10

Read Luke 5:1-26.

MANIFESTED TO DISCIPLES

"Depart from me; for I am a sinful man," said Peter, when he received the manifestation of the Son of God. Later he says, "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (I Pet. 1:20). "We . . . were eyewitnesses of his majesty" (II Pet. 1:16). In John 1:14 John the beloved disciple says, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." "This beginning of miracles did Jesus . . . and manifested forth his glory; and his disciples believed on him" (John 2:11). In I Tim. 3:16 Paul the theologian sums up the proofs of His deity. "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Thursday, June 11

Read Luke 5:27-39.

AS HEALER AND REDEEMER

Jesus healed to manifest Himself as Son of God, who taketh away the sin of the world. However important the healing of the body, all things were secondary to His sin-bearing mission. "And ye know that he was manifested to take away our sins" (I John 3:5). "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (I John 3:8). "In this was manifested the love of God toward us, because that God sent . . . his Son to be the propitiation for our sins" (I John 4:9, 10). "For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us" (I John 1:2).

Friday, June 12

Read Luke 6.

AS TEACHER

Jesus, the Word, was manifested through His teaching to be divine. The light of His word shines clearly in the darkness of sin and false teaching—Love your enemy; "As ye would that men should do to you, do ye also to them likewise"; "Blessed are ye poor . . . hungry . . . that weep, for ye shall laugh"; "Whosoever . . . heareth . . . and doeth . . . [is] founded upon a rock." "I have manifested thy name" (John 17:6). "In him was life; and the life was the light of men . . . and the light shineth in darkness . . ." (John 1:4, 5). "In hope of eternal life, which God,

(Continued on page 531)

This is a good study for Mennonites. Any church that has some restrictions has the danger that individuals may seek salvation through obedience to some law instead of through faith in Jesus Christ. Fundamentally we believe in salvation by faith. This is preached, but perhaps is not emphasized enough above works, so that too many come to rest their salvation in works. One young man converted to Christ in college told me that he thought he was a Christian all through high school because he wore a plain coat.

Some people trust for their salvation in belonging to church and observing the ordinances. One young girl with little or no living testimony that Christ lived in her said, "People know I am a Christian because I wear my covering." She revealed the foundation of works she was building on.

Whenever faith and works are preached as foundation for salvation, then works may become far more prominent than Christ and Christ may even be left out. There is great, great danger of deceiving folks.

Paul was very dogmatic on salvation by faith in Christ, not by good works. It is all of grace. Had not Paul tried the way of works long and hard? He ought to have known. The argument is very clear to all who want to see it. If the law would have saved Paul, then why must Christ have died?

After some such introduction read what God says through Paul to the Galatians. Perhaps some pupil should tell of the conference as recorded in Acts 15. This is the "fourteen years after I went up again to Jerusalem." There may be no better plan for the class than to read together Galatians 1 and 2. Prepare divisions for readings and questions for discussion where necessary (greetings, 1:1-5; purpose in writing, 6-12; Paul's life story in brief, 7-24; the conference with its major issue and its decision, 2:1-10; justification by faith, 11-21).

The faith that will work is in our next lesson. In this lesson we have opportunity to help pupils, old and young, to understand, and appreciate, and appropriate the truth that works cannot make us alive. We get rid of sin when we by faith in what Christ did take our place with Him ("crucified with Christ"), and we let Him come into our lives. We then live in His righteousness, not ours. Ours, like Paul's, is as filthy rags. If we are not alive in Christ through faith in Him, the works that this faith produces will not follow. Even the world will not be attracted to Christ by works that are not of faith.

—Alta Mae Erb

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

After Calvary what is worthy to be called sacrifice?

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

The Youth Fellowship at Pinto, Md., in the Music Conference which they sponsored on May 17, took offerings which will be used for the purpose of new pulpit furniture.

The new Mt. Joy Church building at Calico Rock, Ark., was dedicated on May 26. Bro. Nelson E. Kauffman participated in the services.

Five service unit members from Kansas City, Mo., accompanied Bro. Nelson E. Kauffman on May 27 to a visit of our members at Jefferson City, Mo.

Sister Ruth B. Stoltzfus, director of the Heart-to-Heart broadcast, spoke to women at the Cross Roads Brethren in Christ Church, Lancaster County, Pa., on May 29.

The Maple Grove congregation, Belleville, Pa., has elected a building and finance committee to proceed with the plans for a new church building.

Guest speakers on Ascension Day at the Locust Grove Church, Belleville, Pa., were Silas Brydges, Lyndhurst, Va., and Paul E. Yoder, Meyersdale, Pa.

Bro. C. F. Yake, educational agent of the Mennonite Board of Education, visited the Cross Roads Christian Day School near Springs, Pa., on May 8.

Bro. Wilmer Landis, Harrisonburg, Va., gave the commencement address for the Belleville Mennonite School on May 19.

The Historical Committee of the Ohio and Eastern A. M. Conference is planning to write a history of that conference.

Participating in the simultaneous nonresistance conferences being held in most of our conferences, July 4, 5, are the Conservative Amish Conference and the Ontario Amish Conference. The Conservative meeting will be held at Croghan, N.Y., with J. F. Garber and Elmer Kolb as speakers. The Ontario meeting will be held at the Wilmut Church, Baden, with H. Raymond Charles and Clarence Lutz as speakers.

Six churches north of Fort Wayne, Ind., are combining in a united effort of evangelization. A tent campaign will be held at Cedarville, twelve miles north of Fort Wayne, June 14-28, under the auspices of the Cedar Creek, Evangelistic Association. Bro. C. F. Derstine, Kitchener, Ont., is the evangelist.

Missionary services held at the First Mennonite Church, Kitchener, Ont., May 16-18, were well attended. Visiting speakers were William Hallman, Argentina, and Josef Herschowitz, Harrisonburg, Va.

The Blooming Glen, Pa., congregation has purchased a bus for use at Bridgewater Corners, Vt.

Opening of the Christopher Dock Mennonite School has been postponed to the fall of 1954.

Forty young people were graduated this year from Iowa Mennonite School. The baccalaureate sermon was delivered on May 17 by Bro. Nelson E. Kauffman, Hannibal, Mo., and the commencement address on May 19 was by Bro. Paul M. Miller, Goshen, Ind.

Bro. Daniel H. Stoltzfus was ordained to the ministry at the Hudson Lake Church, New Castle, Ind., on Sunday afternoon, May 31. The service was in charge of Bro. J. C. Wenger with the sermon by Bro. J. D. Graber. Bro. and Sister Stoltzfus and three other families from the Olive congregation are moving to the Hudson Lake neighborhood.

The few remaining members at High River, Alta., enjoyed a communion service conducted on May 17 by the brethren J. G. Hochstetler and Harold Boettger.

A father and mother were received into church fellowship by baptism at Creston, Mont., on May 20.

An audience estimated between six and seven hundred attended the Mennonite Hour rally at Hagerstown, Md., on May 17.

Bro. Clair Shenk, Alabama, was the speaker at a youth fellowship rally at Mellingers, Lancaster, Pa., on May 28.

Bro. E. J. Leinbach, Moorepark, Mich., preached for four evenings at Brimley, Mich., following the church dedication there.

Bro. J. E. Gingrich, after a pastorate of twenty years at the Prairie Street Church,

Elkhart, Ind., has been released so that he may accept responsibility at the First Mennonite Church, Johnstown, Pa., where they will move about July 1. The Prairie Street congregation has invited Bro. J. B. Shenk to succeed Bro. Gingrich. If he accepts, his ordination will be requested.

(Continued on page 522)

Calendar

Indiana-Michigan District Mission Board at Clinton Community School, Goshen, Ind., July 2.
Annual meeting Pacific Coast Conference: Christian Workers, June 2; Church Conference, June 3.
4th Youth Conference, June 3, Western Mennonite School, Salem, Ore.
Indiana-Michigan District Conference at Clinton Community School, Goshen, Ind., with Clinton Brick Church as host, June 3, 4.
Annual meeting Mennonite Conference of Ontario, First Mennonite Church, Kitchener, June 2-4.
Annual meeting Ontario Amish Mennonite Conference and associated meetings, June 4-6, at Swainsboro, Baden, Ont.
North Central Conference and associated meetings, Red Top, Bloomfield, Ind., June 8-12.
Annual meeting Mennonite Youth Fellowship, EMC, Harrisonburg, Va., June 12, 13, 1953.
Annual meeting Mennonite Board of Missions and Charities, EMC, Harrisonburg, Va., June 13-18.
Cultural Problems Conference, Hesston, Kans., June 18, 19.
Biennial session of Conference on Mennonite Cultural Problems, Hesston, Kans., June 18, 19.
Indiana-Michigan District Conference, Goshen College Union, June 26-28.
Laurelville Mennonite Camp, Mt. Pleasant, Pa.
Boys' Camp (ages 9-13), June 27-July 3.
Girls' Camp (ages 9-13), July 4-10.
Junior High Camp (boys and girls 13-15), July 11-17.
Junior High Camp (boys and girls 13-15), July 18-24.
First Family Week, July 24-31.
Writers' Conference, July 31.
Missionary Bible Conference, July 31-Aug. 3.
Church Music Conference, Aug. 3-7.
First Young People's Institute, Aug. 8-14.
Second Young People's Institute, Aug. 15-21.
Second Family Week, Aug. 22-28.
Little Eden Camp, Oakeside, Mich.
Junior High Week (grades 7 and 8), June 27-July 4.
Senior High Week (grades 9 through 12), July 4-11.
Boys' Week (grades 4, 5, and 6), July 11-18.
Girls' Week (grades 4, 5, and 6), July 18-25.
Young Adults Week, July 25-Aug. 1.
Family Week, Aug. 1-8.
Christian Business Men's Week, Aug. 8-15.
Bible School, Fairview, Pa., July 4-7.
Farmers' Week, Aug. 22-29.
Church Music and E.C.A. Workshop, Aug. 28-Sept. 5.
Rocky Mountain Mennonite Camp, Divide, Colo.
Pre-Camp Training Camp, June 29-July 4.
Week-end Bible Conference and Dedication, July 4, 5.
Junior Boys' Camp (ages 9-12), July 6-11.
Junior Girls' Camp (ages 9-12), July 12-18.
Junior High Week (boys and girls 13-18), July 20-25.
Junior High Week (boys and girls 13-18), July 27-31.
Family Week, Aug. 3-8.
Family Week, Aug. 17-22.
Youth Retreat (18 yrs. of age and over), Aug. 24-28.
Week-end Bible Conference, Sept. 5-7.
Simultaneous Peace Conference at various places throughout the country, July 4, 5.
Alberta-Saskatchewan Conference and associated meetings, Duchess, Alta., July 4-7.
Annual meeting Southwestern Pennsylvania Mennonite Board, Cosseman Church, Grantsville, Md., July 10, 11.
Business and inspirational meeting, Eastern Mennonite Board of Missions and Charities, at River Crest, Cosseman, Pa., July 12.
Virginia Conference and related meetings, Mt. Pleasant, Chatham, Ga., July 27-30.
Annual meeting Southwestern Pennsylvania Conference, at Stahl's, Johnstown, Pa., Aug. 2-5.
Chesley Lake Camp, Allentown, Ontario.
Boys' Camp, Aug. 3-10.
Girls' Camp, Aug. 10-17.
Young People's Camp, Aug. 17-22.
Annual meeting Conservative Amish Mennonite Conference, Hartsville, Ohio, Aug. 11-13.
Annual meeting Iowa-Helena Conference, East Fairview, Milford N.E., Aug. 11-14.
Annual Indiana-Michigan District Workers' Conference, Fairview congregation, Fairview, Mich., Aug. 18-20, 1953.
Annual meeting Illinois Mennonite Conference, Science Ridge, Sterling, Ill., Aug. 18-20.
Annual meeting South Central Conference, Hutchinson, Kans., Aug. 18-21.
Mennonite General Conference, Kitchener, Ont., Aug. 28-30, 1953.
Annual meeting Mennonite Board of Education, Wapone, Ind., Oct. 15-17.

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Go, Preach

MISSIONS.

Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. and Sister Jacob Flisher arrived in Landour, India, for language study on May 14 after spending several weeks on the plains with the missionaries. They arrived in India on April 13.

The Brethren Milton Vogt and Allen Shirk conducted a tour through the Garu area of Bihar, India, April 13-18, to see the possibilities of opening work there. They found just a few Goraons scattered here and there through the jungle. Some have been converted to Catholicism. The area was not considered suitable for full time work, but frequent preaching tours there are thought advisable.

Communion services were held at all of the stations in Bihar, India, during April. Two more of the Mundas were baptized at Naresghar on Easter Sunday. At Chetga a boy whose father is a faithful convert was also baptized.

Sister Orpah Mosemann, director of the Goshen College School of Nursing, brought her senior nursing students to the Elkhart headquarters on Friday, May 22. Bro. J. D. Graber, secretary of the Board, explained the mission program of the Board, particularly opportunities for service for nurses.

Our missionaries in Tokyo report that there are sections of the city with one Christian church for 60,000 population, while other sections have one church for every 18,000 people. It is interesting to note that the island of Hokkaido where our mission is located has more missionaries per capita for its four and a half million people than Tokyo has for its seven and a half million. This underscores the possibilities of a Tokyo center.

A property has been purchased in Romas Mejia, Buenos Aires, Argentina, on which a church is to be built for the congregation worshipping at that place. Bro. A. Luayza is pastor.

The husband of Premi, one of the Bible women at Sankra, M. P., India, was killed on April 22 under a cave-in while digging in a clay pit, according to a report from Sister Goldie Hummel. The mother of five children was also killed in the cave-in. Pray for the families and neighbors.

Bro. and Sister S. M. King and family left India for furlough on May 16, returning via the Near East and Europe, expecting to arrive in New York on July 16.

Bro. Roy Bucher, East Peoria, Ill., pastor of the Pleasant Hill Mennonite Church, spoke to the Peoria Mennonite congregation, Sunday evening, May 31, on "The Christian and Mental Health." Bro. Bucher served in a mental hospital during CPS.

Sister Kathryn Troyer, missionary to Puerto Rico, returned home to attend the funeral of her mother, Sister Lizzie Sommers, at Ko-

komo, Ind., on May 20. She will remain in the States to attend the graduation of her son Weldon from Goshen College on June 1.

The Jesuit theological student who was converted at La Plata, Puerto Rico, recently, plans to come to the States this fall to study for the Christian ministry in one of our church schools.

Bro. and Sister William Swartzendruber, members of the La Plata Mennonite Project service unit in Puerto Rico, have been asked to assist with the summer Bible school and summer camp program of the church in Puerto Rico and to serve at the Betania Mennonite School during the next school year.

The Puerto Rico Missionary Council held a very profitable annual meeting at Pulguilas on May 7, 8, according to Bro. John Driver, secretary. Reports were given for the various stations and committees, new committees appointed, and missionary station appointments made for the coming year.

Bro. Sanford Oyer, Goshen, Ind., who will assist with the pastoral work at the Detroit Mennonite Church during the summer, brought the morning message at that place on May 24.

Sister Una Cressman, missionary on furlough from the Argentine Chaco, plans to attend the Canadian Summer Institute of Linguistics at Camp Wycliffe of Canada, Caronport, Sask., June 15-Aug. 28. This is a branch of the Summer Institute of Linguistics at Norman, Okla.

Bro. William Hallman, missionary on furlough from Argentina, will preach for the Groffdale congregation, Bareville, Pa., on

Your Treasurer Reports

Recently there has been some study made of rescue mission work being carried on by the church. This has led to a growing conviction that further effort should be put forth and further work done in this area. Recent action by the General Board Executive Committee has authorized the Secretary to proceed with investigation and development of plans to open a rescue mission some place in the central part of the states. No definite location has yet been picked, but we do believe that there is a need in a number of areas for this type of service and witness.

Although some funds have been received for this purpose, we believe that many more will want to contribute to this type of mission work. If you would like to encourage the development of this program, your contributions would help in a material way to make this possible and will, at the same time, indicate the extent of interest within our constituency toward increasing our efforts in this type of mission effort.

We are very thankful for the work which is already being done in this type of mission through local congregations and District Mission Boards. We trust the Lord will continue to bless the work which is being done and that He will also direct the Mission Board as it plans to further develop the rescue mission work which we should be doing. Contributions for this purpose should be designated for "Rescue Mission Program."

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Special Announcement

In line with authorization given at the last Annual Meeting of the Mennonite Board of Missions and Charities, The Executive Committee will bring to the 1953 Annual Meeting at Harrisonburg, Va., a recommendation for the revision of the bylaws of the Board constitution.

This revision will include a reorganization of membership of the Board in several categories, increasing non-officer membership on the Executive Committee, setting up an Administrative Council at the Elkhart headquarters to co-ordinate administrative detail in the various areas of the Board's work, and providing for divisional secretaries according to the demand of an enlarging program.

This revision of the bylaws is intended to provide for the more efficient operation of an expanding program and should not be considered as a major re-organization of the Board. Copies of the suggested revision are being mailed to all Board members in advance.—J. D. Graber, Secretary.

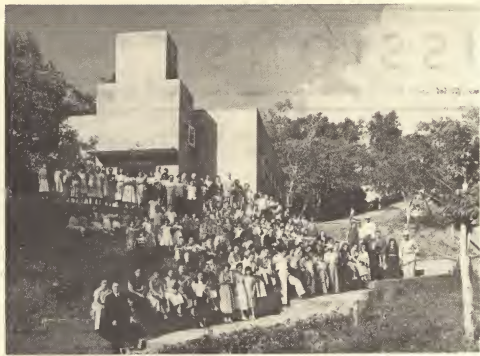
Sunday morning, June 7, and will conduct the devotions at the afternoon and evening sessions of the World-Wide Missionary Conference at the East Chestnut Street Mennonite Church, Lancaster, Pa., that same day.

Bro. Samuel E. Miller, missionary returned from the Argentine Chaco, will preach the missionary sermon at Eastern Mennonite College, Harrisonburg, Va., on Sunday, June 7, in connection with the annual commencement activities.

Bro. Nelson Litwiler, missionary on furlough from Argentina, will speak at the Wooster, Ohio, Mennonite Church on Sunday, June 7, and give the commencement address at Eastern Mennonite College, Harrisonburg, Va., on Tuesday, June 9.

(Continued on page 532)

See last week's Herald concerning transportation and lodging information for the Mission Board Meeting at Harrisonburg.



Fifth Annual Mennonite Conference held at the "Iglesia Menonita Betania" in Pulguillas, Puerto Rico. This is the church where Bro. Lester Hershey is pastor. The recording studio for "La Hora del Calvario" is located in the rear of the church.

Air Preaching to His Glory

BY LESTER T. HERSHEY

If someone back in 1947, the year we came to Puerto Rico, would have told us that in a short four and a half years we would be pushing through the air with the Gospel story into Spain, Central America, Northern part of South America, Mexico, and all over this beautiful Caribbean island and neighboring islands as well, I wouldn't have believed it. Here is the story.

We began in August, 1947, with a 15-minute trial program over WPAB in Ponce. Four of us from La Plata composed a quartet which already was singing. We convinced Paul Lauver to help us, and together we conducted a trial program for several months. Paul and I alternated in preaching. By February, 1948, we were broadcasting each Sunday morning at eight o'clock. It being difficult for us to go in person, we proposed to record our programs. Not having much money or understanding of this business, we purchased a cheap Masco recording machine and proceeded to show our ignorance. They would have recognized our program by its theme song, "The Old Rugged Cross," its name "The Voice of Calvary" (later changed to "The Hour of Calvary"), and its many mistakes in recording which provided many weird sounds such as singers and speakers do not ordinarily make. It still is a marvel to me that the radio station kept us on the air. We certainly did cause them many headaches, I'm sure. Only a conviction that the Lord wanted us to broadcast, helps me to understand their patience.

Soon we had to dispose of this cheap re-

recorder, and after several trials, settled for a professional model which cut \$3.75 16" discs rather than 10" discs costing 50¢ apiece. With the change of recorders, came the change of mikes, amplifiers, etc. All of this took money, but the Lord always had on hand for us what we needed. When one tithe, and friends tithe, there is always money sufficient for the Lord's work.

When we returned from our five-month furlough in 1949, we were asked to again assume responsibility for the radio program. Without solicitation, our Ponce station recommended us to three other radio stations on the Island. After counseling with other missionaries, we were convinced that it was of the Lord. But, where would we get the money for the purchase of a large quantity of 16" discs, besides other costs in production? The Lord had this already fixed up for us, for when we wrote a casual letter to Wm. G. Detweiler remarking about our plight, the Lord led him to answer immediately to inform us of the Calvary Hour's backing on the production of programs used on stations that would give us free time. Other expenses were cared for by monthly offerings from our Puerto Rican congregations.

Due to a desire to change to a better time on the Ponce station, we had to exchange correspondence with Pan American Broadcasting Company in New York, as it involved switching time with the Lutheran Hour. Thus Pan American became interested in our programs. Through them we got on TIFC, San Jose, Costa Rica; HOXO, Panama City; 4VEH, Cap Haitien, Haiti. They asked from time to time to put us on more

stations, but we haven't accepted due to the increased cost involved.

The greatest experience in our radio work came when after months of negotiating and writing to Pan American, Pan American to Tangiers, and Tangiers to us, we finally got word that Radio International in Tangiers, Africa, could again broadcast Gospel programs in Spanish beamed into Spain. Previously, "the powers that be" had stopped them. Now, they were ready to take a chance again, but wanted to be sure that we wouldn't "tease" the Catholic church of Spain. So, now the Lutheran Hour and our program are the two Gospel programs being broadcast in Spanish from Radio International. Correspondence received from within Spain has been so gratifying. We have been sending to our radio listeners such gifts as a six-month subscription to our Spanish periodical, "El Heraldico Evangelico," a map of Puerto Rico with Sallman's head of Christ and the words, "I am the light of the World," and then a booklet entitled, "Salvation, Certainty, and Joy." Over the close of 1952, we sent to our radio listeners a 1953 calendar with pictures of the quartet staff and recording operator. Here are some of the letters received from Spain:

"Each Wednesday with devotion and interest I listen to your broadcast . . . and as president of 'Catholic Action' in this locality I have suggested to all the homes the importance, and need of listening to your broadcast, and I can tell you that there are few homes that aren't listening."

"I want to tell you that on my daughter's radio I have been listening to your good messages each Wednesday. I know the Gospel since I lived in Buenos Aires (Argentina) over 30 years now."

"I am from a little corner of Andalusia. And I wish you would send me the book you speak of. In this small village, there is a small group of believers, and we listen to your broadcast regularly."

"Yesterday trying out my radio on the 280 to 300 meter band, I heard your religious chat . . . This is with the end of letting you know that your program comes through in perfect hearing without any kind of interference or parasites."

Casablanca: "We are very happy and grateful to our Lord for your broadcast, as we



Bro. Lester T. Hershey, director of "La Hora del Calvario," operating the recording equipment.

listen to it in Spanish. We hear it very clearly. May the Lord bless you."

Tarriga, Spain: "Rev. Father, director of the Hora del Calvario: I am a member of the Apostleship of Prayer and feel it a great pleasure to listen to you each week. Send me your booklet . . . I shall be very grateful to you for it, and I thank you more sincerely, asking the Sacred Heart of Jesus to protect your life for the good of many souls. Father, think of it that each Wednesday in a corner of Spain, this youth listens to your program very thankful for the Word of God."

Letters like this from Catholics come quite frequently. It seems that the Word of God is much appreciated by Catholics as well as Protestants. Quite often we are addressed as "Holy Father," "Father Director," etc. Several have sent prayers to "The Virgin of Carmen," "The Virgin of the Fatima," etc., in our behalf. Oh, that they would know of the Lord Jesus and God as their intimate heavenly Father to whom they could petition! Our prayers and yours are solicited in behalf of these lost and erring souls, that our messages might awaken in them their need for Christ.

To carry on La Hora del Calvario, requires many funds. We have new equipment now which with its cost, installation, and the travel of Mr. Clarence Moore from Elkhart, plus some supplies, cost the General Mission Board approximately \$1300. The monthly expenses run somewhere in the neighborhood of \$60. This allows the Gospel to go over eight stations covering Central America, the northern part of South America, the Caribbean Islands, Spain, and the northern part of Africa. We want to go on into Uruguay in order to cover Argentina, and into Honduras in order to aid our brethren laboring there. This takes financing. The Lord has led up to this time. There is still much more air space to enter. God's Word must go out into the mountains, cities, and plains of Latin America and Spain. Wouldn't you send some of your tithe for "equipment for La Hora del Calvario" to the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., or to "Hora del Calvario Programs," c/o "The Calvary Hour," Orrville, Ohio.

May I add one more word in closing. Besides broadcasting the Word of God through the air, we find that those writing in afford us a great opportunity of sending them literature. We know the value of good, Christian literature in a home. We know that the printed Word has brought souls into the kingdom. So, we have a double opportunity to send out His message through the air and through the printed page. All of this to His honor and glory.

Pulguillas de Coamo, Puerto Rico.

Dr. Karl Menninger, one of the world's most noted psychiatrists, has said that even if the best psychiatric treatment is available for the mentally ill, the lack of love will often mean the difference between recovery and continued suffering.—via MCC News Service.

I Will Build My Church

"Edificaré Mi Iglesia" was the motto of the Fifth Annual Conference of the Mennonite churches of Puerto Rico, held March 13-15, 1953. And Christ is building His church in Puerto Rico through the combined efforts and prayers of consecrated pastors, devoted parents, and sincere young people.

The sessions, held in the Iglesia Menonita Betania at Pulguillas, lasted from Friday afternoon till Sunday night—two meetings Friday, three on Saturday, and two on Sunday. The moderator was John Driver, president of the Conference. The meetings generally consisted of a song service, devotions, reports, and sermons. The sermons all centered around the theme, "Edificaré Mi Iglesia." The following messages were given in this order:

"I Will Build My Church"

—John Driver

"The Commissioned Church"

—William Hallman

"The United Church"

—Paul Lauver

"Prayer in the Church"

—Paul Lauver

"The Power of the Church"

—William Hallman

"The Message of My Church"

—Lester Hershey

"The Layman in the Church"

—Paula Santos

"Stewardship in the Church"

—William Hallman

"The Holy Spirit and the Church"

—Lester Hershey

"Dedicating Ourselves to the Work of the Church"

—William Hallman

Messages were given by the three pastors of the local Mennonite churches and missions as well as by Bro. William Hallman of Argentina who stopped here with his family on their way to the States on furlough.

The Saturday night session was significant in that the entire service except the sermon was taken over by the youth leaders in the churches. Two young people talked on What I Expect of My Church and two more spoke on "What My Church Expects of Me." These were sincere, thought-provoking talks given by young people with a vision. The Puerto Rican church has a real wealth in its young people who are learning more and more to think for themselves and who know from first hand the sacrifice required by being a Christian. The church is depending strongly on these young people to help build, and the young people are vitally interested in helping to build.

Another significant development was the meeting of all the "Sociedades de Damas" or women's meetings on Saturday afternoon. Nearly all of our churches have organized women's meetings, but this was the first time the women got together in one mass meeting to help develop a spirit of unity and oneness of purpose between them, as their part in building the church in Puerto Rico.

A very important part of the sessions was the "Call to Prayer" at the very beginning of each meeting. Together, young and old alike prayed for God's guidance in the conference and in their lives, for the unsaved in their churches and those not in the churches, and for individual problems. The prayers were the prayers of a growing church that reflected the hopes and desires of its struggling members.

All the five churches (Pulguillas, Coamo Arriba, La Plata, Rabanal, and Palo Hincado) and their outposts were represented both by delegates and many members. Reports were given on the day school at Betania (6 grades), La Hora del Calvario (radio broadcast) and the Mennonite Project at La Plata.

On Friday night all the church members present commemorated the death of Christ by participating in the communion service. Together, with one spirit of worship, the members from all the Mennonite churches in Puerto Rico fulfilled Christ's commandment of "This do, in remembrance of me."

Christ is building His church in Puerto Rico. But He can build it only through the united efforts and prayers of His followers. It is our prayer that this fifth annual church conference will strengthen the Puerto Rican church and encourage its members to do their part to help Christ build His church in Puerto Rico.—Rio La Plata.

Don Aurelio, A Joyful Christian

By MRS. LAWRENCE GREASER

The basement was a buzz of activity. The washing machine was sudsing the clothes to cleanliness, Lawrence was grading and boxing eggs to take to market, and Don Aurelio was sitting on a lard can cleaning eggs and singing. He usually sings as he works and many are the choruses that he knows.

However, this particular day found him singing a new one and it sounded a bit objectionable—after all, what business has any Christian to sing about that filthy weed, tobacco? After a bit of eye work between husband and wife, husband addressed himself to Don Aurelio thus, "Did I understand you to be singing about tobacco?"

Don Aurelio beamed back without a trace of guilt, "Yes, this chorus was taught to me by a good Baptist missionary back in the early days. It goes like this, 'We don't want tobacco, no, no, no. The devil is its founder and we don't want tobacco, no, no, no.'"

Had we doubted for a moment that Don Lelo had forgotten to praise his Saviour? No, not really, because Don Aurelio's Christianity is real. There is no question in his mind about Christ's ability to save and sustain.

Don Aurelio has been a Christian for approximately thirty years now and in the last several years he has shown much spiritual growth. When he was a young man in his early twenties he spent much of his time with companions who also enjoyed singing.



Don Aurelio Bonilla y Rivera, a member of the Be'ania congregation, Pulguillas, Puerto Rico, who spends much time walking up and down the mountain trails testifying for Christ and giving out tracts and Christian literature.

They learned the new tunes of that time and lustily sang them to the accompaniment of guitars and rhythm instruments. But Aurelio was illiterate and had difficulty in learning the words to the songs, so he determined to teach himself to read. He learned to read, and with a partial knowledge he borrowed a Bible from a near-by neighbor and started to read the New Testament. Through the reading of the Word he was convinced of the truth and found Christ as his personal Saviour. He united with the nearest Protestant church which at that time was the Methodist Church in Aibonito.

Seven years ago, while working in the cane fields of the coastal areas of Puerto Rico, he received a back injury and his days of manual labor were brought to an end. The days that followed were filled with physical suffering as well as mental discomfort since he had to return to a home where he was not honored nor respected as a husband and father should be by all the members in the home. The whole experience was difficult, but it served to draw him closer to his Lord. He had time to study his Bible and to meditate on the things of the Lord and this has proved a great blessing to him, his fellow Christians, and to his unsaved neighbors.

Don Aurelio joined the Mennonite Church about two and a half years ago. He has indeed been a blessing and booster to the work of our church. He believes in speaking to souls about the Christ who saved him, and each afternoon that he is able and the weather permits he is seen walking the hills of the Pulguillas community, and the surrounding

areas, speaking to the people and handing out tracts and New Testaments. It is not uncommon to hear when speaking to an unbeliever of spiritual matters: "Oh yes, I know what you are trying to tell me because Don Aurelio has already spoken to me of these things and given me tracts to read."

Our prayer for Don Aurelio is that the testimony of his life may continue to be an attraction to his people, the Puerto Ricans.

Pulguillas de Coamo, Puerto Rico.

My Testimony

BY AURELIO BONILLA Y RIVERA

Before I heard the preaching of the genuine and only Gospel of our Lord and Saviour Jesus Christ, I was religious. But I lived without hope of salvation, walking in great darkness, sad, and confused.

But now I can sing joyfully with full assurance of faith, praises be to our all-powerful and loving heavenly Father, and I can glorify the sublime name of the One who redeemed me with His precious blood.

I had read thoughtfully the blessed Word of God and was not able to find any chapter or verse that pointed out that there were other saviors or mediators between God and man. The Holy Scriptures point to our Lord Jesus Christ as the only refuge and the only mediator between God and mankind. The other mediators are inventions of men with mistaken thinking and lack of reason. May God have mercy on these poor people and help them to seek the only way which is our Lord Jesus Christ. John 14:6. Neither in the Old nor in the New Testament can we find that there is more than one mediator, but only the One who died on the cross. This is not what I say, but what the Word of God says. In Acts 4:12 we read the words of the great Apostle Peter: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Our Saviour also said, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16); and again, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

It is to Jesus, our precious Saviour, that we must go with repentant and humble hearts. Accept him today, sinner friend. Open the doors of your heart and you will be happy. Our loving Saviour tenderly calls us, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20); and again he says, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). John, the beloved disciple, tells us, "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12).

With Christ I have peace and joy unspeakable. Glory be to Him!

Pulguillas de Coamo, Puerto Rico.

Ministering to the Indians in the Northland

BY LLEWELLYN GROFF

Why are the Indians north of Red Lake, Ontario, more pagan than others? This may be the reason: no waterway, and to walk is very difficult because of rocky terrain and forest which is the way nature has left it from creation. Dead trees have fallen every which way in a thickly standing forest. At Red Lake the road ends going north. In the community of Red Lake there are six gold mines and the country is so rocky they say there isn't a cow within a hundred miles of them. Milk costs 38¢ a quart.

The Pikangikum Indian reservation is fifty-five miles north of Red Lake. There are around seventy-five families on the reservation. There is a trading post and a schoolhouse in which they have three months of summer school a year. In the winter the Indian is out on his trap line and takes his family along to his location. The Indians write by symbols. The symbol for tea is like a teacup upside down. They also have a nursery and a home where the nurse stays, but most of the Indians must almost be taken there by force when in need of medical attention. The reason for this is that some years ago the Canadian government saw that a lot of the Indians had tuberculosis. They took a number of the worst ones to a sanitarium where they all died; so the Indian thinks the white man only wants to kill the Indians.

We flew to the trading post and the man there was the only person who could speak both the Indian and English language. I told the trading post man I had some phonograph records which I wanted the counselor to hear. These records are testimonies, singing, and preaching in the Indian language. He sent a young Indian boy to tell the counselor to come. The chief was out on his trap line. I started the phonograph and played for him. Then I told the trading post man to tell the counselor to take me to the homes. He said I should come to his home first, where I played all twelve records for them. Then he took me to another home. We had to understand each other by signs since I couldn't talk Indian and he could not talk English. This home was so low I bumped my head twice when I entered. The roofing on the log cabin was bark.

The next place we walked to was some distance around the lake and when he pointed into a house I went in. There was a shelf along the wall on which I set the phonograph and soon the people started coming in with their panoses laced on a board. In the bottom they have a rabbit skin to keep the baby's feet warm. When the baby is awake, mother unlaces the cloth that holds it to the board and gets the baby's arms out. It then plays around with its hands. When it gets fussy she puts its arms in, laces it up to the neck, and nurses it until it goes to sleep. The mother again sets the board against the wall. When the baby sirs, the mother pushes the board back and forth and the baby's head

rolls from one side to the other and it goes back to sleep.

There were forty in the log cabin, almost all sitting on the floor. One fellow was sitting on a shelf and resting his elbow on some moose ribs. Moose rib meat and kidneys are the choice meat for the Indian. You ask how forty people could get into a log cabin. Well, they have no chairs, no beds, no tables—just bare floor and most of the floors are hewn logs. I couldn't see a table knife, spoon, or fork, only a butcher knife and a few pots and pans. Their bed is a mat which they roll on the floor. The women seem to sit as comfortable on the floor as the white people sit on a chair. I saw only one pair of bought shoes. All the rest of the people wore moccasins made of moose hide.

In the evening we witnessed lantern slides in the schoolhouse on the crucifixion and resurrection of Christ. Then they wanted to hear all the records yet, which lengthened the service to about four hours. We spoke through an interpreter. Some over ninety were present.

We certainly felt dependent on the Holy Spirit that these dark hearts might receive the light. Will you pray with us that they may receive the light before it is too late?

Loman, Minn.

Harold Ockenga, pastor of Park Street Church, Boston, Mass., found that in 1935 the church had a budget of \$20,000 and gave only \$2,220 for missions. They commenced immediately a missionary emphasis and funds began coming in. By 1940 they decided to devote a whole week to a missionary conference. In 1939 the giving for missions reached \$9,500 but following the conference it reached \$21,000. Giving increased each year from \$27,000 to \$36,000 to \$54,000 to \$77,000 to \$90,000 to \$118,000; and then in 1950 it reached \$163,000. The church budget that year was \$200,000. Dr. Ockenga

told the Moody Founders Week Conference last year that they had reached a new high in missionary giving. He also said that he will not receive new members into the church unless they promise to give to missions; and if they begin with \$1.00 a month they soon increase it to \$5.00 and then continue to increase it. Now, how about you? If we refuse to "GO" and "GIVE" and "PRAY," keeping the LIGHT to ourselves, we will lose it indeed. Unless we "LOSE" our lives for Christ's sake we LOSE our lives. But if we LOSE our life for Christ we find it—Bellevue Bible Church Bulletin.

A LITTLE REFLECTIVE THINKING

Since leaving La Junta I have done a little reflective thinking on voluntary service. First of all, I want to say it was the most enjoyable year of my life. I appreciate the hospital for giving me the opportunity to give one year of my life to Christian service on the voluntary service basis. It is a comparatively new avenue of Christian service. But when the motive behind the zeal to enter this type of service is mainly to serve our Lord and Master, it is one of the highest planes of Christian service that there is today. If there are motives which make this main one secondary, it is much wiser for everyone involved to seek other outlets for service.

In regard to remuneration for service, it is not too large. But as one looks back over that period, it brings to mind the verse in Acts 20:35: "It is more blessed to give than to receive." And yet, one receives something far more gratifying than material goods can ever offer; of this, only those who have been in voluntary service can tell. Also a period of this type of service can and should prepare one for further Christian service, which leads us to our ultimate goal of hearing our Master say, "Well done, thou good and faithful servant."—Eldon Nafziger in *Mennonite Hospital News*.

Missions Editorial

Taking the Gospel to Corinth

Paul's missionary journeys are punctuated by cities. It he did rural mission work we have no record of it. No doubt rural contacts were made from the cities where Paul stopped and where he established churches. We do not want to deny the validity of rural mission work, but merely to point out Paul's method of taking the Gospel to the people. This method logically follows Jesus' illustration of his disciples being fishers of men. A fisherman fishes in arid waters.

Today we are witnessing a movement toward the cities in some of our mission lands where the missionary has always worked in rural villages. Recently we reported that the Mennonite Church in India has made plans to establish congregations in Raipur and Rajnandgaon, two cities close to our central provinces mission area to which members of our churches have been going to find employment. This would indicate the need for a city mission program on our India mission field where our mission work has been primarily rural.

Reports from Africa indicate that one out of every six natives now lives in the city. Many of these cities are far from covered with a Gospel witness. Furthermore, although most of the rural areas are divided into zones of influence or occupation between the various mission boards, the cities are not included in such zones, so that urban comity problems are determined by actual occupation of the area. It is true that not all of the rural areas are occupied completely, but mission boards have a tendency to keep control of areas assigned to them even though they cannot provide an adequate witness to the total area. Cities then offer the best opportunities for new missions.

Recently a medical doctor from Cayey, Puerto Rico, found Christ while a patient in our hospital at La Plata. He urged the Mennonites to begin work in the city of Cayey, indicating that the need for evangelism is greater in the city than in the rural areas. Paul and Lois Lauver are now located in Cayey.

Work has also begun in the city of Coamo, Puerto Rico, after one of the members from a near-by rural outpost moved there and opened her house for services.

With the movement of population toward the cities on our mission fields and the tremendous need for evangelism in our cities at home, the Mennonite Church needs to evaluate her techniques of city mission work to determine how she can more effectively win city dwellers for Christ.—L. C. Hartzler.



Prairie View Hospital, Newton, Kans., under construction. Here V'sers operate the "armstrong" elevators getting concrete up to the masons for the concrete beam supporting the roof. The hospital is to be completed by Nov. 15. The Hospital Board has authorized a fund drive during June to secure the necessary funds for the completion of the hospital. Send your contributions clearly marked to your district conference treasurer, or direct to the Treasurer, Mennonite Board of Missions and Charities, Elkhart, Ind.

Relief and Service News

MRC Weekly Notes

Summer Service

There are still calls for help in the summer service units for both men and women. Men are needed for counselors in children's camps and Bible schools in several city missions. Women are needed especially at several city mission Bible schools. The Mexican Mission in Chicago would like some people just for a Bible school period. Apply to the Office for Relief and Service, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Voluntary Service

Personnel is urgently needed for the following positions:

- Mechanic for La Plata Mennonite Project, Puerto Rico
- Elementary school teacher for the Navajo migrant unit
- Mature leadership personnel for several units
- Nurse aides and orderlies for general, children's psychopathic, and crippled children's services in hospitals
- Housekeepers for I-W and VS centers
- Mission helpers and general workers

Bro. Tillman Hershberger, Hesston, Kans., has completed his two-year term of voluntary service in the La Plata Mennonite Project, Puerto Rico, and is transferring after the June 3 orientation school to the Mennonite Home for the Aged, Eureka, Ill., for the remainder of his I-W credit period.

Bro. John Miller, Canby, Oreg., completed his voluntary service in the La Plata Mennonite Project, Puerto Rico, and will transfer after a short vacation and the June 3 orientation school to Hesston College for the remainder of his I-W service.

Bro. James Snyder, Kalona, Iowa, who returned to the continent from La Plata, P. R., to attend his sister's wedding, spent May 20-22 at the Elkhart office in connection with his assignment for the mission-service program on the field.

Clearance of finance procedures has finally been arranged for the Mathis, Texas, construction unit. The unit plans to begin the first home on May 18. They had spent several days in repairing the mission property before the clearance came. Homes are being built for worthy Spanish Americans who otherwise could not afford to own their own homes. The contribution our VS folks hope to make is through their labor. The block plant which has been in operation now for some weeks may make blocks at a cost of approximately 40 per cent of the commercial sales price. Bro. Paul Conrad, leader of the unit, reports that a number of requests to buy block have come from people in the community.

A consecration service for all persons en-

tering voluntary service will be held as a part of the final session of the Annual MYF meeting at Eastern Mennonite College, Harrisonburg, Va., on Saturday evening, June 13. All persons present entering voluntary service will be invited to participate.

A special VS conference will be held at 8:30 Monday morning, June 15, during the Annual Meeting of the Mennonite Board of Missions and Charities at Eastern Mennonite College, Harrisonburg, Va. Summer service workers, long term voluntary service workers, relief workers, and anyone interested in voluntary service is urged to attend this special conference. The program appeared on page 448 of the May 12 GOSPEL HERALD.

Released May 23, 1953
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Aiding Mennonite Settlers in Mexico

In Mexico where MCC is redeveloping its program of aid to needy Mennonite settlers, the distribution of whole wheat flour and cereal and loans of seed oats and tractor fuel have come at an opportune time. The reason—the financial situation of these settlers is as low as it has ever been. What little cash the people have, they are using to prepare ground for this year's crops. And in many cases such cash does not exist.

The carload of whole wheat flour and cereal sent by churches of the Moundridge, Kans., community is now being distributed by MCC representatives. It will be distributed over a period of several months. Some of the 500 hundred-pound sacks of flour and cereal have been given to the Mexican Office of Indian Affairs, which is distributing it to needy Taramara Indians. Needy Mexican settlers in the vicinity of Cuauhtemoc are also receiving part of this food.

The other part of the immediate relief program is loaning of seed oats and tractor fuel. The oats is being loaned with the understanding that the seed plus 10 per cent more will be returned. Oats is one of the main crops. Settlers are considering raising beans more extensively.

School Plant Secured for Center in Korea

MCC has secured an agricultural school plant near Taegu which will be the center from which MCC service activity in Korea will stem. It is situated on a 67-acre site and has about 27 usable buildings, most of which are small structures. The exact nature of the project is being determined. It is possible that it will be a combination community center and relief distribution project. Workers there are securing necessary supplies and preparing for the coming of additional personnel.

Taegu is one of the largest cities in Korea and has a heavy concentration of refugees. It is about 60 miles north of Pusan—a seaport city on the southeastern coast where MCC has its headquarters office. The house in Pusan serves as a center for contact with

the Korean government and other church and relief organizations.

Housing Project at Enkenbach, Germany

A new housing project as part of MCC's Mennonite refugee resettlement program in Western Germany has been started at Enkenbach where construction is underway on 15 duplexes which will be homes for 60 refugee families. Construction began May 11. At present seven PAX men are assisting in the building. Plans are to have a 15-man PAX unit there.

The address of these men is PAX Services Unit, Mennonitisches Altersheim, Enkenbach/Pfalz, Germany. The men are taking their meals at the Mennonite old peoples home. It is the plan to have a unit matron there who will prepare meals for these men. On May 21 Margaret Martin of New Holland, Pa., sailed for Germany, where she will serve as matron for one of the PAX units in that country. During the past seven years she worked in the Ephrata, Pa., clothing center.

A third housing project will be started in the village of Wedel near Hamburg in July or August. The plan is to have a 15-man PAX unit in Wedel. The Backnang unit will have 20 PAX men.

Enkenbach is in the French Zone of Germany. It lies to the north of Kaiserslautern and Bad Duerkheim. MCC has a community center in Kaiserslautern and a children's home in Bad Duerkheim.

In other PAX unit developments, two men from the Backnang unit have been transferred to Greece where they joined the Brethren project at Ioannina. This project is near Panayitis where the MCC PAX unit is working. Both projects are primarily of an agricultural nature. The Ioannina and Panayitis units have been working together.

At the present time 11 PAX men are doing flood clean-up work in Holland. Two of them are part of the European Mennonite Voluntary Service caravan.

Kansas Mennonite Colleges Given I-W Status

The three Mennonite colleges in Kansas—Bethel in North Newton, Hesston in Hesston, and Tabor in Hillsboro—have been approved by Kansas Selective Service as employing agencies for I-O men.

They have been listed as employing agencies under MCC registration. All types of work with the exception of teaching have been approved as employment possibilities.

The Mennonite Relief Committee office, 1711 Prairie St., Elkhart, Ind., is recruiting men interested in working at Hesston. Anyone interested in this unit should contact the Elkhart office.

Released May 22, 1953
MCC News Service
Akron, Pennsylvania

A task which could be done with just as much significance and effectiveness by a secular organization lies outside the function of a church board.—J. H. Mosemann.

Women's Activities

"The children looked so happy, and so nice in their new clothes on Christmas Day—the girls with their woolen skirts and pretty embroidered blouses; the boys with their clean white shirts with neat buttonholes and their varied-colored corduroy trousers. They had just given their program telling of the first Christmas and had received from your hands the gifts loving Christian friends had sent for them, when one of our guests came to where we were standing and said, 'You don't advertise enough,'" writes Mary Byler Classen in the May Women's Activities Letter.

Sister Classen goes on to tell why the man felt that more people should know about their work. He seemed to have caught the vision of the love of Christ that inspires service; he wanted more people to know about this love and about our church. As a conclusion to Sister Classen's meditations on the visitor's remark, she says, "It is false humility that fails to speak and thus hide the Christ 'who constraineth us.'" And finally she asks this favor: "As you sew, will you not also pray with us that we may be diligent in 'advertising'—not what we do, but what Christ does and is waiting to do—so that more of these parents and children may 'go home with a light heart thanking God . . .'"

The above little visit with Mary Byler Classen is a good reminder to help us prepare our Christmas bundles on time—to mail them before July 1. And let us not fail to follow directions; especially let us be careful to pack our bundles in such a way that they will have a personal touch, showing the love that moved us to express it in this particular way.

The job of serving grows—it spreads! A branch of our sewing circles has been organized in France near Weiler this winter. Having so thoroughly enjoyed their meeting this winter when knitting for some of the children's parents who are sick, they are asking for more work, writes Sister Classen, in the Women's Activities Letter.

It was thrilling to see the amount given for Nursing Education in April. Had half of this \$704 been turned in before March 31, we would have made our goal this year. This is encouraging; it is better than we have done previously. More and more of our sisters are catching the vision of Christian nursing. It is worth while! Every day our student nurses have opportunities to witness—so many patients need the comfort that a Christian nurse can give in His name.

A student nurse at La Junta wrote recently of her experience with a girl who came to the hospital following a shameful accident. The girl at first refused the care of the student nurse, but later softened; the student nurse wrote: "Pray that I may lead her to Christ." Service of this kind not only proves a blessing to the patient, but helps to anchor the student nurse in her Christian faith. May we inform ourselves of the hospital needs; may we be faithful in supporting our student

nurses and those who teach them; they, too, need our prayer support.

"We have distributed flour, clothing, and bedding to thirty-four destitute families in the frontier villages," write Sisters Ida and Ada Stoltzfus of the Hebron Relief Team, Jordan. "We visited every home, all of which were caves underground except two or three which were rooms for cattle. Some of these people exist with little or nothing but rags as bedding; only an insufficient amount of flour for bread, which in most cases is the only food. The rainfall in the extreme south and west has been very little to date which means that a crop failure is no doubt pending. . ."

The Stoltzfus sisters also reported in the Activities Letter that they have distributed a limited number of small clothing packets to poor children in Hebron. They had received the packets from the Mennonite Relief Unit, Jericho.—Mrs. C. L. Shank.

TO BE NEAR TO GOD (Continued)

that cannot lie, promised before the world began; but hath in due time manifested his word . . ." (Titus 1:2, 3).

Saturday, June 13

HE IS MANIFESTED TO US BY HIS SPIRIT

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). "The manifestation of the Spirit is given to every man" (1 Cor. 12:7). "They were all filled with the Holy Ghost" (Acts 2:4). "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31). "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).

—Mary Alice Holden.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Tiny Thoughts About God, by Ruth L. McNaughten; Van Kampen Press; 1951; 26 pp.; 75¢.

Tiny Thoughts About God gives answers to the questions small children ask about God and themselves. Who made me? Where is God? Can God hear me? The author stays very close to the Bible in all cases.

For instance, instead of telling the child that he'll go to heaven if he is good, she says on p. 14, "If I love God, I can go there someday!" Other good thoughts are: "I can't hide from God; God is everywhere; and God made me." The book is written in first person. She does not forget to bring in Jesus, God's Son, also.

Most of the book is prose, with only two or three pages of poetry. Her poetry seems superior to the prose.

Tiny Thoughts About God is written for the young child aged 2-5. The vocabulary is good for this age group. Nearly every page has its own short Bible verse with reference. This adds to the book.

The print is large and easy to read. The paper is of good quality, although the binding doesn't seem strong enough to hold up under the continued wear and tear of young hands.

The coloring and illustrations are a disappointment. Only two colors—green and orange, are used throughout. The illustrations are fairly well done.

The title, **Tiny Thoughts About God**, catches your attention and suggests that the book is written for the tiny folks. But children's thoughts are not necessarily tiny thoughts, especially the profound thoughts found in this book.

Mothers, this is a good book for you to read aloud to your children of preschool age. You'll find the Biblical answers to your child's questioning.—Amy H. Troyer.

Seed from the Ukraine, by Katherine Nickeli; Pageant, N.Y. Press; 1952; 113 pp.; \$3.00.

The author of **Seed from the Ukraine** is the schoolteacher daughter of Kansas pioneer Mennonite parents who moved to that state from Russia in the 1870's. Relying upon old records and the stories told her by her parents and grandparents, she tells the story of the coming of the Russian Mennonites to America. The account begins in Russia in the 1860's and takes the reader to the pioneer settlements in Kansas, established by the Mennonites near the end of the next decade.

The author's purpose was to acquaint the reader with the unique culture of the Russian Mennonites. She has been successful in part in this purpose, although one feels that she has not properly caught and interpreted the religious motivations of her ancestors.

Although one would gather from the title that hard winter wheat is the unifying thread of the story, this is not the case, for wheat plays only a minor part in the book. This is not a novel as that term is ordinarily defined, for it does not have a plot. Rather it is a narrative, embellished by conversation.

Those who are not acquainted with the German language will be disturbed by the large number of untranslated foreign phrases appearing in the book. Those who know the German will be disturbed by the words misspelled in that language, and the historians will be annoyed by the comparatively large number of historical inaccuracies in the volume. For example, the statement is made that there were one million Mennonites in Russia when the number was perhaps never more than a fraction of that figure. The English teacher too will find fault with the misuse of words and the literary style of the work. The book does, however, hold the reader's interest and presents several aspects of Russian Mennonite culture not found in the more commonly known references.—Melvin GINGERICH.

MISSION NEWS (Continued)

Bro. and Sister Wilbur Nachtigall and family plan to be with the Manson, Iowa, congregation on Sunday, June 7. This is Sister Nachtigall's home congregation.

Bro. and Sister James Lark, Chicago, Ill., were scheduled to speak in the following churches in the South Pacific conference during the past week: May 26, Phoenix, Ariz.; May 28, Upland, Calif.; May 29, Los Angeles; May 31, Winton, Calif. The architects for the new Bethel Church building came to the Elkhart headquarters recently to go over the final plans for the church. Building operations should be under way by August, according to present plans.

Bro. and Sister J. Irvin Brunk, Upland, Calif., are assisting for a month at the Rescue Mission, Sacramento, Calif.

Bro. William Hallman gave an illustrated missionary message at Clarence Center, N. Y., on May 19.

Bro. Paul Peachey will be the speaker at a Bible Conference the first week in June in Dudelange, Luxembourg.

A point of contact is being found by Caroline Plank and Wilbert Lind in Somaliland in the teaching of English. The Robert Garbers are also conducting English classes in Dire Dawa.

The fifth conference of the Mennonite Mission in Ethiopia is scheduled for July 25-28 at the Deder station.

The death of Sister Ellen Eshleman in Ethiopia was caused by a cerebral hemorrhage.

Eight new members were received at Portland, Ore., on May 17—four by baptism, three by letter, and one restored to fellowship.

FIELD NOTES (Continued)

Summer Bible school teachers will want to get copies of Words of Cheer for June 16 and 21 for use in their classrooms. These issues explain the Spanish translation of summer Bible school materials and the work of translating them into German and French now going on in Europe. The children will, no doubt, be interested in sharing their summer Bible school experiences by sending their missionary offerings to the Foreign Literature Fund, Mennonite Publishing House, Scottdale, Pa.

The Mennonite Boys' Club at Scottdale conducted an eye-glass drive on May 16. They secured about 1100 pairs of glasses, several hundred lenses, about a half bushel of silverware and jewelry, and 19 watches. This material will be sent to Glasses for New Eyes for the Needy, Inc., Short Hills, N. J. This agency distributes lenses and metal for frames to hospitals and clinics throughout the country.

A group from Wesley Chapel, Newark, Del., gave a program at the Wilmington Mennonite Church, Sunday evening, May 31.

A Bible Conference on the home, with Bro. Paul Hummel, Berlin, Ohio, and Bro. John Yoder, Baltic, Ohio, as speakers, was held at the Oak Grove Church, West Liberty, Ohio, May 29-31.

Virginia hatcheries—among them the Shenk and Weaver hatcheries at Harrisonburg and the Turner Hatchery at Broadway—have contributed 30,000 baby chicks which have been sent to Iran by air under the sponsorship of the Virginia Council of Churches and CROP. The chicks were dedicated to a ministry of better understanding and relations between the people of Iran and America in a service at the Shenk Hatchery, after which they were taken to New York in a Shenk truck.

Announcements

Alumni and friends of Goshen College are invited to an informal gathering Thursday evening, June 11, at the Telford Church Grove, Telford, Pa. Potluck picnic supper at 6:00. The grove offers all facilities, including shelter, and plenty of ground for active children.

Bro. Eli Nissley, Plain City, Ohio, at Wooster, Ohio, June 14.

A Gospel team from Harrisonburg, Va., at Pleasantview, Schellsburg, Pa., at 7:30 p.m., June 9.

Eleventh commencement of Lancaster Mennonite School on the campus, June 4, 5. In case of inclement weather services will be held in the Mellinger Church. Seventy seniors will graduate this year. Bro. Harold Eshleman, Harrisonburg, Va., is the commencement speaker.

Devotional life program at Twelfth and Windsor, Reading, Pa., with John H. Hess, Kitchener, Ont., and Ira Buckwalter, Welsh Mountain Mission, Pa., as speakers, June 13, 14.

Annual Sunday-school meeting at Mumsburg, Pa., Mennonite Church, on June 13, 14, with the following speakers: Daniel Senenig, Ethiopia; Aaron Shenk, Myerstown, Pa.; Mervin Baer, Carlisle, Pa.; Norman Barge, Hanover, Pa.

J. F. Garber, Alma, Ont., at Olive, Elkhart, Ind., June 27, 28.

G. G. Yoder, Princeton, N. J., at Trevoze Heights, Pa., June 7.

Visiting Speakers

May 10: Harold Thomas, New York City, at Mellingers, Lancaster, Pa.; Ira Kurtz, Morgantown, Pa., at Oyster Point, Va.; Wilbur Nachtigall, Puerto Rico, at Roselawn, Elkhart, Ind.; H. J. King, Arthur, Ill., at Garden City, Mo.; W. R. Hershberger, Garden City, Mo., at Oronogo, Mo.

May 17: LeRoy Kennel, Goshen, Ind., and Rhea Yoder, recently of India, at Moorepark, Mich.; J. G. Hochstetler, Creston, Mont.; at Stirling, Alta.; J. H. Hess, Kitchener, Ont., at Zurich, Ont.; Ralph Gunden, Goshen, Ind., at Wadsworth, Ohio; J. Y. Swartzendruber, Kalona, Iowa, at Parnell, Iowa; Floyd Kaufman, Minot, N. Dak., at Bloomfield, Mont.; Ray F. Yoder, Nappanee, Ind., at Yellow Creek, Goshen, Ind.; J. C. Wenger, Goshen, Ind., at Forks, Middlebury, Ind.; Eli Miller, Elton, Pa., at First Mennonite, Johnstown, Pa.; Sherman Maust, Upland, Calif., at Calvary, Los Angeles, I. W. Royer, Orrville, Ohio, at Crown Hill, Rittman, Ohio; Lawrence Greaser, Puerto Rico, at Garden City, Mo.;

George R. Brunk, Denbigh, Va., at Canton, Ohio; E. S. Garber, Nampa, Idaho, at Portland, Ore.; G. G. Yoder, communion sermon at Lindale, Linville, Va., and evening sermon at E.M.C., Harrisonburg, Va.;

May 24: Paul Burkholder, Bluesky, Alta., at Creston, Mont.; Noah Risser, Hershey, Pa., at Mellingers, Lancaster, Pa.; G. G. Yoder, Princeton, N. J., at Erbs, Lititz, Pa.; Isaac G. Kennel, Atlgen, Pa., at Wesley Chapel, Newark, Del.; Howard Hammer, Apple Creek, Ohio, at Sandy Hill and Maple Grove, Atlgen, Pa.; Millard Lind, Scottsdale, Pa., at Maple Grove, Belleville, Pa.; Kenneth Weaver, Newport News, Va., at Leticia, Ohio; Kenneth Smoker, Oronogo, Mo., at West Liberty, Windom, Kans.; Lester Glick, Smithville, Ohio, at Canton, Ohio; Elias Landis, Harleysville, Pa., at Salunga, Pa.; Christian W. Frank, Salunga, Pa., at Hostetters, Hanover, Pa.; H. R. Schertz, Metamora, Ill., at Morton, Ill.; Clarence Troyer, Engadine, Mich., at Nubinway, Mich.

May 31: Samuel Strong, Tampa, Fla., at Bayshore, Sarasota, Fla.; D. Walter Miller, Wooster, Ohio, at Fairpoint, Ohio; Dean Slagel, Louis Road Chapel, Cleveland, Ohio, at Wooster, Ohio; John J. Yoder, Baltic, Ohio, at Bethel, West Liberty, Ohio; O. N. Johns, Louisville, Ohio, at Cedar Grove, Greencastle, Pa.; John S. Hess, Lititz, Pa., in YPM, Hammercreek, Lititz; Don Augsburg, and Gospel Light Hour Quartet, Orrville, Ohio, at Beech, Louisville, Ohio.

Evangelistic Meetings

Mark Peachey, Grantsville, Md., at Vassar, Mich., week of May 10. Richard Martin, Elda, Ohio, at St. Jacobs Ont., June 21-28.

BELIEVE IT OR NOT

A man who owned a goat took it into the saloon one day and made it drunk (just for fun). The goat had always gone into this place and waited for his master, but after this experience it would not go near the door, much less inside.

A man in England poured some very strong liquor in the watering trough of the cows; they would not drink it, and would not even go near the trough the following day.

The crows were very busy devouring the corn crop on one of the best farms on the Illinois River. The farmer soaked some corn in alcohol and scattered it over his fields. The crows came and ate some of it, flew away in an amusing manner, but never returned for another feast of corn.

A horse was led in the usual way to the water trough, in which strong liquor had been poured. The horse expanded his nostrils and snorted and blew at it but would not touch it; neither would he drink from that trough for more than four weeks, until every trace and smell of liquor was gone.

That which neither goats, cows, horses, or hogs will drink is hardly safe, fit, or useful for man to drink.—*Canadian Evangelical*.

CHARLOTTE ELLIOTT (Continued)

any man will come after me, let him deny himself, and take up his cross daily, and follow me."

Miss Elliott has written hymns that live. Nearly all of her one hundred and fifty hymns are still in use. She has given to Christian hymnology some valuable contributions. Her hymns express a mature understanding and devotion to Christian truth. And she is rightly classified among the most outstanding hymn writers.

Kokomo, Ind.

BIRTHS

"Lo, children are on heritage of the Lord" (Ps. 127:3c)

Augsburger, Myron and Esther (Knies), Sarasota, Fla., second child, Michael David, May 8, 1953.

Beachy, Alvin and Rachel (Beachy), Salisbury, Pa., fifth child, Martha Jane, April 20, 1953.

Birkey, Mr. and Mrs. Walter, Delavan, Ill., second child, Helen Jean, May 9, 1953.

Holl, Clarence and Lorraine (Sensciper), Manheim, Pa., first child, Donald Eugene, May 9, 1953.

Bontrager, Robert and Harriet (Blosser), Shipshewana, Ind., first child, Sandra Jane, May 6, 1953.

Graybill, Luke and Rachel (Kraybill), Lancaster, Pa., second son, Leon Luke, May 5, 1953.

Eash, William and Ruth (Miller), Wellman, Iowa, fifth child, Dennis Jay, March 25, 1953.

Eshenshade, Aaron and Ella (Weaver), Narvon, Pa., sixth child, Jacob Ray, April 29, 1953.

Faus, Abraham H. and Florence (Martin), Lebanon, Pa., first child, Anna Grace, April 19, 1953.

Gingerich, Alvin and Rebecca (Eby), Zurich, Ont., second son, Daniel Stephen, April 28, 1953.

Hertzler, Jason and Margaret (Gable), Mechanicsburg, Pa., third child, Gareth Lee, Feb. 14, 1953.

Hoover, J. Marie and Margaret (Wittmer), Vineland Station, Ont., third child, Roger Keith, April 23, 1953.

Horst, Preston M. and Rebecca (Eby), Hagerstown, Md., first child, Anna Kathryn, May 12, 1953.

Hofstetter, Donald and Verna (Umbel), Parkersburg, Pa., eighth child, David James, March 13, 1953.

Housholder, Earl and Velda (Unzieker), Eureka, Ill., third child, Rita Ann, April 10, 1953.

Hunsecker, Charles and Elleu (Shank), Marion, Pa., second child, Evelyn Jane, April 13, 1953.

Jantzi, John and Mary (Swartzendruber), Piquette, Mich., second daughter, Rosemarie, April 25, 1953.

Kline, Jerry and Emma (Kaufman), Fredericksburg, Ohio, first child, Betty Frances, April 5, 1953.

Lusman, Edwin and Ellen (Hofstetter), Kidron, Ohio, fifth child, Diane Kay, May 7, 1953.

Martin, Raymond and Mabel (Martin), Hagerstown, Md., seventh child, Alice Kay, March 23, 1953.

Melns, Melvin and Rachel (Nafziger), Delavan, Ill., first son, Mark Logan, May 12, 1953.

Moss, Mr. and Mrs. Calvin, Flat Ridge, Ohio, Coley James, May 4, 1953.

Neer, Dwight and Ella (Lapp), West Liberty, Ohio, fourth child, Lois Ann, April 14, 1953.

Newcomer, Benjamin F. and Reba E. (Myer), Geneseo, Pa., fourth child, Sharon Ruth, May 11, 1953.

Nussbaum, Herman and Marilyn (Gerber), Apple Creek, Ohio, second child, Janey Marie, May 1, 1953.

Obherholzer, Samuel A. and Florence (Nisslev), Elizabethtown, Pa., Glenn N., April 21, 1953.

Peltman, Charles W. and Anna Mae (Breneman), Richfield, Pa., Rosa Marie, May 1, 1953.

Ramer, Roy W. and Mary Elizabeth (Recht), Indianapolis, Ind., fourth daughter, Ina Jane, April 28, 1953.

Sauder, Robert and Anna Ruth (Lefever), Gasp. Pa., sixth child, Barbara Jean, May 10, 1953.

Shenk, John M. and Evelyn (Landis), Denbigh, Va., first child, Gloria Joy, April 13, 1953.

Smucker, E. E. and Mary (Leichty), Fisher, Ill., sixth child, Mary Carolyn, April 3, 1953.

Souder, Lester E. and Miriam W. (Lowe), Lederach, Pa., third daughter, Hannah, May 11, 1953.

Stoltzfus, Clarence and Rachel (Becker), Joanna, Pa., first child, Dennis Craig, April 14, 1953.

Stoltzfus, Paul G. and Fannie Marie (Miller), Jackson, Ohio, third son, April 23, 1953.

Stutzman, Roy and Alice (Bontrager), Haven, Kans., Arieta Faye, May 7, 1953.

Swartz, Dwight and Vada (Bowman), Darton, Va., fourth child, Sharon Louise, April 23, 1953.

Troyer, Emerson and Norma (Reber), Fairview, Mich., second child, Rodney Emerson, Dec. 31, 1952.

Vendrey, Richard and Meredith (Lederman), Grabbill, Ind., first child, Douglas Arthur, May 3, 1953.

Warfel, Don and Verena (Kropf), Rio Linda, Calif., fourth child, Donna Mae, May 9, 1953.

Wenger, Chester and Sara Jane, Nazareth, Ethiopia, fifth child, Sara Grace, May 7, 1953.

Witmer, Ralph and Doris (Hosser), Salem, Ohio, second daughter, Irene Faith, May 9, 1953.

Yoder, Ernest E. and Lena (Yoder), Grantsville, Md., first child, Robert Daniel, March 18, 1953.

Yoder, Henry E. and Esther (Eash), Grantsville, Md., second daughter, Kathleen Sue, March 19, 1953.

Yoder, Henry E. and Mary E. (Beachy), Grantsville, Md., third child, Rachel Sharon, May 17, 1953.

Yoder, John and Dorothy (Kaufman), Mlyn, N. Dak., second child, Dorvan Jay, May 8, 1953.

Zook, Marvin and Ada (Hershey), Bird-in-Hand, Pa., fourth child, Jeannette, May 5, 1953.

Zook, Marvin and Lillian (Owen), Kidron, Ohio, first child, John David, Feb. 24, 1953.

ANNIVERSARIES

Graybill—Bishop William W. and Sister Jennie (Klingard) Graybill observed their fifty-fifth wedding anniversary on May 14, 1953. They were married by Abraham Metzler and spent all their married life at Richfield, Pa. Their 9 children and 32 grandchildren were all home for the occasion.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bender—Clymer—Ralph N. Bender, Mellingers congregation, Lancaster, Pa., and Lois J. Clymer, Laurel Street, Pa., congregation, by D. Stoner Keady, message by Noah Hershey, at the home of the bride's sister April 20, 1953.

Ebersole—Tyson—Eugene R. Ebersole and Jeannette S. Tyson, both of the Stauffer congregation, Bachmanville, Pa., by Noah W. Risser at the church April 25, 1953.

Gelman—Rosh—Robert R. Gelman, Swamp congregation, Shelby, Pa., and Adeline Ruth, Deep Run, Pa., congregation, by Joseph L. Gross at the Deep Run Church April 19, 1953.

Hershbarger—Bontrager—John D. Hershbarger, Pennsylvania congregation, Heston, Kans., and Grace E. Bontrager, Yoder, Kans., congregation, by O. O. Hershbarger, father of the groom, at the Yoder Mennonite Church May 2, 1953.

Hostetler—Wittmer—Ernest M. Hostetler, Hartsville, Ohio, congregation, and Alta M. Wittmer, O. N. Johns, both of the Stauffer congregation, Hartsville, Ohio, by Lester Wyse, at the Hartsville Church April 25, 1953.

Kemp—Grass—Samuel Kemp and Edith A. Grass, both of the Bean Blossom Mission,

Helmshurg, Ind., by Charles E. Haner at the church April 10, 1953.

Steffy—McGinnis—Jason J. Steffy, Groffdale congregation, Haverhill, Pa., and Maribelle McGinnis, New Holland, Pa., congregation, by Mablom Witmer at the home of the bride May 9, 1953.

Weaver—Stalter—Oliver G. Weaver and Freda M. Stalter, Springdale congregation, Waynesboro, Va., by Franklin E. Weaver at the home of the bride May 13, 1953.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Amstutz, Peter J., son of John J. and Marian (Oberly) Amstutz, was born in Sugarcreek, Ohio, April 13, 1873; suddenly departed this life May 4, 1953; aged 80 y. 21 d. In his youth he was baptized and became an active member of the Sonnenberg Mennonite Church, later becoming a charter member of the Kidron Mennonite Church, where he retained his membership to the end. He took an active part in church work both as pastor and Sunday school teacher. On March 21, 1895, he was united in marriage with Barbara Schneck. Surviving are his companion, 8 children (Fairy—Mrs. Grover C. Gerber, Nettie—Mrs. Levi Nussbaum, Paul, Ira, and Verda—Mrs. Ivan Zuercher, all of Orrville, Ohio; Clair, Goshen, Ind.; Persis—Mrs. Amos J. Nussbaum, and Frieda—Mrs. George Amstutz, both of Dalton, Ohio, 38 grandchildren, and 23 great-grandchildren. He was preceded in death by one daughter (Celia) and 6 brothers and sisters (Elizabeth—Mrs. Fred Kiener, Sarah—Mrs. Christian Zimmerman, Magdalena—Mrs. Simeon Lehman, Verena—Mrs. Caleb Steiner, Dinah—Mrs. Elias Augsburger, and Semi). Funeral services were held at the Kidron Mennonite Church, May 10, 1953, by Allen Bixler, and Isaac Zuercher presiding, with burial in the church cemetery.

Bixler, John J., was born Feb. 7, 1872, on a farm east of Kidron, Ohio, and passed away at the home of his daughter Verna, April 30, 1953, after a long illness. He was the son of John C. and Marie (Sommer) Bixler, and reached the age of 81 y. 2 m. 29 d. As a young man, he joined the Mennonite Church and remained true as long as he lived. On Jan. 1, 1901, he was married to Sarah Oberly. Four children were born to this union (Florence and Liola—Mrs. Ira Sommer, Dalton, Ohio). Also preceding him in death are his second wife, 2 brothers, and 2 sisters. Additional survivors include 18 grandchildren and one brother (Jacob J., Dalton, Ohio). He had lived on a farm, but in 1914 he was associated in business with his sons in the Kidron Boy Company. He was active in helping build a better Christian community. 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Funeral services were conducted by Clarence Shantz and J. B. Martin at the Erb Street Church.

Valentine, Mamie W., daughter of the late Bishop A. O. and Emma (Wisner) Hilstand, was born in Bucks Co., Pa., Oct. 5, 1894. On Oct. 9, 1915, she was married to Clarence F. Dodge. She died at the home of her mother at Martinsburg, Pa., on May 8, 1953, to attend the ordination to the ministry of her son-in-law, Clyde Fulmer, and while there she died suddenly of heart attack at the age of 58. She was a member of the Mennonite Church. Surviving are her husband and 6 children (Chester, Hilltown, Pa.; Norman, Broadway, Va.; Walton, Dublin, Pa.; Dodge—Mrs. Edna—Hillsboro, Kan.; Beulah—Mrs. Clyde Fulmer, Harrisonburg, Va.; and Kermit, Harrisonburg, Va.). One daughter and one son preceded her in death. Funeral services were held at the Doylestown Mennonite Church, May 8, by Silas Graybill and Joseph Gross, with burial in the adjoining cemetery.

Gerber, Fannie, wife of Elias P. Gerber, was born July 13, 1882, on a farm west of Kidron, Ohio. She was the daughter of Isaac K. and Katherine (Neukomm) Lehman and a lifetime resident of this community except for several winters spent in Florida. Five days prior to her death she was a patient in the Young Men's Christian and Rest Home where she passed away May 6, 1953; aged 70 y. 9 m. 23 d. As a young girl she received Christ as her Saviour and was a faithful member of the Kidron Mennonite Church, where she attended Sunday school class for 10 years. She was married on Oct. 3, 1915. Surviving are her husband, 2 children (Melva—Mrs. Dwight Gerber and Clifford, both of Lima, Ohio); 2 sisters (Mrs. Elsie Alb. Dalton, Ohio; and Mrs. John Bogli, Orrville, Ohio); 5 stepchildren (Dora—Mrs. Albert D. Amstutz, Lima, Ohio; Otto Gerber, Orem, Utah; and Edna—Mrs. J. Miller, all of Lorain, Ohio; and Edwin, Union, Calif.); 3 grandchildren, and 10 stepgrandchildren. Two sons (Clayton and Wayne), 4 sisters, and 4 brothers preceded her in death. Funeral services were held at the Kidron Mennonite Church, May 14, with Reuben Hofstetter, Allen Bixler, and Isaac Zuercher presiding, with burial in the church cemetery.

Good, Bernice Oleo, daughter of J. P. and Elsie (Rouse) Barrat, was born near Eldia, Ohio, Sept. 25, 1885; passed away at her home, Feb. 25, 1953; aged 67 y. 5 m. She had not been too well for several years but passed away suddenly of a heart attack. She was engaged in marriage to Aaron Good on April 20, 1906. About 45 years ago she united with the Mennonite Church and remained faithful until death. Surviving are her husband, 2 children (Ella—Mrs. Lima, Ohio; Harold, Eldia, Ohio; and Ezra, Texas, Ky.); 4 daughters (Beth—Mrs. Ralph Diller, Sheldon, Wis.; Eva—Mrs. Charles Kirkendall, and Leta—Mrs. Clifford Mendenhall, both of Delphos, Ohio; and Laura—Mrs. Paul Hartman); 2 brothers (H. O., Temperance, Mich.; and R. G., Eldia, Ohio); 24 grandchildren, and many other relatives. She was much concerned about her family and the church and her life was a blessing and inspiration. Funeral services were held at the home by Rev. Brunk Kitchener, with burial in the charge of E. B. Frey and Paul Smith, with burial in the adjoining cemetery.

Gutierrez, Bernaldo, was born June 19, 1883; died in Beville, Texas, May 3, 1953, at the home of a niece; aged 68 y. 10 m. 15 d. He had been ill for some months but death was hastened by burns received when his house was destroyed by fire in March. He and his wife, Elvira, who passed away in December, 1947, accepted Christ and became members of the Mexican Border Mennonite Mission. Following a graveside service in charge of the Mathis, Texas, workers, his body was laid to rest in the cemetery near Normanna, Texas.

Holdeman, Samuel M., was born July 19, 1871; departed this life April 23, 1953, at the home of his son Benjamin; aged 81 y. 9 m. 4 d. He is survived by his son, 6 grandchildren, 4 great-grandchildren, and one great-grandson (Leland). He was a member of the Mennonite Church, for many years worshipping with the believers at Stauffer's, Bachmannville, Pa. Funeral services were conducted by Rev. R. B. Riser, church, April 26, by Noah W. Riser and Walter Oberholzer, with interment in the adjoining cemetery.

Hofstetter, Harry J., son of Jacob and Lizzie (Blough) Hofstetter, was born in Elkhart Co., Ind., May 5, 1908; passed away at the Kendallville, Ind. Hospital, May 1, 1953; aged 54 y. 11 m. 27 d. He was married in 1932 to his wife, marriage to Mary Weaver, who survives. Also surviving are 6 sons and 8 daughters (Earl,

Middlebury, Ind.; Murl, Freeport, Mich.; Otis and Merritt, Elkhart, Ind.; and Truman—Mrs. Mildred—Pigeon, Mich.; Rosella—Mrs. Ira Speicher, Ligonier, Ind.; Mariar—Mrs. Edwin E. Miller, Elkhart, Ind.; and Lucella—Mrs. Harley Miller, Middlebury, Ind.; and 34 grandchildren, and 27 great-grandchildren, besides a number of other relatives and friends. He died of arteriosclerosis and heart failure at the home at which he remained until death. Funeral services were held at the Middlebury Church, May 5, by Harold Yoder and Wilbur Yoder officiating. Burial was in the Bontrager Cemetery, Shipshewana, Ind.

Popper, George L., born Nov. 20, 1880, son of the late Mr. and Mrs. George L. Popper, died unexpectedly at the home of his nephew, W. M. Popper, Fayetteville, Pa., May 4, 1953; aged 83 y. 5 m. 5 d. He is survived by 2 daughters (Helen, Chambersburg, Pa., and Mrs. Paul Sheppard, Indianapolis, Ind., Pa.); a number of grandchildren and other relatives. He accepted the Lord about 6 months ago and became a member of the Mennonite Church. Funeral services were held at the Chambersburg Mennonite Church in charge of Harold Hunsicker and Howard Lehman, with burial in the adjoining cemetery.

Risser, Emma B., daughter of the late Samuel and Caroline (Brubaker) Lehman, was born in Lebanon County, Sept. 13, 1865; departed this life May 7, 1953; aged 87 y. 7 m. 24 d. She was married to Charles B. Risser on Oct. 3, Nov. 13, 1883, and together they shared the joys and sorrows of life until 1940, when her husband was called home. In the early years of her married life she accepted Christ as her personal Saviour and was received as a member into the Risser Mennonite Church, Elizabethtown, Pa., to which faith she was loyal until her death. She is survived by 3 children (C. M., C. M. Risser and Earl, both of Elizabethtown, Pa.; and Mrs. J. Roy Greider, Mt. Joy, Pa.); 8 grandchildren, 14 great-grandchildren, and 5 great-great-grandchildren. Funeral services were in charge of Noah Risser and Landis Brubaker, with burial in the church cemetery.

Slagel, Kevin Warren, born to Warren and Virginia Slagel, died at the University Hospital, Iowa City, Iowa, Resides his parents he leaves one brother, James, who was sister (Glenn Mary) and 4 grandparents. Services were held as the body was laid to rest in the Sugar Creek Cemetery, Wayland, Iowa.

Snyder, Moses R., son of the late Mr. and Mrs. Moses K. Snyder, was born near Barn, Ont., Canada, on Feb. 1, 1885. He was taken after an illness of 2 years, May 7, 1953, at the home of his daughter, New Hamburg, Ont.; aged 78 y. 2 m. 22 d. In December, 1903, he was married to Mary Winger. He was preceded in death by 4 brothers (Amos, Sam, Christian, and Noah) and 2 sisters (Mary—Mrs. Noah Bechtel and Sarah). Surviving are his wife, 3 children (Howard, Kitchener, Ont.; Joyce, New Hamburg, Ont.; and Norma—Mrs. Gordon Shantz, New Dundee, Ont.), Jesse Parker, Norwalk, Ohio, who was raised in the home of his 10 grandchildren, and 10 great-grandchildren. He was a member of the Shantz Mennonite Church. During the time of his membership at First Mennonite and at Erb Street churches, he served as the Lord's Supper and followed Him in a quiet and humble spirit of devotion. Funeral services were held at the First Mennonite Church, Kitchener, Ont., in charge of J. B. Martin, assisted by Peter Cassel and C. C. Gressman.

Yoder, Archie Thomas, son of Eli and Lydia Yoder, was born Oct. 13, 1862; passed to his eternal home May 9, 1953; aged 90 y. 27 d. He was the oldest son in a family of 8 children, 2 of whom remain (Bradley and Vernon, both of West Liberty, Ohio). Most of his life he was a farmer and spent the last some time in the carpenter trade. He was a member of the Bethel Mennonite Church, West Liberty, Ohio, and attended as long as health permitted. In January, 1953, he was taken to Artie Yoder who passed away in January, 1929. To this union 2 children were born (Hazel, who died in 1951; and Newton, in whose home he lived the last years of his life). Total survivors are 5 grandchildren and a host of friends. Funeral services were held at the Trover and Lynn Funeral Home, by K. Y. Platter, Nelson, Kan.

Yoder, Sem K., was born in Le-Renue Co., Ind., Dec. 6, 1871. On April 29, 1953, at the age of 81 y. 4 m. 23 d., at the home of his

daughter, Mrs. Paul Merila, Greeley, Colo., he passed to his eternal home. He was the youngest of three children born to his father, Fannie S. (Kaufman) Yoder. One brother (Adam) and one sister (Nancy) died in infancy. In April, 1880, his parents located on a farm near East Lynne, Mo., where they lived until their death. From 1906 the farm was owned and operated by their son, who was well known as a stockman and hog raiser, until his retirement. Besides his daughter he leaves 2 sons (Archie and 1953 was received into the membership of the Sycamore Grove Mennonite Church. During his lifetime he remained loyal to his Christian faith and to the church. On April 13, 1895, he was married to Mary Martin, who preceded him in death in 1937, and since that time he made his home with his daughter Elida. Besides his daughter he leaves 2 sons (Amos, Aberdeen, S. Dak.; and Levi, Salina, Kans.), as well as a number of grandchildren, great-grandchildren, and other relatives and friends. One son (Omer M.) preceded him in death. Funeral services were held at the Sycamore Grove Church, May 3, in charge of S. S. Hersherberg, and W. R. Hersherberg, with burial in the church cemetery.

Zook, Lydia, daughter of Joel and Lydia (Stutzman) Schmucker, was born near Archbold, Ohio, Aug. 16, 1860; departed this life April 20, 1953; aged 92 y. 8 m. 14 d. She was a faithful member of the Central Mennonite Church and a regular attendant as long as health permitted. On Jan. 28, 1890, she was married to Charles Zook, who preceded her in death. They made their home at Leo, Ind., for 14 years when they moved back to Ohio and lived near Wauseon since that time. Her husband preceded her in death in 1937. Surviving are one son (Walter J. Wauseon, Ohio), 6 grandchildren, 9 great-grandchildren, and a number of other relatives and friends. She was the last of a family of 10 children. Funeral services were held at the Central Church, Archbold, Ohio, May 3, in charge of Roy Sauder and Henry Wyse.

ITEMS AND COMMENTS

The Church World Service reports that since 1946 a quarter of a billion pounds of food, clothing, and medicine—valued at \$70,000,000—has been voluntarily contributed by millions of Americans to the needy in Germany. The great bulk of this aid is now being used to alleviate the distress of refugees, 10,000,000 of whom have fled from Communist-dominated East Europe into West Germany.

Premier Malan has won a decisive electoral victory in South Africa, which will assure his party of the control of that country for the next five years. The election was generally conceded to be a very significant one, for it is evident that the policy of complete segregation which was the chief issue in the campaign will be carried out with still greater determination. The goal of the Nationalist Party is the division of South Africa into two racially pure societies. However, the two and one half million whites are to be in a place of definite superiority over the ten million non-whites, who have no vote in the country. It is doubtful whether this policy can be carried out without provoking a political and racial struggle that will rock all of Africa. Parliament will be asked to change the pattern of education of the natives. A western type academic education is not wanted and is not going to be tolerated. Schools, including mission schools, will be asked to give a training for industry alone. A Na-

tionalist cabinet member said, "Missionaries will hate us."

The tragedy in all this is that Malan is an ordained Christian minister and in the minds of the colored people of Africa, his policy will be identified with the presence and the teaching of Christianity in that continent. It is Christian people who by their unchristian attitudes are erecting barriers which the preaching of the Gospel will scarcely be able to overcome. Someone has said that Malan has advanced Negro unity by 50 years. The ranks of the colored people are closing and they are not Christian ranks.

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The National Association of Evangelicals at its annual convention in Cincinnati urged the U.S. government not to grant any appropriation, loan, or gift to any foreign nation which does not protect for all religious groups "the right to believe, practice, and propagate freely their respective faiths." The Association endorsed in principal a statement by Pope Pius XII in February condemning interference with the right of Roman Catholics to worship and teach. "We insist, however," the NAE declared, "that all these privileges claimed by the Pope for Roman Catholics in non-Catholic countries should be guaranteed by the Roman Catholic church and the governments of Catholic majority countries to Protestants in those countries, and we protest against the violations of these principles in recent acts of persecution of Protestants in Italy, Spain, Colombia, and other Catholic majority countries and communities." The convention approved the rights of congressional committees to investigate religious leaders. Such investigations, they thought, do not violate the principle of the separation of church and state nor curtail the freedom of thought and teaching guaranteed in the Bill of Rights. At the same time, the delegates expressed their earnest desire that inquiries into the political beliefs of clergymen avoid "any spirit of religious partisanship." The convention, which was attended by some 600 delegates, elected Paul S. Rees of the Evangelical Mission Covenant Church of America as president of the organization.

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A recent United Nations Educational and Statistical Organization report shows that Finland has the world's highest literacy rate, 99 per cent. Parts of Africa have only one per cent of the population literate. In the United States three per cent of the population over 14 years of age is illiterate. That means that something over 3,000,000 people in this country cannot read or write.

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President Eisenhower in his important speech on foreign policy delivered on April 16 spoke of the heavy burden of militarism as a "cross of iron." "Every gun that is made," he said, "every warship that is launched, every rocket fired signifies—in the final sense—a theft from those who hunger and are not fed, those who are cold and are not clothed. This world in arms is not spending money alone. It is spending the sweat of its laborers, the genius of its scientists, the hopes of its children." The President pointed

YOUR PUBLISHING HOUSE

A recent survey shows that there are approximately 1,850 workers in supported service for the Mennonite Church. While the millions working for our government are largely serving its own citizens, this is not true of the growing army of church workers. The majority of those working for the church are, directly or indirectly, serving those beyond our own membership. Truly there has been much expansion in our church service program. But in light of the world's desperate spiritual and material needs and our rich personnel resources, surely our present efforts can be doubled a number of times.

Your Publishing House is trying to keep pace with the church's growing literature needs. This demands an even larger working force. Presently there are about 150 workers in the Publishing House force. This includes those at Scottdale, at the branch stores, and nonresident writers and editors. The number has practically doubled during the last ten years.

Not only is there a need for more workers, but with the demand for higher quality there is need of more skilled and trained workers.

Your Publishing House opens the doors of Christian service to those having a wide range of skills, training, and interests. The publishing, printing, book-selling, and administrative phases of our work each require their own particular skills. The following list

shows the many different types of workers being used in the Publishing force:

writers	secretaries
artists	bookkeepers
editors	accountants
designers	billing clerks
typesetters	advertisers
compositors	salesmen
proofreaders	janitors
pressmen	mechanics
finishers	supervisors
binders	managers
shippers	foremen
clerks	switchboard operators
stenographers	
typists	

Not only are folks with skills for the above needed, but through our Training-in-Service program we aid workers in further training to increase their usefulness.

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Are you interested in serving missions, Christian education, relief, or the home congregation? Then you will do well to consider service at your Publishing House. Your inquiries will be appreciated.

A. J. Metzler,
Publishing Agent.

out that a single fighter plane represents the cost of a half million bushels of wheat, that the price of one bomber would build and equip two fine hospitals. He drew a picture of a world at peace relieved of the burden of arms and united in "a new kind of war . . . that declared total war, not upon any human enemy . . . but upon the brute forces of poverty and need."

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Mrs. Rosa Page Welch, who has been soloist and song leader at countless national and international Christian gatherings, has completed an eight-months' goodwill mission to Asia, Africa, and the Near East, under the sponsorship of United States women. "In every country I visited the first question people always asked was about Negro-white relations in America," she said. Mrs. Welch was warmly received everywhere she went. One school official in Thailand said to Mrs. Welch, "You gave us courage by helping us to see the need of practicing faith instead of being discouraged. You have helped us see that color of skin and nationality are not important, but that people around the world are the same."

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A new Chinese Christian church has been dedicated in Philadelphia. Denominations participating in the establishment of this United Protestant church are the Baptist,

Congregational, Episcopal, Evangelical and Reformed, Methodist, Presbyterian, and Friends.

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There is mass hysteria in the reaction to our fears of Communism abroad and at home

(Continued on page 536)

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MENNONITE PUBLISHING HOUSE
SCOTSDALE, PENNSYLVANIA

Franconia Conference:

- (1) Youth meeting—Souderton Church
(July 18, 19)
Speakers: J. D. Graber
Roy Koch

Lancaster Conference:

- (2, 3) Two conferences,
planned locally

Southwestern Pa. Conference:

- (4) Belleville, Maple Grove
Speakers: J. L. Stauffer
J. C. Wenger
(5) Springs, Springs Church
Speakers: Ernest Bennett
B. Charles Hostetter
(6) Johnstown, Thomas Church
Speakers: Urie Bender
Laurence Burkholder

Ohio Conference:

- (7) Northwestern Pa., Sunnyside
Church
Speakers: Milton Brackbill
Melvin Gingerich
(8) North Lima
Speakers: Glenn Esh
J. Otis Yoder
(9) Wayne County, Kidron Church
Speakers: Ernest G. Gehman
Aaron Mast
(10) Holmes County, Walnut Creek
Church
Speakers: Noah Good
J. R. Mumaw
(11) West Liberty, South Union
Church
Speakers: Jesse Martin
Peter Wiebe
(12) Archbold, Central Church
Speakers: Paul Erb
Levi Hartzler

Indiana-Michigan Conference:

- (13) Kokomo, Howard-Miami Church
Speakers: Ford Berg
J. J. Hostetter
(14) Goshen, College Union
Speakers: Chester K. Lehman
Millard Lind
(15) Fairview, Michigan
Speakers: Sanford G. Shetler
David Thomas
(16) Midland, Michigan
Speakers: Paul Guengerich
John E. Lapp

Illinois Conference:

- (17) Eureka, Roanoke Church
Speakers: Paul M. Lederach
Glen Yoder
(18) Fisher, East Bend Church
Speaker: Paul M. Miller
(19) Sterling, Science Ridge Church
Speakers: Guy Hershberger
Milo Kauffman

Iowa-Nebraska Conference:

- (20) Kalona, East Union Church
Speakers: Nevin Bender
E. M. Yost

Attend the Nonresistance Conference

in your community

July 4, 5, 1953

Saturday evening

Nonresistance Applied: In Relief and Service
God's Love Poured into Our Hearts (Rom. 5:5)

Sunday morning

Nonresistance Applied: At Home
Christian Forgiveness (Col. 3:13; I Cor. 13)

Sunday afternoon

Nonresistance Applied: In Community Life
Brief Testimonies
The Nonresistant Personality (Matt. 5:5;
Col. 3; Eph. 4:25 ff.)

Sunday evening

Nonresistance Applied: During Wartime
Concluding Message

Sponsored by the

MENNONITE COMMISSION FOR CHRISTIAN

EDUCATION

AND THE

PEACE PROBLEMS COMMITTEE

Offerings will be taken for the expense of these meetings and for promoting the doctrine of Nonresistance

"and it is unhealthy," Dr. Carl Menninger, noted psychiatrist, told 2,500 persons attending an Institute on Religion and Psychiatry in St. Louis. "Suspicion and cynicism are taking the place of public confidence in many minds," Dr. Menninger said. "A man must have the right in this country to speak his own mind without having his character defamed. Large numbers of people are highly susceptible to mass appeal. Any man who makes positive assertions will be believed by some. The constant repetition of positive

affirmations is far more effective than we realize. Hitler proved that."

• • •

An evangelical bookstore, the first one of its kind, has been opened in the central business district of Athens.

• • •

The University of Jerusalem's first Arab graduate was recently awarded his B.A. degree with honors, and is now working on his M.A. degree.

South Central Conference:

- (21) Garden City, Sycamore Grove
Speakers: Gideon Yoder
Harold Zehr
(22) La Junta, La Junta Church
(June 28, 1953)
Speaker: To be supplied

South Pacific Conference:

- (23) Upland, California
Speakers: Allen Erb
Leonard Garber
Darrell Otto
Melvin Ruth
John David Zehr

Virginia Conference:

- (24) Northern Dist., Lindale Church
(25) Middle Dist., Weaver's Church
(26) Southern Dist.,
Springdale Church
Speakers: Harold S. Bender
Paul R. Clemens
Noah L. Hershey

Ontario Conference:

- (27) Kitchener,
First Mennonite Church
Speakers: Phil Frey
C. Norman Kraus

Alberta-Saskatchewan Conference:

- (28) In connection with Conference,
Duchess
Speaker: Nelson Kauffman
(Co-operating: Belleville, Pa.
Walnut Creek, Ohio;
Midland, Mich.; Kalona, Iowa)
Speakers: J. F. Garber
Elmer Kolb

Conservative Amish Mennonite Conference:

- (29) Croghan, New York

Ontario Amish Mennonite Conference:

- (30) Baden, Wilmot Church
Speakers: H. Raymond Charles
Clarence Lutz

65-84W M

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GOSHEN
GOSHEN
NELSON P. SPRINGER
COLLEGE

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLVI

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NUMBER 23

God Is Eternal

By Hubert R. Pellman

How simple is this statement but also how profound! How easy it is to use the word "eternity," but how difficult it is to understand it. In fact, when one has stated the fact of God's eternity he has done about all that can be done except draw some lessons from it. Any attempt to pierce to the end of the eternity past or the eternity future (being time-bound we must use time ideas to speak of eternity) results only in defeat. And to try to grasp the nature of eternity is equally fruitless.

In spite of this baffling experience, in the words of Edwards A. Park, "Our idea is plain enough for every act of duty, if we make no attempt to make it plainer; but the very effort to decompose it confuses and bewilders us."

So we wisely accept this doctrine, which is clearly set forth in the Scriptures, and receive the lessons it would teach us. That it is explicitly taught in the Word is clear from the following passages, which are only a few of the many that deal with the subject: "For I lift up my hand to heaven, and say, I live for ever" (Deut. 32:40); "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Rev. 1:8); "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen . . ." (Rev. 1:18). In scores of other verses God sublimely declares His eternal existence. Perhaps none is more interesting, and holds more practical value for His children than His revelation to Moses, given in these words in Exodus 3:14: "And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Only God can call Himself I AM, the One who needs not use either past or future tense when referring to Himself.

Briefly, then, this doctrine means that God has always existed and will always exist. Time was created by God and hence He is above time. He, however, enters into man's experiences and thus into time, but He can and may abolish time. Man cannot know Him now except in terms of time limitations because of man's finiteness.

This, then, is the sublime doctrine of God's eternal existence. Is it of any

practical concern to man, someone may ask. The answer is that it is of tremendous importance to man, who as regards the future will be eternally existent. Here are some of the ways it touches man:

First, it emphasizes the sovereignty of God. God has always had complete control of the world and always will exercise such control. The nations will always be a drop in the bucket no matter how thoroughly or atomically armed they may be. Though God may allow evil to run rampant for a time He will eventually call a halt and bring evildoers to judgment. In the words of James Russell Lowell:

"Careless seems the great Avenger;
history's pages but record
One death-grapple in the darkness
'twixt old systems and the Word;
Truth forever on the scaffold,
Wrong forever on the throne,—
Yet that scaffold sways the future,
and, behind the dim unknown,
Standeth God within the shadow,
keeping watch above His own."

Yes, God's eternity gives the Christian calmness and poise in the midst of a flood of evil. Furthermore, a Christian is enabled to wait for God's moving upon evil because he knows that God is above time and sees the beginning from the end. To God, as Peter says, ". . . one day is . . . as a thousand years, and a thousand years as one day" (II Peter 3:8). Hence He sees through time, plans accordingly, and waits until the proper time to execute His plans.

Secondly, this doctrine is the basis of many promises of good to the child of God. What joy and reverential fear comes to the Christian when he realizes that God thought about him in the eternity past, yes, even chose to save him then. What a value is put on our salvation to know that in the ages before the creation of man the Father, Son, and Holy Spirit formulated the plan for bringing it about. Think of the thousands who have drawn strength from the following words of Moses just before his death: "The eternal God is thy refuge, and underneath are the everlasting arms. . . ." (Deut. 33:27). What satisfaction the believer can draw from prom-

ises like the following, which are but typical of numerous others: "But the mercy of the Lord is from everlasting to everlasting upon them that fear him . . ." (Psalm 103:17); "And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies" (Hosea 2:19).

The next effect of this doctrine is wholesome warning. God's eternity is a blessing to His friends and a bane to His enemies. As His promises of bliss to His followers are sure, so His promises of judgment on those who reject Him are certain also. In Psalm 9:7 we read: "But the Lord shall endure for ever: he hath prepared his throne for judgment." God will eventually punish the impenitent sinner. He "is not slack concerning his promise . . . but is longsuffering . . . not willing that any should perish, but that all should come to repentance" (II Peter 3:9). The fact that His "kingdom is an everlasting kingdom" should give pause to all evildoers. Their reflections on God's eternity and what it will mean to them if they do not repent should cause them to seek God. Then they need not contemplate the remorse, anguish of heart and mind, and other suffering to be eternally endured by those condemned to hell.

Finally, God's eternity emphasizes the importance of our sojourn on earth. True it is that our life in comparison with God's eternity is like the grass, which flourishes a few days and then is cut down. Ps. 90:4-6. It is a vapor that appears but a little while, then disappears. James 4:14. Yet how precious is that

None Knows

By Edna Beiler

None knows midnight's meaning
Who has not suffered day,
Dreaming, through its heartache,
Of merry stars at play.

And none knows laughter's meaning
Who has not shed a tear,
Yearning, while in sorrow,
For joy, eclipsed and far.

So, too, eternity will mean
Most of all to those
Who know Time's imperative,
His arrogant, haughty pose.
Phoenix, Ariz.

minute fragment of time in which each of us lives, for in it we must prepare for the eternity to come. Let us wisely prepare so that we may enjoy the full fruits of everlasting life in the presence of our eternal God.

Harrisonburg, Va.

Our Bible

What is the source of the various marginal readings found in the King James Version Bibles?

Source material for marginal readings in Bibles date back even so far as the ancient manuscripts of both the Hebrew Old Testament and also the Greek New Testament. Accumulated in the libraries around the world, there are literally thousands of such manuscripts. These many manuscripts have been supplemented by ancient versions in Latin, Syriac, and the Septuagint Greek translation of the Old Testament, each of which has many variant translations or editions.

The first man to make a collection of these variant texts was Kennicott, an Englishman. In 1776-80, he brought together the readings of 694 manuscripts and numberless editions of these manuscripts. In 1784-88, Professor de Rossi in Parma, Italy, assembled the readings from 732 manuscripts and 310 editions. Only 90 of these were used in the work of Kennicott. Together they compared 1346 Hebrew manuscripts of the Old Testament and 342 editions or a total of 1688 different manuscripts.

Such an array of variant manuscripts and translations led to confusion of interpretation and anxiety on the part of Bible scholars as to just which was the true text of the Bible. The result was the appearance of marginal readings in the publication of the early English Bibles. Scholars were anxious to preserve the true text of the Bible, and when in doubt, placed the alternate text in the marginal readings.

In 1611 was published the first edition of the King James or Authorized Version. Fifteen specific rules were set up to guide the revisers in their work. One of these forbade marginal notes other than such as were needed for the explanation of the Hebrew or Greek words.

In later editions explanatory notes were demanded. In the 1649 edition these notes first made their appearance and soon other editions of the King James began to appear with an increasing number of such marginal readings. By 1762 the Cambridge Bible, edited by Dr. Paris, included 383 marginal readings. Seventy-six changes were made in the Oxford Bible in 1769. These changes and additional notes were made by private printers or Bible publishers in an effort to produce for the public a more valuable and usable Bible than the original or even final revision of the King James.

Today you can pick up the Thompson Chain Reference Bible and find many such

marginal readings along with a great array of systematized helps which the B. B. Kirkbride Bible Company has devised for the public.

Another investigation will reveal in the front of the Oxford Bible a table of signs and abbreviations which are used in their reference columns. There you will find **Eng.**, to indicate a few instances of English archaism or rare meanings; **Gr.**, **Heb.**, to indicate that the same Greek or Hebrew word stands for different English words connected by a reference; **LXX.**, to indicate the authority of the Greek version of the Old Testament for a marginal correction; **mg.**, to indicate that the reference is to the marginal rendering of the passage or word so denoted; **or.**, to indicate alternative renderings; **read.**, to indicate marginal corrections in the text supported by the best authorities; **R. V. mg.**, to indicate that the reference is to the marginal rendering in the revised version (1881) of the passage or word so denoted.

It should, therefore, be clear to all of us as Bible readers that these marginal readings are important and effective tools whereby we can the better understand our Bibles. In brief, these readings indicate to us that we are far from having in our hand today the exact wording of the original manuscripts on which the inspired men wrote the Word of God. And having recognized this fact, it is equally important for us to remember that when these many varying manuscripts are taken into consideration, their basic unity shows that they have been derived from one and the same text in the original Hebrew and Greek, and that these variations have nothing to do with the alteration or obscuring of any fundamental doctrine of the Word of God. Therefore, we can in faith, confidence, and trust accept the Bible as God's word to mankind, and be the better students of the Bible for weighing and considering the marginal readings which the scholars of the past have put at our disposal.

—Ivan R. Lind.

A Simple Faith

By Lorie C. Gooding

I listen to their teachings with respect
Who know a dozen languages, who speak
Or teach or sing in any foreign tongue,
And read the whole New Testament in Greek.
But this I think: a learned scholar's mind
Must have a certain natural studious bent
To learn to match each common English word
With its Hebrew or Greek equivalent.

I am not wise in wisdom learned of books.
I only know the way the pheasants run,
And where to find the oriole's hammock nest,
And how to tell the time of day by sun.

I will leave to the scholars argument,
A strife of words which no one ever wins.
Let theologians discourse. I am content
To know that Christ has blotted out my sins.
Holmesville, Ohio.

Crucify Him

His Blood Be on Us and on Our Children
(Sunday School Lesson of March 29)

By COFFMAN SHENK

Never have men been guilty of a blacker deed or called down upon themselves a more terrible curse than with these words at the trial of Jesus. Even a careless rejection of Christ must inevitably bring its just recompense, but "of how much sorer punishment," shall we think, must they be worthy who callously persisted in bringing to a torture death this One, come to be their own Messiah.

"... His blood be upon us." Jealous hate must well nigh have bereft that mob of its reason ere it had dared so brazenly to trifle with the immutable laws that govern the harvest for every sowing of seed.

Swift and devastating were the calamities which befell this people, for within the lifetime of some who stood in Pilate's hall on that infamous morning, the wrath of Rome was provoked against them, bringing Titus with his army to lay unbreakable siege to Jerusalem. And so fanatic and implacable was the resistance of the city's inhabitants that the besieger in the end resorted to the most desperate and punishing measures against them.

The result: Jerusalem was laid waste, the temple and all its worship system utterly destroyed, with the Jews as a nation ceasing to exist for 1900 years; and the spilling of blood—nowhere in military history is there a parallel. American losses in Korea (30,000 dead) are scarcely a drop in a bucket by comparison. If we add to Korea the U.S. losses in World Wars I and II, the Civil War, and all other military operations in the nation's history, the death toll is still less than was suffered by the inhabitants of Palestine within that space of five years. Over one and one-third million Jews came to their death in the Jerusalem and other campaigns by the Romans in this period. Josephus, Jewish historian, says "the multitudes of those that therein perished exceeded all the destructions that either men or God ever brought upon the world."

The Jerusalem leaders had insisted that Jesus be crucified. Forty years later the Romans imposed this same death on multitudes of the Jerusalem defenders. It is said that the orgy of crucifying reached the point where there could no longer be found either material for crosses or space wherein to set them up.

But neither then, nor even through

(Continued on page 557)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS

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EDITORIAL

Evangelism for Full Discipleship

One of the interesting new books is *The Religion of Main Street*, by Canon Theodore Wedel of Washington Cathedral. In this book Wedel describes and condemns the religion commonly held by thousands of Christians—by the typical man of Main Street. This typical man is theologically illiterate and holds a profession quite unrelated to anything he understands and believes or to any sense of duty or responsibility. Statistics tell us that more than half of the people in America belong to the churches. But it is obvious that for an unknown portion of them their religion is only nominal—with no positive beliefs and no compelling ethics.

We find ourselves, here in free-church America, in a situation not too much different from that found under a state-church system. Under a state church multitudes count themselves adherents because they have been born into the church as into the state. Their professed faith is only enough to inoculate them against any real Christianity. But how much different is it in a country where multitudes belong to a church to which they have no loyalty, and profess a faith which has no dynamic in their lives? What they have can only repel those who have any insight into spiritual reality.

These millions are not the "unevangelized." Many of them have been baptized as babies, and later have been confirmed as full-fledged members of the church. Many have been through catechetical instruction. Many, being brought up under a different tradition, have accepted Christ in some recognized way—perhaps by going forward or raising a hand at a revival meeting, perhaps in response to an invitation in a regular church service, perhaps by assent to a question from a personal worker, or from a Gospel tract. Many have made their commitment through the influence of some educational agency—the Sunday school or the summer Bible school—where on a Decision Day they made the conventional response. Some have ac-

cepted Christ in a child evangelism class. And some responded to an evangelistic team recruiting church members from house to house. All these people joined church, thinking that action was synonymous with becoming Christian. They bear the name of Christian, but have very little of the benefit of the Christian faith in their hearts and lives.

This is not a new problem. The Old Testament prophets thundered against the professed followers of Jehovah who were guilty of all sorts of dissipations and injustices. Jesus struggled against the false religion of the Jewish leaders which was nothing but empty observance. The apostles warned against those who had a form of godliness but denied the power thereof. Our Anabaptist fathers were in conflict with state-church Christians who denied the possibility of regenerated living. Later they met the rivalry of Pietists who adored the "sweet Christ" in an abstract mystical way which did not carry over into a practical discipleship. In such a setting the Anabaptists sounded their call to follow Christ, the "bitter Christ," who asks us to take up the cross of discipleship which is so unwelcome to the unconverted heart. Full discipleship (*Nachfolge Christi*) became one of the cardinal doctrines of the Anabaptist faith, and one of the chief requirements for membership in the "gathered church" of the Täufer.

We are spiritual and in many cases the physical sons of those stalwarts who sowed into modern religious thought the New Testament teaching on discipleship and fertilized the seed of truth with their martyr blood. They were active evangelists, but as they evangelized they included in their preaching the full implications of a demanding discipleship. In this day when we are stepping out into a multiform evangelistic program, what principles from our fathers and from our Lord must we keep in mind?

Evangelism is more than numbering converts and adding church members. Why multiply the non-Christians among the so-called evangelized? True evangelism calls men to Christ, with all that that means. Evangelism makes disciples of those who accept Christ. If it does less, it is false to its name. Evangelizing is

bringing the Gospel, and the true Gospel includes discipleship. Let us attempt to state a few consequent principles.

1. Evangelizing is inviting people to Christ, but, not begging them. The invitation sometimes seems to be importuning the audience to do the evangelist a favor. Maybe it's because there is so much of reputation for success involved in the response. Christ presented His claim to His contemporaries, but He didn't fawn before them. To the rich young ruler He made the conditions so hard that they were refused. To the crowd which the day before had wanted to make Him king by force He preached a sermon so difficult that they went down every road, away from Him. And as He stood watching them go He said to the twelve, "Will ye also go away?" No begging them to stay and not leave Him alone! No pleasing argument how much better it was to stay with Him! Almost He invited them to leave, if they found His words too difficult to accept. To follow Christ is a high privilege. The tone of our evangelism must never lead people to think that they are doing Him a good turn to believe in Him.

2. Evangelism presents the cost of discipleship. Are ye able to bear the baptism of suffering? Jesus asked the sons of Zebedee. In one of His parables He pictured the folly of building a house without first counting the cost. It is folly to persuade people to take a step without considering at least the major implications of that step. The fugitive from justice must realize that he must surrender himself. The thief must face the necessity of restitution. The runaway husband must re-establish his home. The man with the conviction that he ought to be a preacher must be ready to sell his business. The person with a lucrative but unchristian business must figure to put up with financial loss. There is nothing gained in securing a commitment to Christ that does not include these commitments.

3. Evangelism invites to the whole Christ—to a Master and Lord as well as the Saviour. True, He must be our Saviour before He is our Lord. But the Lordship must always be directly related to the Saviourhood. There is a temptation in evangelism to stress the easier, more welcome function of Saviourhood. Leave the less welcome reminder of the Lord's claim upon loyalty and obedience for another day! But so often that day does not come, and the new believer falls into a

facile and flabby pietism, in which he luxuriates in the forgiveness of grace, but never asks, "Lord, what wilt thou have me to do?" Christ is not only a life; He is also a way of life. And it scarcely behooves us to ask which is the more important. Both are indispensable to genuine Christian living. Christian duty, Christian conscience against sin, Christian obedience to divine command—these must all be a part of the evangelistic message. People must be taught a *Christ-ian* way. It is significant that Billy Graham has seen the necessity of preaching Christian behavior. It is reported that in the recent campaign in St. Louis he preached a series of sermons on how a Christian should live.

4. Evangelism teaches the understanding as well as arouses the feeling. We ordinarily think of evangelistic preaching as being strongly emotional. Emotion can serve good purposes. It has a powerful drive on decision. But if not properly related to truth it can be a very futile thing. Emotion from its very nature cannot be permanent. Feelings rise and fall. To have permanent effects evangelism must address itself to the understanding. When the emotion has evaporated there must be a residuum of conviction. Conviction may be born in an hour of strong emotion. But to live it must be attached to knowledge, acquired in the ordinary ways of learning. Every element of the good learning situation must be present: a learner willing and able to learn; a teacher who knows what he is teaching and who has good techniques.

This is the reason we must give a very broad definition to evangelism. It really includes the whole church program. Our schools, our Sunday and Summer Bible curriculum, our youth program, our lay activity, our preaching service, our publications, our service program—all are evangelistic in purpose and underlie the more obvious evangelistic means.

5. Evangelism includes the complete follow-up which brings the babe in Christ to maturity. The evangelistic task is not done when a visiting evangelist takes the midnight train. We have failed greatly here. We have had our instruction classes for baptism. These are more or less effective. Against them in recent years is the fact that our materials and methods have not been adapted to the age of the applicants. We have been trying to fit our converts into expressions of discipleship for which they are not psychologically prepared. And then we have

too often assumed that when they are baptized they are safely within the church. From then on they must depend chiefly on the broadside diet which is thrown indiscriminately at the whole congregation. Babes and fathers must get along with the same pabulum. The situation is improved when the minister has enough insight and ability to vary the diet for the different maturity levels. It is helped greatly when there are Sunday-school teachers who give themselves to their task with consecration and intelligence. It is our work to present every man mature in Christ. This maturity is arrived at gradually. It is conditioned partly by psychological and physical maturity, and partly by spiritual yieldedness. To achieve it requires patience, much teaching, and the continuing work of the Spirit in the mind and heart. Here too we see the importance of the whole program of the church. The preaching from the pulpit, especially exposition, the classroom discussions, personal counseling, expression in speaking and service, an education integrated around Christian truth, the guidance of good literature, the warmth of Christian fellowship in home, church, and community—all these play their part in the process. Building a Christian personality, making a Christian disciple, is not done in a day, nor in one month, nor in one year. The process of full evangelization does not stop this side of glory. In fact, the evangelizer himself keeps on being evangelized.

6. Evangelism teaches all the doctrines of Christ, not just the first principles of repentance and faith. It does not only lay foundations; it proceeds with the superstructure. It presents Christ as both the author and the finisher of our faith. It brings clear instruction for being saved, and also for living saved. It does not hold back from the teaching of the Word on a multitude of subjects: morality, social justice, the way of love, ordinances, restrictions, both theology and ethics. The gamut of Christ's righteousness runs through many octaves, and the evangelist must play them all.

Of course one cannot preach everything in one sermon. Nor even in one week or even three weeks of sermons. One must select what a given situation most requires; and as there is a progress of doctrine in God's revelation, so there is probably a logical order for bringing the range of truth to an unregenerate or a seeking soul. There are some first prin-

It Happened —

FIFTY YEARS AGO

(From HERALD OF TRUTH, May 28, 1903)

... at Good's M.H., Lancaster Co., Pa., 22 applicants were baptized, the youngest about 12 and the oldest 80 years of age.

(From HERALD OF TRUTH, June 4, 1903)

The lot [for bishop] fell on our dear young brother, James Saylor [Johnstown, Pa.].

There are about three hundred members in this congregation [East Petersburg, Pa.]. . . . Our Sunday school . . . numbers about 175 pupils.

The average attendance [Fair View, Milford, Nebr.] is nearly 400. . . . Recently there was another Sunday school organized in the western territory of our congregation . . . this house was too small to hold all.

ciples, and then some that come next and next. We must let God's Spirit instruct us in these matters. The order of approach will vary with individuals and with situations. But certainly we must not fall into an evangelistic pattern that regularly omits significant blocks of truth. We must not teach only faith, but also works. We must not teach only what to believe, but also how to live. We must preach sermons that call to obedience, and that sharpen the ethical conscience. We must instruct and exhort and reprove. We must send people from our meetings not only wanting to believe, but also knowing what they believe and why. J. S. Coffman preached sermons on the ordinances, investing them with a significance that won the respect and the faith of bright young men like E. S. Hallman and J. B. Smith and Daniel Kauffman and George R. Brunk.

7. Evangelism aims at a church membership based on honest study of the Word. We dare not let people choose a church because of its friendly people, or its eloquent preacher, or its inspiring music, or its excellent physical plant. People must find a church home which proclaims a Biblical doctrine and which honestly tries to follow Biblical principles. Our church members must be Bible students—not so much expert in historical information as discerning of the real spiritual import of God's message to men.

Christ vs. Satan

By S. Brownsberger

And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.—Rev. 12:3-5.

This picture reveals to us the conflict between Satan and God. The cause—Satan's jealous efforts to prevent God from carrying out His plan for the salvation of mankind through Jesus Christ. Satan's attacks were upon the Christ, but the power of God proved too strong. Christ returned to the presence of God with His earthly work of redemption "finished."

The Gospels give us the history of that conflict, as it pertained to the life of Christ during His earthly ministry. In the first of these attacks Satan used Herod, the ruler, to carry out his purpose. Matthew 2 tells us the story of the wise men, who informed Herod of what he thought was the birth of a rival to his throne in Judaea. The wise men evaded him and his fury resulted in the Slaughter of the Innocents: "A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not" (Jer. 31:15). But God's Christ was safe in the land of Egypt until the danger was past. Then "Out of Egypt have I called my son" (Matt. 2:15). God led Him to Nazareth, "that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene" (Matt. 2:23).

The temptations of Jesus in the wilderness were a series of conflicts within Christ Himself to deflect Him from the divine purpose, the way of the cross. In His baptism He revealed His submission to the will of God in order "to fulfill all righteousness" (Matt. 3:15). Then followed the three temptations. The first was a thrust upon Him on the ground of His humanity. Being in the wilderness and alone after a period of forty days fasting: "If thou be the Son of God, command that these stones be made bread." But had He not committed himself to the will of God? Then, "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. 8:3). The second was thrust upon Him on the ground of His deity. Was He not the Son of God? Then why not prove to the crowd of morning worshippers at the tem-

ple what divine being He was. "Cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone" (Matt. 4:6). But, "Ye shall not tempt the Lord your God" (Deut. 6:16). The third came upon Him on the ground of His Messiahship. Had he not come unto the world to gain a kingdom? So the suggestion, "All these things [kingdoms of the world] will I give thee, if thou wilt fall down and worship me" (Matt. 4:9). None other than an offer for Christ to gain His rulership on Satan's terms. But Jesus used the Word of God and the will of God again in reply. "Thou shalt fear the Lord thy God, and serve him" (Deut. 6:13). Satan left the Lord for a season, only momentarily defeated. No doubt he left with wounded pride, but with determination to make further attempts to gain his end.

"There are selfish sheep in the rural pasture." Certainly part of the work of the church is to remind the farmer that he is his brother's keeper, and that the only man Jesus ever called a fool was the farmer who thought that bigger crops and bigger barns would be comforts for his soul.—John A. Hosteller.

Then later, after a great day of preaching and healing, Jesus was tired and seeing "great multitudes about him, he gave commandment to depart unto the other side" (Matt. 8:18). Then the sudden breaking of the furious storm caused despair even among His fisherman disciples. The drowning of Jesus and His disciples would bring to nought the new kingdom about to be established. Satan missed his mark again. Jesus could not be drowned. Peace be still, "and the wind ceased, and there was a great calm." The winds and the sea obey Him. His disciples were greatly mystified. Then the scribes and Pharisees sought for a sign, Mark 8:11, tempting Him. For Jesus to perform some miracle and do some outstanding act simply to manifest His divine power to these critical Jewish leaders was not in the purpose of God. This was a deliberate attempt to shift Jesus from that determination to be guided wholly by the Father's will.

"Get thee behind me, Satan" (Matt. 16:23). Here the disciple Peter was used to carry out the evil one's desires. When Jesus told of His future suffering and death, it was but natural that human sympathy should endeavor to shield Him from such suffering and pain. But Jesus recognized here, not Peter, with his hu-

man love and concern, but the adversary himself making another effort to by-pass the way of suffering and the cross. The devil left. Jesus used the present opportunity to teach the disciples that, in losing one's life for the Gospel's sake, life is really found.

Early in His ministry, as He read in their synagogue from Isaiah revealing Himself as the Messiah of God, the scribes and Pharisees "rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way" (Luke 4:29, 30).

Later, as recorded in Luke 19:47, 48, "... the chief priests and the scribes and the chief of the people sought to destroy him, and could not find what they might do. ..." All these and other attempts on His life failed "because his hour had not yet come."

Popular demand would make Him king. Matthew 21 gives us the account of the Triumphal Entry. What a magnificent opportunity to continue the march through Jerusalem's streets with great crowds cheering, to go up to the temple and allow Himself to be crowned king! Instead, He cleansed the temple of corruption. After feeding the five thousand we read, "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone" (John 6:15). No doubt this was done to overcome the temptation. Dr. Vollmer says, "It is most instructive that Jesus did not dally with this temptation for a moment. History furnishes examples of how hard it is to refuse a crown. That Christ felt this as a recurrence of temptation is proved by His retirement for prayer, and the fact that He constrained His disciples, who may have urged Him to accept the offer, to go away."

All these temptations Jesus withstood; but the greatest was yet to come. As He prayed, "If it be possible let this cup pass," we realize that the burden of sin upon Him and the shadow of the cross as it approached Him, formed the greatest temptation of all. Would the Father's will be changed? Might there still be another way? No. Through the blood and sweat came the decision. "Thy will be done, if there be no other way." The battle was won. The suffering on the cross, the temptation to come down, "if thou be the Christ," were mere echoes now with little significance.

Perhaps the last feeble attempt of Satan to prevent a full and free salvation for us all was the sealing of the tomb to prevent the resurrection. But "He broke the bars of death." He came out, victorious over the grave. He rose, triumphant. Praise His name! Our salvation has been assured.

Toronto, Ont.

Foreign Literature Translation Project

A worthy Missionary Project for all summer Bible schools for 1953

"What hath God wrought?" may be asked about more things than the telegraph. The present world outreach of the Herald Summer Bible School materials is far beyond the expectations or the dreams of any one person. These materials have been received with such appreciation that they are very extensively used in our own denomination as well as by other evangelical churches. Through them the teaching of the Word of God to children has become a pleasure to teachers and learning Bible truth has become a delight to children everywhere. Ever since these materials have been published, the presses have been busy producing them.

Now the call has come from foreign countries for the use of the Herald Summer Bible School curriculum. Translating the materials into Spanish has been in progress for several years and they are now being used in South America and Puerto Rico. Our relief workers in Europe are also busy translating them into German and French for use by the children there. The project is a large and costly one, in spite of the sacrificial labors which are being invested by the relief workers. The Mennonite Central Committee and the Mennonite Publishing House are collaborating in the execution of this project. To help make this material available as rapidly as possible, the Mennonite Publishing House is donating approximately \$10,000 during the year 1953. This Foreign Literature Translation Project is a most noble missionary work, for it will make available to foreign children Bible teaching materials very sadly needed.

Herein lies a wonderful opportunity for the summer Bible schools of the United States and Canada. Usually summer Bible schools have their own missionary projects to which the children contribute. Nothing could be more appealing to children than helping to provide summer Bible school teaching materials for children in foreign countries. This message is written especially to invite each summer Bible school to make the Foreign Literature Translation work a missionary project. The children of your school will be delighted to give of their money for preparing attractive workbooks for the children of other lands. If you as a summer Bible school worker will present this to the responsible parties, it may become possible that your summer Bible school will have this as a missionary project. At the end of the school term the money accumulated during the two weeks should be forwarded to the Foreign Literature Fund of the Mennonite Publishing House, Scottdale, Pa.

For help in presenting this matter to the children, refer to *Words of Cheer* and the *Youth's Christian Companion* of June 21, 1953. Refer also to the GOSPEL HERALD of various issues previous to this date. The children of foreign lands will be deeply grateful to the children of United States and Canada for their helping hand in providing summer Bible school materials. Thank you for your whole-hearted co-operation.

C. F. Yake, Sec., Summer Bible Schools.

What Level of Love?

By J. PAUL SHENK

When we speak of love we speak of a virtue which is universally admired. Men everywhere are attracted to the ideal of love.

But as we delve into the subject we find that the ideal of love does not mean the same thing to all men. I should like for us to see two distinct levels of love.

First of all there is the conventional concept of love which decrees that one must love all who are worthy of love. One must not do violence except to his enemies. In time of war, this means that one must not take up arms except for a worthy cause. This is the popular concept of love. To many people it seems to be the only practical concept of love. But I should like for us to look at it a bit in the light of practical consequences. When two nations are at war, what practical difference does this kind of love make to the Christian people of those nations?

In the first place we observe that in the history of the world, few men have ever taken up arms without sincerely believing that the cause they represented was a supremely worthy cause. And so we find in every major war of modern history, professing Christians on both sides justifying their own participation.

For instance, as Americans we usually feel that if ever there was a noble war it was the revolution of 1775, which gained for us our independence from Great Britain. Yet, we must face the fact that in England there were many sincere men, including the pious John Wesley, who were equally convinced that they should support the British cause.

Again, during the First and Second World Wars many sincere people found that they were fighting members of their own denomination in other countries.

Thus it is that when war comes, church people all over the world find themselves arrayed against so-called brothers in Christ of other nations—each firmly convinced that his cause is a holy cause. As Abraham Lincoln observed during the American Civil War, "Both read the same Bible, and pray to the same God; and each invokes His aid against the other" (Lincoln's second inaugural address).

Thus we see the tragic paradox which occurs in time of war when Christian

people in various nations reserve the right to fight for a worthy cause. We see the limitation of this kind of love. It is a concept of love which has more or less been held by most men and most nations. "Thou shalt love thy neighbour, and hate thine enemy." This is one level of love. But I believe there is a higher level.

A little over nineteen hundred years ago, Christ came into the world proclaiming a new and startling kind of love. Christ proclaimed a love which was so sublime that it seems irrational to many men. I should like to quote a bit of this revolutionary message.

Jesus said:

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Christ was obviously not teaching the conventional kind of love. Christ proclaimed an unqualified love which loves the worthy and the unworthy alike; a love which would rather suffer unjustly than to do violence. Christ proclaimed a love which makes no exceptions.

Christ not only taught such a love but He practiced it. The world has never seen a more sublime expression of love than that which came from the lips of Christ as He looked at His ruthless tormentors and said, "Father, forgive them; for they know not what they do."

This is the highest level of love which man has ever known. It is a love which far transcends all other concepts of love.

It was nearly two thousand years ago that Christ entrusted His sublime concepts of love to the early church. These divine standards were cherished and practiced by the early Christians.

Let us see how the early church met the issue of war. It is a matter of history that when the early Christians were asked to serve as soldiers, they refused. It is inspiring to read of those who were willing to suffer persecution and martyrdom because of this stand. I should like to give one example of this which occurred in the early church.

In A.D. 295 a young Christian by the name of Maximilian was taken before officials for induction into the army. Although faced with death, he refused the army uniform and said:

A Prayer for This Week

Lord, it is to you we come at the beginning of each new day. You have made everything beautiful, so that we as rational beings can get a greater knowledge of you. Guard the devil's power on our lives so that we can appreciate these as you had intended. Remove us from the unhealthy fears which entangle us with this world so that we can not see you as we ought. Set your beacons on the hill-top, not to be seen but to reflect Jesus, the eminent light. Amen.

Esther Westenberg.

"I cannot serve as a soldier; I cannot do evil; I am a Christian."

For this noble stand Maximilian was put to death. We read that Maximilian's father returned from the execution rejoicing and praising God that his son had not compromised the faith.

History records many such examples of early Christians who chose to die rather than to violate the sublime level of love which Christ had taught them.

The position of the early church regarding war was unintelligible to men of the world. It is very significant to note what pagan philosophers said of the early church. In A.D. 180 Celsus asked:

"What would happen if everyone were like these Christians in refusing to fight? Our enemies," he said, "would soon come and take away both our place and nation."

This charge was hurled against the primitive church over seventeen hundred years ago because it dared to practice the divine level of love taught by Christ. The early Christian Church could not be understood by the world because its principles towered so far above the popular level.

This brings us to a very fundamental concept regarding our place in the world. Today, many people consider the church to be merely a conventional institution of society to which anyone may belong. But Christ distinctly taught that the true church is to be a group called apart to practice divine standards. The sublime level of ethics which Christ entrusted to His followers cannot be practiced by the world.

The standard of divine love far surpasses the world's standard of love. The popular level of love extends only to friends; divine love extends even to one's most ruthless enemies. When we have been wronged, the popular level of love would allow us to pursue immediate justice; but it is the triumph of divine love to say, "Father, forgive them; for they know not what they do."

As we look at the two distinct levels of love, may we always remember that as Christians we have been called apart, to practice divine standards. In every issue of life, we must be guided by the divine level of love.

We face the test in our daily contacts with others, in the issue of participation in war, and in countless other ways. What level of love will we practice? May we not be content with the popular level of love, but may we take our stand with the early church, and ardently practice and proclaim the divine level of love.

Harrisonburg, Va.

My Confession and Testimony

By FRANK KROCKER

I am very happy and thankful that God through His grace and mercy has saved my soul. It is only through prayer and the grace of God that I am still alive and a free person today.

I have lived in sin for thirty years and thought I was having a wonderful time, but to my sorrow and shame I must say it was miserable. My only accomplishment was to bring shame and disgrace to my wife, children, and parents. My father quit the ministry because he was not able to bear the shame and disgrace I brought.

The climax came on Nov. 24, 1952, when I took some money from the place where I was employed. I was drinking very much and Satan had full control of my life. I was arrested and taken to jail.

As I sat in my cell my whole life seemed to come before me and I saw what a miserable failure I had been. I was at the end. There was no hope, nothing to help me in my lost condition—even Satan had forsaken me. It seemed that the only way out was to end it all right there forever. But I thank God that there was another way, the way of the cross.

As I sat in my despair, two brethren from the Mennonite Church came to see me and talk to me about my soul. They left their Bible with me. I read and prayed, but to no avail. I said, "God, here I am, a sinner that is without hope and lost. I won't ask anything from you but to just give me peace of mind and peace in my soul." I can't describe the struggle that took place within my body. But, thank God, on Nov. 30 He was the Victor. He took away my sins and my fear and brought peace and contentment such as I had never known. I thanked God for saving my soul and I made a vow to Him that I would be a servant of His rest of my life.

God performed a miracle on Dec. 11. As much as I deserved to be sent to prison He permitted me to be free, to remain with my family. I was given a term of 60 days in jail instead of years in prison.

My wife and I have been baptized and received into the Mennonite Church

Prayer Requests—

(Requests for this column must be signed.)

Pray for God's blessing on the summer camps of the church, that they may not be mere vacation spots, but centers of spiritual life and power.

Pray for a spirit of unity and consecration in our various district conference sessions this summer.

Pray for guidance and spiritual blessing upon the annual meetings of MYF and the Mission Board at Harrisonburg, Va.

Pray for Margaret Horst, who is ill at Wesley Hospital, Wichita, Kans.

Pray for a young mother who has lost out in the Christian life.

Pray for a father who has fallen back, that he may be saved.

Pray for the conversion of a boy and three girls.

Pray that the hundreds of highway Gospel signs made available to our congregations by Bro. Ralph Palmer may carry conviction to the hundreds of thousands who will read them.

Pray for a man and his wife who need a deeper experience with Christ, so that they will be a better example to their children.

Pray for the outpouring of the Spirit on the first of this summer's Hammer tent campaigns, in progress at Baden, Ont., June 7-30.

here at Midland. I would like to serve my Lord the best I can.

I know that God answers prayers and is able and willing to save sinners if we only let Him. I wish to thank the Christian people here for the many prayers and their love and kindness which they have shown to me. May God bless and reward them. Please pray for me that I might be faithful to the Lord Jesus Christ.

Midland, Mich.

Her Partnership

An unusual woman was being interviewed by a reporter. Although a widow for years, she had reared six children of her own and twelve adopted children. In spite of her busy and useful life, she was noted for her poise and charm. The reporter asked how she had managed. "You see, I'm in partnership." "What kind of partnership?" She replied, "One day, a long time ago, I said, 'Lord, I'll do the work, and you do the worrying,' and I haven't had a worry since!"

OUR SCHOOLS

The Student and Self-Denial

BY LESTER C. SHANK

(Continued from last week)

"Everything's wrong around here."

I suppose of all places on earth to find "grippers," a college campus is the easiest place to find them. With regulations set up for the best interests of the entire group of students they will of necessity be different from the regulations you were used to in your home and home community. How could the standards of a church college fit in with every student's thinking on all phases of school life when our students come from at least fifteen district conferences and several denominations? How could the food in the dining hall always taste "just like Mother used to make it" when several hundred mothers are involved, and all of them prepare their food in a slightly different manner? How could our social and attire standards please everyone when the standards in the home communities vary so widely? As a result of these circumstances, some people develop into chronic "grippers." They always have something critical to say about some person or some condition on the campus. I am not here to say that there is never an occasion for dissatisfaction and the registering of your feelings about conditions. The administrative officers appreciate your constructive criticisms and suggestions. But my question is—What part of your nature feels like "gripping"? Is it the new man that is grieved about spiritual needs, or is it the "self" that feels hurt because it does not get everything that it desires, or cannot have its own way in all aspects of student life? The next time you feel like "gripping," ask yourself if this is of the Spirit or of the flesh. If it is of the flesh, and merely a case where the "self" is hurt, then here is another area for the exercise of self-denial.

"Don't try to boss me."

Closely associated with the whole matter of "gripping" is the attitude of insubordination and self-will manifested in the expression, "Don't try to boss me." It is definitely in order for one to do his own thinking, and for one to have personal preferences and desires. I am not saying that you should let others do all of your thinking for you, and make all your decisions for you. On the other hand, I am suggesting that there is a place for submission to those in authority—parents, church leaders, and school administrators. Why do we insist on having our own way and why do we react against those who are trying to

guide us? Is it because we feel they are leading us in the wrong direction, or is it because our "self" desires to go its own way, and is hurt when others endeavor to direct it otherwise? If no moral principle is involved, and we realize that it is merely our "self" which is rebelling, then here is an area where we can deny self and humbly submit to those who are older and who are endeavoring to guide us into the right paths.

"I can't forget it."

I suppose everyone makes a few blunders and has his "most embarrassing moments." Some of us have more than others. Why do we worry so long over embarrassments, and feel depressed because of them? Is it not because the "self" has been hurt? We feel that our reputation has been damaged. Why not ascertain quickly why you made the blunder, try to see how you can avoid a repetition of it in the future, and then completely forget the matter? The chances are that others have already forgotten it, and that it did not seem nearly so awful to them in the first place as it did to you; so why should you carry the burden around indefinitely? Unless there is sin involved which needs confession, deny the "self" that has been hurt and forget the embarrassment.

"I am so timid."

Some students get nervous when they have to recite in class or give a talk in public. Others confess that they feel tense every time they go to the dining hall, especially if they are a host, for fear they will not say the right thing at the right time. Why are you so self-conscious that you hesitate to recite in class or speak at the dining hall table unless you just have to? Is it not that you are afraid you may say the wrong thing or say it in the wrong way? And if you do, someone may smile or snicker. And if they do, then your "self" will be hurt. And so to protect your "self" from this hurt, the easy thing to do is to keep quiet, and out of sight. But that is selfish. Forget about yourself and develop the attitude of seeking to make a contribution to others. Go to the dining hall with a desire to contribute something to the thinking of the others at the table, regardless of what happens to you. If you have something to contribute to a class discussion, say it with a sincere desire to help the other members of the class (and you may also be contributing to the knowledge and thinking of your teachers) without being afraid of what it will do to you.

How can I deny myself?

Assuming that we are aware that the

problems that we have mentioned are primarily problems of the old "self," and that they call for the exercise of self-denial, I hear you ask, "But just how can I deny myself and have victory over those feelings and attitudes?" When Peter denied Christ he said he didn't know Him. He didn't want to be associated with Christ. He refused to have anything to do with Him. There is something of the same attitude involved in our denial of self. We are first of all willing to refuse to be associated with our old life and its desires. We regard our "self" as something which is dead and repulsive, rather than something to be loved and fondled.

In Romans 6 we have expressions such as these: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." "Reckon . . . yourselves to be dead unto sin, but alive unto God." "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." This death to the old life involves the will—a willingness to die to all that is selfish and sinful. It involves a belief that our old man was crucified with Christ, and that because He rose again, we can walk in newness of life. In actual experience then it becomes, first, a matter of reckoning these selfish impulses as a part of the old life of sin, then secondly a reckoning of the old life dead with Christ, and then a reckoning of ourselves risen with Christ.

This means that when we "feel hurt" or experience the emotions of jealousy, envy, and hatred, immediately we say to ourselves, "That is of the flesh; I have died to the flesh; Christ has promised me victory over this because I am risen with Him; therefore, I can have victory." Claiming victory through faith in the risen Christ, we disown the selfish thought or attitude and turn our thoughts into constructive channels. While the victory is through Christ, it involves the will—a willingness to say "no" to the "self" instead of pampering and nursing it.

What are the results?

What difference will it make in my life if I learn to deny self as it relates to these selfish attitudes and feeling states?

First of all, it will bring a peace of mind that the selfish person does not have. If apparent or real persecutions or slights arise, they are dealt with promptly and peace is immediately restored, in contrast to a brooding that lasts for days or weeks.

In the second place, with so little energy and time involved in dealing with selfish attitudes, by denying "self" promptly as soon as it presents itself, there is much more time and energy left for constructive efforts. The one who has denied self is interested in shar-

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TEACHING THE WORD

Which Way Shall Our Homes Go?

By ROY S. KOCH

Maybe it is propaganda, but it is highly necessary all the same. No matter how often it has been said before, it must be said again and yet again, "The home is the most important social institution on earth." In spite of the fact that many Christian denominations have put on powerful home-building programs in recent years, our American homes are being systematically weakened by serious inroads from the world. Our Mennonite homes, too, are feeling the impact of the rising tide of paralyzing worldliness. The welfare of the community rests solidly on the stability of its homes. The welfare of the family is guaranteed only by the same stability. Certainly the welfare of our children is inseparably linked with strong Christian homes.

Hearth is an obsolete word today; so is the fellowship that was associated with it. The modern round of social activities has dealt a stunning blow to family solidarity. The sports event, the fellowship dinner, the motor car, the high school play, the radio and its more modern big brother, television, have conspired together to make our homes mere boarding houses or homes on wheels. Special programs for every age level in our own church have contributed to an increasing round of activities that has swung our working time away from daylight to twilight and our sleeping time from the shades of night to the morning glow. The good is becoming the enemy of the best.

"We've heard that hundreds of times; why don't you tell us something new?" That's right. Keep on reading; maybe you will learn something fresh. Let me make some suggestions to our strategic home builders on how to enrich our homes.

The minister. In spite of the fact that our ministers are humanity-encompassed, fault-ridden, and much criticized, they are still probably the most potent force for God and righteousness in our communities. Remove the ministers from our communities for one year and you will have the businessmen, the policemen, and all other public-minded men begging for them to return. Land values in well-churched communities are higher, bills are paid more promptly, and the crime rate is lower. If ministers have so much influence, let them all bend their efforts to bless and build our homes. You need to keep informed, minister friend, of the forces that are threatening our homes. You need to give statesman-like guidance and counsel to young people

who are planning new homes. Be able to point them to sound Christian literature. Counsel single young people in private and provide courses in public for their guidance. Young people today need sympathizing ministers to help them meet their problems and temptations. Parents, likewise, need the consecrated guidance of church leaders to help them establish a meaningful program of worship in the home.

The Sunday-school superintendent. Usually you brethren are chosen because you already have the confidence of the congregation. Your expressions in the public service carry a good deal of weight. How many superintendents will read these lines? If you are one, may I suggest that you take seriously your God-appointed place and get under or behind the program, whichever it needs, of Christian home building. Every month the *Herald Teacher* has stimulating articles for you. You may live fifty miles from nowhere, but through your *Herald Teacher* you are still in touch with progressive thinking. Be sure to read the special articles. If I may be so bold as to mention it, I would even suggest that you give special attention to the article entitled "Home Building Programs" in the April issue. Adapt them, abbreviate them, or expand them; in fact, do all you want with them except ignore them.

Do you know that the Mennonite Commission for Christian Education and Young People's Work prepares a *Christian Workers' Handbook* annually? Do you know what's in it? Study this unobtrusive booklet and see if it doesn't contain just what you have been lamenting for. Help yourself. You're welcome!

Once in a while you will be challenged, direct, and brief your teachers on the part they should play in God's great program of building a more vital Christianity into our homes. But more for the teachers in a moment.

Suffer one more suggestion before we leave you. You do make a few remarks at the close of the Sunday school period, don't you? Good. How about putting some variety into it? (God bless you that are doing it.) Introduce an occasional surprise to freshen it up. The truth that is freshly discovered and attractively packaged makes an impact. Don't let one opportunity for God slip past you unused as long as you are in office.

The Sunday-school teacher. You are closer to your class than either the pastor or the superintendent. For one whole year you and your class form a fellowship that has wonderful possibilities. Whether you teach children, young peo-

ple, or adults, all have something to do with home life. Every year some lessons lend themselves to a discussion on improving home life. Get right down to practical life; it is sometimes called "brass tacks," I believe. Whatever these tacks are, get to them. Let your pupils leave the lesson with a profound conviction that they could do better in their homes. Look over your lessons in advance and see if you could not secure tracts from our Publishing House at Scottdale, Pa., to fit some of the lessons.

The Sunday-school librarian. Has it ever dawned on you that you can have a vital part in helping the Lord and the church in blessing our homes? (If you are not a librarian don't pass this paragraph by; read it and call it to her or his attention.) There are many excellent books on Home Life that should be in every Sunday-school library. Take stock of your library and see what you have. Write to the Mennonite Publishing House for suggestions, or better still, use what comes to your hand, the monthly suggestions in the *Herald Teacher*. A good librarian does more than secure books to sneak silently into the bookcase. Make a little noise sometimes. Take that attractive jacket off and post it on the bulletin board. Have flaming red arrows point at it from all sides. If you think that suggestion too radical, do at least have a word with your superintendent so he will give you anywhere from three and a half to five minutes to introduce a book to the Sunday school occasionally. Wouldn't it be a splendid idea to have a library hour once a week in which you will be at church and permit all who can to browse through the books? Try it out.

Our church-wide agencies. Permit me to pay tribute to the GOSPEL HERALD, the *Christian Monitor*, the *Mennonite Community* and other church papers for their alert, progressive leadership in home building. The breadth and scope of their articles have done much to help us Godward in our homes. God bless the editors and writers who have been instruments in God's hands to bring these blessings to us.

But we have still higher expectations for the new magazine, *Christian Living*, that is to make its appearance in January, 1954. It will give us the combined good of our other church papers plus. Surely every one who reads this article will decide at once to subscribe for this new magazine which will, under the hand of God, do us so much good.

Fathers and mothers in the home. We have said some complimentary things about church and Sunday school officials and their influence in this direction, but we have reserved the best for you. Do you know that as far as influence in the home is concerned, no one can approach yours? Do you know that whatever keys others have to the lives of your children, you have the master key? Yes, indeed.

(Continued on page 555)

FAMILY CIRCLE

One Thing Is Needful

By Helen Baker Adams

Her name was Mary and her eyes were wide
With awesome listening at our Lord Lear's feet.
The way of life she chose was strangely sweet
But may have vexed those filled with household
pride.

Her brow was smooth of trouble and her heart
Unplugged that she was true to a task.
To hearken and to wonder and to ask
While others served was her selected part.
She knew her sister, busy with each day,
Missed these good things—but that was
Martha's lot.

Let her take joy in doing; let her not
Complain nor judge another's lesser way.
Mary had sainthood's infinite reward—
No one spoke good of her—except our Lord!
Wapella, Ill.

Basic Lessons Our Children Learn

BY GEORGE R. BRUNK

Think of a child in tiny infancy for a moment. See it in this state of complete dependency upon others for all of its needs. Then, visualize the man or woman into which this same child has grown 20 or 30 years later. What changes and how many adjustments have taken place! There are physical changes, emotional, intellectual, temperamental, and social changes. Other changes too.

We can guide and help our children in this important process. We cannot determine the exact change, but there are basic attitudes we may help to establish. What are these? Well, one might mention first of all that the child must learn to live with itself. Another way of saying it might be that the child needs to understand himself. How often a child is heard to say, "Mother, I don't know why I did it." This is just another way of saying, "I don't understand myself." Here is the opportunity to teach the child something of the spiritual transformation that must take place in the life. He must become a new creature in Christ. This will help him to understand himself and to live with himself.

A second basic lesson to learn has to do with attitudes toward others. We must begin early to help the child to fit into the life of the family, the school, the church, and community. As parents we can solve some of the church troubles of the next generation by setting the right example for our children and by teaching them to get along with others.

Then too, there is the question of "things." What is the attitude of the child going to be toward them. He could grow up to be something of a miserly,

selfish, hoarding somebody. But with proper example and guidance he may become a person with a good sense of stewardship, even of material things, having a large and loving heart sensitive to the needs of others.

But what about God? Perhaps this should have been mentioned first. One must learn to live not only with himself and with others but he must learn to live in a world where God is. One of the grandest privileges of parents is that of leading the children into a sweet and wholesome relationship with the Master, the Great Lover of children. To know that God is, that He knows and loves and cares and keeps, is the kind of knowledge that makes life different.

We are teaching our children these lessons, not so much when we sit down and read them from a book or give them in a "teachy" tone and manner but rather by the way in which we illustrate and exemplify them in our day by day living.
—Warwick River Tide.

For Thine Own

By Edna M. Mertz

Man of Sorrows, grant Thy blessing,
Look upon our sorrow now;
Heal our wounded hearts, we pray Thee,
As before Thy feet we bow.

Thou who knewest the hurt of traitors,
Friendless, poor, betrayed, denied,
Who hast left the wealth of heaven,
Hast for a world of sinners died;

Thou who hast felt the loss of loved ones,
Thou who at the grave didst weep,
In Thy mercy, Man of Sorrows,
Now Thine own beloved keep!
Ft. Wayne, Ind.

Dedicated to the Lord

BY HARRIET LAPP BURKHOLDER

[Presented at the 1953 Christian Life Conference, Goshen College, in the Symposium, "Living and Learning in the Family"]

None of us can say with Samuel, that our mother Hannah took us to the Temple of the Lord to intimately learn the ways of God from one of His high priests. However, because of her unselfish example, many parents since her time have dedicated their children to the Lord. No longer do they need to seek the refuge of the Temple, but instead their own homes can become such a place of instruction because they have direct access daily, even hourly, to the counsel of the Great High Priest. By such a dedication,

parents establish for themselves a steadfast goal, a well-charted course, and an even-present Guide.

I have been asked to share with you a personal experience. It was the custom in the church in India to dedicate, at a public service, each new baby born into a Christian family. The missionaries felt that a service of this kind should remind the parents, who were often young in the faith, of their sacred obligation, and also to remind the child of what was desired of him. So when we were born our parents observed this same practice. Again and again as I witnessed the dedication of our Indian families, in my childish imagination I could see my mother and father dedicating me in love to their beloved Lord. It was not my privilege to know my mother. God in His providence took her from our home when I was only two years old. So I have no recollection of her whatsoever. Nevertheless, I grew up in the consciousness that she had dedicated me to the Lord, and that she herself had walked hand in hand with Him. I went to school in the scenic mountain town of Darjeeling. The beautiful cemetery where her body was laid to rest was very near our school. We often took walks with our teachers to that spot. On her tombstone are inscribed the words, "She lived in Him, she rests in Him." As I grew up I was inspired over and over again because of her dedication, and I tried to live so that she would not have been ashamed of me had she known me. I wrote this tribute to her in my adolescence:

To the Mother I Never Knew

They say you looked like an angel!
And I believe it, because your picture tells me
so,
I see in the soft, sweet lines of your face tenderness and kindness.

You were tall and slender and carried yourself
with dignity.
In this I see the majesty of your person.
In your whole bearing I see your quietness and
confidence.
In your eyes shines the light of a love that can
only come
From the Father of Light and Love.

Thank you, dear God, for such an one. Amen.

Those of you who know the life of a missionary's child know that his security comes not from his material home of which he has not any, but rather from his spiritual heritage such as should, after all, be the foundation of any Christian home. I owe much to the mother I never knew, to my loving father who spent forty years in India, and to the good step-mother which God in His all-wise providence sent into our home.

May you young people who have experienced such dedication cherish its warmth and wisdom. To those of us who are young parents—dedicating our children can help us to teach them what is good and right. This does not need to be done in public service, but can be done in the quiet resolve of our hearts. Such a decision does not give us nor our children an insurance against serious prob-

(Continued on page 555)

TO BE NEAR TO GOD

He Walked Among Us

He walked among us,
Friend of each earthly woe,
Comforter of every sorrow,
Giver of life below.

In human joy and labor
As mighty God,
Yet as the Son of man here
The earth He trod.

And so He traveled
His way of love
Till by the road of death, He
Reached heaven above.

Here are His footprints
Pointing the way
That leads unto His mansions
Of perfect day.

Sunday, June 14

Read Luke 7:1-18.

As Life Giver

As one of us, yet very God, He walked among us and carried our griefs and healed our diseases, yes, even raised our dead. He who gave life at the beginning, called back the life of the widow's son.

Monday, June 15

Read Luke 7:18-36.

As Divine Wisdom

"When Jesus Christ utters a word He opens His mouth so wide that it embraces all heaven and earth, even though that word be but a whisper."—Martin Luther.

Tuesday, June 16

Read Luke 7:36-50.

As Friend of Sinners

"Jesus astonishes and overpowers sensual people. They cannot unite Him to history or reconcile Him with themselves."—R. W. Emerson.

Wednesday, June 17

Read Luke 8:1-18.

Master Storyteller

All earth and heaven listened when He spake; wisdom from eternity rolled from His lips. The keen eyes looked far away one instant as if seeing unseen legions and the next rested with calm concern on the crowd in front of Him. He stood upon a small knoll. On three sides of Him the people crowded breathlessly, waiting for His gracious words.

Thursday, June 18

Read Luke 8:19-56.

As Miracle-Worker

The lake calmed—a legion of devils cast out—Jairus' daughter raised. Did the disciples ever regard the miracles as the usual

thing, or did they always have a feeling of awe at the marvel of them? Did they feel like little children discovering a new wonder? The demoniac was so thrilled that he went all over the city telling what great things the Lord had done for him. No doubt people told him he was crazy about religion and shouldn't tell his personal experience so much. But he went right on telling others about the great man who had delivered him from the power of the devil.

Jesus still triumphs over Satan and his works.

Friday, June 19

Read Luke 9.

As Son of God and Son of Man

As Son of man He knew the people's need; as Son of God He supplied it. As Son of man He taught the disciples things of this human life, about suffering, cross-bearing, and confessing Him as Lord. As Son of God He convinced them of His authority. As Son of man He suffered for our sins; as Son of God the offering was acceptable for our redemption. As Son of man He died and was buried; as Son of God He rose again, because it was not possible for death to have dominion over Him.

As Son of God He ever liveth.

Saturday, June 20

Read Luke 10.

As the Good Samaritan

Others would have left the world spin on in its sinful condition, but not our Lord. His heart yearned after the lost creation and He could not pass by on the other side, but must stoop down and lift up fallen men. How He inspires our love and devotion. Let us sit at His feet like Mary and learn more of Him.

"There is not in the world a kind of life more sweet and more delightful than that of continual walk with God; those only can comprehend it, who practice and experience it. Yet I do not advise you to do it from that motive, it is not pleasure that we ought to seek in this exercise; but let us do it from the motive of love and because God would have us so walk."

"Were I a preacher, I should preach above all other things, the practice of the Presence of God; were I a teacher, I should advise all the world to it; so necessary do I think it, and so easy."—Brother Lawrence, from the third letter.

—Mary Alice Holden.

If ever there was a process of reading into Scripture what was not there, it is found in the attempt of men to prove from Scripture social teachings that were derived from a source quite foreign to Scripture.—Holmes Rolston.

THE PRACTICE OF CHRISTIAN LIBERTY

Sunday School Lesson for June 21

(Galatians 5; 6)

What is this "liberty wherewith Christ hath made us free"? Is it freedom from obeying laws? Didn't Paul call himself a servant of Christ? Titus 1:1. To the Corinthians Paul wrote, "he that is called, being free, is Christ's servant" (1 Cor. 7:22). Can one be in bondage and yet be free?

Read together Gal. 5:1-6 and see what liberty the apostle referred to. This may yet be a problem with some of your pupils. Perhaps one is resting his justification on keeping some law or laws rather than trusting by faith in Christ for his salvation. God's free grace is so wonderful that some can't believe it. Let the pupils talk freely of their belief about their salvation.

Some people won't accept Christ's way of life because they feel they will then be in bondage. They can't do as they please. Others accept His sacrifice for their sins and say they are now free and don't have to obey any laws. What is the truth about laws?

Paul taught very emphatically that we are saved by grace—not by obeying any laws. "Not of works, lest any man should boast." But he also taught that the Christian is governed by laws in his conduct. One very important one is the law of love. Read 6:13-15. What did Jesus put forth as the greatest commandment of all? A Christian is a bond slave of Jesus Christ, a love slave.

According to 5:16-25 Christians are under law not to fulfill the lusts of one's flesh. Some Christian professors say it doesn't matter what one does if he is once saved. Are we free in the flesh or in Christ? If we walk in the Spirit we shall not fulfill the lust of the flesh.

Is not the truth found in 6:1-5? If one is in Christ, that is depending on salvation by Christ's sacrifice for sin, and Christ is indwelling, then he will want to do His will and is acting as he pleases. His Spirit in us will just bear this fruit.

If this way of life seems grievous to any of your pupils, it might be that they are not fully believing in Christ. They want to obey the ways of the world too. The things pertaining to Christ are not so pleasant to their flesh. Encourage them strongly to yield fully like Paul did and the struggle will largely cease. When my will and God's will become one in purpose, I will please to do His will. I am free. "Free from the law, oh, happy condition." "Grace hath redeemed us once for all."

—Alta Mac Erb

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

There never was found in any age of the world either religion or law that did so highly exalt the public good as the Bible. I believe the Bible is the Word of God, whether by His will is revealed. —Francis Bacon.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Robert P. Dayton, minister of the Pinto, Md., Church, passed away on May 29, 1993. The funeral was on June 1.

Fire which destroyed Lowell Hershberger's house, R.D., Scottdale, Pa., at 6:30 Wednesday morning, June 3, also destroyed all but a few pieces of furniture belonging to Rollin Shetlers, who were living in the house but were away on vacation, besides a number of pieces which Lowell had stored in the house. When the fire was first seen it had already burned telephone wires which made it necessary to drive to town to notify the fire department.

A Bible meeting was held at the Shady Pine Mission, Willow Hill, Pa., May 2, 3. Speakers were Harvey Shank, Walter Lehman, Amos Martin, John W. Hess, and Paul Nolt.

Bro. Ralph Palmer and wife left on May 18 for a tract tour which will take them to the west coast. On his return he plans to send out more of the Gospel signs. Bro. S. H. Brunk is working on these in the meantime.

The YPCA at E.M.C. during the past year provided over 2,500 off-campus service opportunities in which students left their witness for Christ from Vermont to Tennessee. The Lord used this service to lead over 30 souls to Christ and over 30 to reconsecrate their lives.

Bro. Samuel Miller, on furlough from Argentina, gave an illustrated talk to the Young Married Fellowship of the Olive Church, Elkhart, Ind., on May 27.

Over 100 men, representing 36 congregations of a number of different Mennonite groups, met at Hesston, Kans., on May 18 to reorganize the Mennonite Disaster Unit. Chairman and Sec.-Treas. are Elmer Ediger and John Diller. The unit has made contacts for reconstruction service at Hebron, Neb., and at Waco, Texas, recently visited by tornadoes.

Bro. Paul M. Yoder, Harper, Kans., on June 3, began a two-weeks singing class at Arthur, Ill.

Sister Laura Metzler showed pictures of Ethiopia on May 28 at North Lima, Ohio.

"The Sin in Us All," an article by Bro. Lee H. Kanagy, recently published in the GOSPEL HERALD was reprinted in a recent issue of The Christian Digest.

The annual conference of the South Central District will be held during the Brunk evangelistic campaign at Hutchinson, Kans. Business sessions will be held during the day.

The Wayside Mission Church at Gulfport, Miss., has purchased a three-acre tract of land and is planning a development program to cover three and one-half years. The little group at this place recently contributed \$500 for Korean relief.

Bro. W. R. Nafziger and family left their home at Harper, Kans., on May 21 for a tour of mission points in Louisiana and Mississippi. They plan to attend the Mission Board meeting in Virginia.

Bro. Linden Wenger, Bergton, Va., will be attending school this summer at Princeton and next winter at Union Seminary at Richmond.

Hearing aids have been installed in the church at Orrville, Ohio. Such aids should be considered standard equipment in every church.

Bro. and Sister Peter Wiebe, Goshen, Ind., held a Home Conference at St. Jacobs, Ont., May 30, 31.

Brethren from Denver and Colorado Springs are spending Saturdays in getting the Rocky Mountain Camp ready for service. Dedication services will be held at the camp site on July 5 as a part of a week-end Bible Conference. Sunday services will be held there throughout the summer. This camp is on the slopes of Pikes Peak.

The Illinois CPS reunion and Peace Rally was held on June 7 at Gridley, Ill. Speakers were Harold Zehr, Roanoke, and Don Smucker, Chicago.

Correction: A misplacing of lines in last week's back page announcement of the non-resistance conferences should be corrected as follows: The Alberta-Sask. notice should end with the speaker, Nelson Kauffman. The next five lines of co-operating congregations and speakers belongs below Croghan,

N.Y. The congregations named are the Conservative congregations which are co-operating in holding the conference at Croghan. The speakers there are J. F. Garber and Elmer Kolb.

Write now for your copy of the YPI bulletin if you want a real Christian vacation at Laureville, Pa., Mennonite Camp, Aug. 8-15, or Aug. 15-21. Address C. F. Yake, Scottdale, Pa.

A class of 12 converts will be received at the Hess Church, Lititz, Pa., Sunday morning, June 14.

(Continued on page 556)

Calendar

North Central Conference and associated meetings.
 Red Top Bioscience, Mont., June 8-12.
 Annual meeting Mennonite Youth Fellowship, EMC, Harrisonburg, Va., June 12, 13, 1993.
 Annual meeting Mennonite Board of Missions and Charities, EMC, Harrisonburg, Va., June 13-18.
 Cultural Problems Conference, Hesston, Kans., June 18.
 Biennial session of Conference on Mennonite Cultural Problems, Hesston, Kans., June 18, 19.
 Indiana-Michigan MTF convention, Goshen College, Uolva, June 26-28.
 Laureville Mennonite Camp, Mt. Pleasant, Pa.
 Boys' Camp (ages 9-12), July 2-7.
 Girls' Camp (ages 13-17), July 4-10.
 Junior High Camp (boys and girls 13-15), July 11-17.
 Junior High Camp (boys and girls 13-15), July 18-24.
 First Family Week, July 24-31.
 Missionary Bible Conference, July 21-Aug. 3.
 Church Music Conference, Aug. 3-7.
 First Young People's Institute, Aug. 8-14.
 Second Young People's Institute, Aug. 15-21.
 Second Family Week, Aug. 22-28.
 Little Eden Camp, Onkuma, Mich.
 Junior High Camp (grades 7 and 8), June 27-July 4.
 Senior High Week (grades 9 through 12), July 4-11.
 Boys' Week (grades 4, 5, and 6), July 11-18.
 Girls' Week (grades 4, 5, and 6), July 18-25.
 Young Adult Week, July 25-Aug. 1.
 Family Week, Aug. 1-8.
 Christian Business Week, Aug. 8-15.
 Bible Conference—Family Week, Aug. 15-Aug. 22.
 Farmers' Week, Aug. 22-29.
 Church Music and E.C.A. Workshop, Aug. 29-Sept. 5.
 Rocky Mountain Mennonite Camp, Divide, Colo.
 Pre-camp Training Camp, June 29-July 4.
 Week-end Bible Conference and Dedication, July 4-5.
 Junior Boys' Camp (ages 8-12), July 6-11.
 Junior Girls' Camp (ages 13-17), July 13-18.
 Junior High Week (boys and girls 13-16), July 20-25.
 Junior High Week (boys and girls 13-16), July 27-Aug. 1.
 Family Week, Aug. 3-8.
 Family Week, Aug. 17-22.
 Youth Retreat (16 yrs. of age and over), Aug. 24-29.
 Week-end Bible Conference, Sept. 7-9.
 Simultaneous Peace Conference at various places throughout the country, July 4, 5.
 Alberta-Saskatchewan Conference and associated meetings, Duchess, Alta., July 4-7.
 Annual meeting Southwestern Pennsylvania Mission Board, Casselman Church, Grantsville, Md., July 10-11.
 Business and Inspirational meeting, Eastern Mennonite Board of Missions and Charities, at River Corner, Conestoga, Pa., July 22.
 Virginia Conference and related meetings, Mt. Pleasant Church, Fentress, Va., July 27-30.
 Annual meeting Southwestern Pennsylvania Conference, at Stahl's, Johnstown, Pa., Aug. 2-5.
 Chewley Lake Camp, Allenford, Ontario.
 Boys' Camp, Aug. 5-10.
 Girls' Camp, Aug. 10-17.
 Young People's Camp, Aug. 17-22.
 Ohio Mennonite Youth Fellowship Convention, Aug. 7-9, place not announced.
 Ohio Christian Workers Conference, Aug. 10-12, place not announced.
 Annual meeting Conservative Amish Mennonite Conference, Hartsville, Ohio, Aug. 11-12.
 Annual meeting Iowa-Nebbraska Conference, East Fairview, Milford, Neb., Aug. 11-14.
 Annual Indiana-Michigan Christian Workers' Conference, Fairview congregation, Fairview, Mich., Aug. 18-20, 1993.
 Annual meeting Illinois Mennonite Conference, Science Ridge, Sterling, Ill., Aug. 18-20.
 Annual meeting South Central Conference, Hutchinson, Kans., Aug. 19-21.
 Mennonite General Conference, Kitchener, Ont., Aug. 26-30, 1993.
 Annual meeting Mennonite Board of Education, Wap-pene, Ind., Oct. 15-17.

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Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana, Telephone, Elkhart 2-2786.

Mission News

George Ebersole, young son of Bro. and Sister Allen Ebersole, Canton, Ohio, passed away on Saturday, May 30. Funeral services were held on Thursday, June 4. May God comfort the bereaved and bless the loving hands that have cared for George during his years of illness.

Sisters Fannie Miller and L. Caroline Plank, new missionaries to Italian Somaliland, arrived safely on the field according to recent reports.

A Youth Center was dedicated in New York City on Friday evening, May 8. This center, located in the basement of an apartment building owned by one of the New York City workers, has been remodeled and furnished as a place of fellowship for young people. Adjoining the Youth Center are living quarters which will be used by the Student-in-Industry voluntary service unit this summer. This work is directed by the Eastern Mennonite Board of Missions and Charities.

Correction: The first and third picture captions on pages 470 and 471 in the May 19 GOSPEL HERALD were reversed in error. The first Sunday school group was at the Danforth Church and the second Sunday school group at the Morningside Church, Toronto. We are sorry for this mistake.

Bro. William Hallman, missionary on furlough from Argentina, spoke at the Morton, Ill., Church on the evening of May 27, and the Hopedale, Ill., Church on the evening of May 28.

Bro. and Sister Lee Kanagy, missionaries in language school in Tokyo, Japan, plan to leave by ship on July 11 for the island of Hokkaido where our mission is located. They will begin work in the city of Nakashibetsu. Their new address will be Nakashibetsu-cho, Hokkaido, Japan.

Bro. Glenn Martin, a I-W man working in a Cleveland, Ohio, hospital, has opened a bicycle shop in the Gladstone Mission garage to provide activity and gainful employment for a number of the young men attending the mission.

Bro. D. Walter Miller and members of the Wooster, Ohio, congregation gave the Sunday evening program on May 31 at the Fairpoint Mennonite Church, a rural mission station under the Ohio and Eastern A.M. Mission Board.

Bro. and Sister Martin Longenecker, Middletown, Pa., have been appointed to serve a one year term in Georgia by the Itinerant Evangelism Committee of the Lancaster Conference. They arrived in Georgia on May 2 and are living in a trailer in the Bainbridge area.

The Itinerant Evangelism Committee of the Lancaster Conference is sponsoring three

summer Bible school teams using voluntary service workers to conduct nine summer Bible schools in Alabama and Florida this summer. Four teams headed by Alabama workers will conduct four other schools.

The annual meeting of the Indiana-Michigan Mennonite Mission Board was held on the grounds of the Clinton Community School, five miles east of Goshen, Ind., June 1, 2. Bro. Arnold Dietzel, Missionary on furlough from India, spoke at the Tuesday evening session. A report was given from four different rural missions during the annual meeting, one report at each session. The program centered around the theme, "The Grace of God."

Baptism and communion services were held at Mathis, Texas, on April 17. One young man was baptized. Two other applicants could not be present due to illness.

The Child Welfare Committee of the Ontario Conference has been studying the possibility of establishing a Child Welfare Farm Project. They are calling attention to the need for child care in our society and asking for volunteers who will be willing to carry on a Welfare Farm Project.

The brethren Augustin Darino and Martin Oregon, Argentine national pastors left by train on May 26 for two weeks in the Chaco mission field. Both men had considerable interest in the work of their native land and have looked forward to this trip with anticipation. While at Nam Cum they repaired the house in which the Buckwalters live.

Mrs. Amos Swartzentruber has been helping the Albert Buckwalters at Nam Cum, Chaco, since May 13, four days after Timothy

Your Treasurer Reports

At this time I would like to urge contributions for the "Missionary Equipment Fund." As we approach the Annual Board Meeting we recognize that there will be a group of missionaries appointed to be sent to the field. These missionaries will need to be supplied with the equipment which they will use on their field of service. In line with developing Mission Board policy, major equipment needed by each missionary will be supplied for them. We are quite certain that many of you will want to help supply this equipment so that the missionaries will be able to carry on their work efficiently.

From time to time we will be listing in this column particular missionaries who are scheduled for the field indicating particular expenses which will be involved in their going to the field. I think it can be recognized that this is one place to which funds can be designated to be used for a specific purpose or, if desired, for a particular missionary. May we solicit your support of this particular fund since we will have use for such funds in the near future. If, perchance, anyone is interested in the requirements of a particular missionary, we will be glad to have you write us and we will try to determine the exact cost of the equipment and needs of the particular missionary. Anyone wishing to contribute to this fund may send contributions to the District Treasurer or direct to this office and designate the contribution for the "Missionary Equipment Fund."

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Special Announcement

In line with authorization given at the last Annual Meeting of the Mennonite Board of Missions and Charities, The Executive Committee will bring to the 1953 Annual Meeting at Harrisonburg, Va., a recommendation for the revision of the bylaws of the Board constitution.

This revision will include a reorganization of membership of the Board in several categories, increasing non-officer membership on the Executive Committee, setting up an Administrative Council at the Elkhart headquarters to co-ordinate administrative detail in the various areas of the Board's work, and providing for divisional secretaries according to the demand of an enlarging program.

This revision of the bylaws is intended to provide for the more efficient operation of an expanding program and should not be considered as a major re-organization of the Board. Copies of the suggested revision are being mailed to all Board members in advance.—J. D. Graber, Secretary.

Albert was born. Bro. and Sister Swartzentruber arrived by auto from Buenos Aires but Bro. Swartzentruber had to return to the capital almost immediately on matters of business. Both he and Bro. Frank Byler returned to the Chaco two weeks later for the annual Chaco council meeting held during the first week in June.

Bro. Lawrence Brunk was visiting minister at the Tres Lomas congregation, Argentina, May 17. Besides the regular preaching appointments Bro. Brunk talked to a meeting of the young people. As secretary of youth activities he is working on establishing an Argentine Youth Fellowship.

A Home Conference in charge of Bro. Daniel Miller was held at the Pehujao Church, Argentina, over the Mother Day's week end.

Five young people were baptized at the Pehujao, Argentina, congregation on Good Friday, April 3.

(Continued on page 553)



General Mission Board Executive Committee at Board headquarters for meeting on Sept. 24, 25, 1952. Left to right—J. D. Graber, H. Ernest Bennett, John H. Mosemann, Levi C. Hartzler, J. B. Martin, E. C. Bender—three elected and three appointed members. The suggested revision of the constitution proposes to increase the elected members to five.



Air view of tent at the June 1952 Annual Mission Board Meeting at Kalona, Iowa. Iowa Mennonite School in the left upper part of the picture.

The Missionary in Today's World

By J. D. GRABER

A New World

Today's world is different. Vast and far-reaching changes have taken place during the past ten and even five years. As Dr. Mordecai Johnson of Washington reminded us, "A billion of the darker skinned people of the world have moved from the political status of colonialism to freedom during the past decade." We need only think of what has occurred in Ethiopia, Egypt, North Africa, Israel, India, Burma, Indonesia, and even China to see what that statement means. What is today going on in Kenya, South Africa, Tunis, and Indo-China, to mention a few outstanding examples, simply highlights this same ferment of change.

Dr. Ira Moomaw of Agricultural Missions, Inc., New York, after his recent visit to Middle Eastern and Far Eastern countries, emphasized the new factors in the present world situation somewhat as follows:

(1) **Increased human suffering.** The figures and description for people in India affected by famine and other calamities this year came to these tragic totals: Bombay district, six and one-half million famine sufferers; Madras state, in eight districts, famine; floods in Assam, Bengal, and Bihar; refugees, West Bengal and Kashmir; cyclone, three districts in Madras. In these areas of India people may be seen digging for roots in order to eke out a miserable existence. In Egypt an examination of the rates of rent and the resulting misery of the serf reveals that these have actually been increased since the days of Pharaoh. In contrast stands the near-by city of Cairo with its Cadillacs.

movies, and luxury. This leads to the second characteristic of today's world—

(2) **Increasing unrest.** For many centuries oppressed peoples lived without hope. Poverty was accepted with the same equanimity as a natural calamity. But in recent times oppressed peoples have gotten new hope. Communistic agitation and propaganda rides on the crest of this new hope. In an area of Pakistan where there are 30,000 homeless families we find colleges, hospitals, and other institutions in a near-by city. Life in the city is easier. These people are asking, "Is the church on our side? Do Christians care?" Within this ferment of poverty and economic inequality there have flared up everywhere—

(3) **Rampant nationalisms.** These, as Edward Tomlinson says, are born not so much out of love of country as out of a common hatred. Dissatisfied peoples can become inflamed in hatred against what is painted up as a common enemy—some outsider who is the real cause of all their privation and suffering. But all is done in the name and love of the dear old Fatherland. Thus these fanatical nationalisms spring up and flourish everywhere. There is finally—

(4) **An awakened world conscience.** We dare no longer be unconcerned and complacent. In olden days the misery of the world's underprivileged was comparatively little known. The causes of poverty were not understood. At least widespread hunger and misery were not considered to be man-made. Now this is changed. Colonial governments are now held directly responsible for the poor millions still under their "protective" rule. People are awakened. They are beginning to believe that something can and must be done. Terrible economic and political inequalities

are no longer taken to be inevitable and unremediable. Something must be done. Something will be done. This is the modern mood of the dispossessed millions. They are asking the embarrassing questions, "Does the church care? Is the conscience of Christians in the economically rich areas aroused? What will the church do?"

The Real Need

Without a doubt the peoples of the world are keenly conscious of their economic, social, and political needs. There are those who say categorically that if the missionary does not meet these needs he will not get a hearing. There is more than a grain of truth in these statements. Jesus met need, stark human need, as He went about and always He did something practical about it. So, in the name of our Christ we have terrific obligations as we face these widespread needs. We dare not ignore them. We cannot be Christian and be unconcerned or complacent.

Yet, after all these human needs—physical, social, intellectual, political—have been met, there still remains man's deepest need, his need for God. The tragedy of this famine of the Spirit is enhanced because men are not aware of this, their deepest need. They would seek to live by bread alone. They suffer from a "hidden hunger." They starve in Spirit but they no longer feel hunger. The modern missionary comes to them ministering to their external need, all the time seeking to create a hunger and thirst after righteousness so that they may be truly satisfied.

This world requires in a missionary, whose life and witness would be relevant, the following three characteristics:

1. **A clear personal experience of salvation.** A few years ago I heard Mr. Lynn, a Negro, one of the chaplains of the great Cook County Hospital of Chicago. Mr. Lynn has not had the advantage of much training and in

earlier life worked in a steel mill. He told us that his method of making contact with patients in need is to stand at the door of a ward, hold an armful of New Testaments and sing a Gospel song. After the singing he invites anyone wishing to speak to him to hold up a hand.

Answering one of these calls he asked the patient why he wished an interview. The patient answered, "Because I believe you've got true religion."

When people who have lost their spiritual direction become convinced, as they watch and listen to the missionary, that he is possessed of the true spiritual light, they will listen. If the missionary merely recites phrases and repeats platitudes, he arouses no interest.

I once had a friend who had become an infidel. He had been a Christian in his youth, but through reading agnostic literature had lost his faith. One day, after his marriage and after a son was born into his home, he came to me confessing his need. "I could live as an infidel when I was alone," he said, "but I dare not undertake to raise this son unless I am a Christian. Can you help me to find again the faith I lost? What does Jesus Christ mean to you?"

I began telling him as clearly as possible what Christ had done for me and what He means to me in daily experience. Suddenly he interrupted me. "Does Christ really mean that to you or are you simply repeating phrases?"

That is the searching question. This, the world wants to—has a right to—know. I prayed long and earnestly that night, for this was the crucial test of my own missionary existence. If I could not meet this test I could not go on. No missionary can; no missionary dare go on if he cannot satisfy a skeptical and weary world that his spiritual profession represents reality. If Jesus in the person of the living Spirit of God is not the daily, the constant companion, if He does not literally dwell within, then no one will listen long to our religious protestations.

2. A clear sense of call. However much we may pity the people in physical need, or however much we may love the multitudes without Christ, it is obedience rather than love that is the prime New Testament missionary motivation. The Great Commission is prefaced by these words, "All power is given unto me in heaven and in earth." Christ then says, "Go ye therefore." It is in response to the Kingly command of Jesus that we are to go into all the world and not primarily in order to love, pity, or share. We do all these latter, of course, but if a clear sense of call from the Lord of the Harvest is lacking, and if we do not go out primarily in obedience to that call, we move with questionable motivation.

We forget that although God loved the world He sent the Son, and the Son carried out His mission in obedience. The writer to the Hebrews says, "He learned obedience through what he suffered." Furthermore, He was obedient, according to Phil. 2:5-8, "unto death, even the death of the cross." He loves the whole world, but He explains the narrowness of His mission by saying,

"I am not sent but to the lost sheep in Israel." As Dr. Samuel Moffett has written, "The insistent, compelling motive of the mission is obedience. God is love, but it is obedience that forges and focuses and incarnates that love into a mission." And just before His ascension He laid this charge on the disciples, "As the Father hath sent me even so send I you."

It was this same motive that drove out the early apostles and missionaries of the church. Philip goes to minister to the Ethiopian because the angel of the Lord said, "Arise and go," and he went. The Spirit said to Peter, "Arise and go . . ." and so, contrary to any natural inclination to love or pity the Gentiles, he went and accomplished his mission. Paul testified near the close of his life that he went to the Gentiles because his sense of call from God had been clear and compelling: "I have set thee to be a light of the Gentiles." Moffett again says, "In the strange new world of the Bible, apostles and missionaries are made, not by looking at the world in love, but by listening to God in obedience. They go in love, but they go because they obey."

This clear sense of call is essential when the going is hard, and in today's world the going will often be hard. When we interview prospective candidates for the mission field, we require a clear testimony of a sense of call. For when things become difficult on the field, when the missionary comes to the realization some discouraging day that he is not appreciated or even wanted and that the people he has come so far to evangelize wish he would go home—then he must have an anchor. If he is there merely because a mission board sent him, or because he wants to share what he has found with others, or for any other reason short of a divine call and a kingly command, he cannot stay. There is nothing at all that gives strength and staying power to the missionary like a clear sense of call. The missionary needs to go forth into today's harvest field "assuredly gathering" that the Lord has led him.

3. A willingness to sacrifice. We have already said that a characteristic of today's world is widespread hunger and misery. More and more the missionary is faced with the challenge of adapting his own living standards to those of the people among whom he works. In the old Colonial days it was expected that representatives of the "ruling, western nations" should live in a way befitting their status. Now there is no longer such a category and to an increasing degree the missionary stands before his people merely as "a man among men."

The communist "missionaries" in their almost unbelievable zeal to bring about world revolution have identified themselves in many cases with the poor and dispossessed to a remarkable degree. They aim to leave no doubt of the fact that they are the champions of the poor. Needless to say a great deal of force is added to their message by this rather complete identification. The question that is most pertinent nowadays among the world's poor people is, "Is the church on our side, or is she an instrument of exploitation,

imperialism, and oppression?" This is a serious question that can not be shrugged off, nor can we just assume that, of course, the Gospel is a message for the poor. As a Scotch preacher once said about the love of God in Christ, "It takes a deal of proving."

An important way to prove his sincerity in being genuinely interested in the welfare of the poor is for the missionary to identify himself—to sit where they sit. Jesus ate with publicans and sinners. He had nowhere to lay His head. For our sakes He became poor that we might become rich. This characteristic of the true missionary presses itself upon us with special urgency in today's world.

The basis of decision now more than ever before needs to be, "How will this affect my witness? How will it contribute to the development of the indigenous church?" In some fields our missionaries use automobiles and in some we and they have decided our witness might be weakened by their use. It is not a question of whether we have the money or whether someone at home who can well afford it wants to buy a car for the missionary or not. Nor is it a question of convenience in getting around. The only question is, "Will it enhance our witness?" If the answer is no or even questionable, then the missionary should not use a car.

We Americans have our own way of arguing these questions. We talk about efficiency. "Look how much ground we could cover with a car. See how many more towns and villages we could drive to in a day. Look how many man hours we could save by traveling fifty miles per hour and so getting the day's work done early, leaving time for writing and other essential tasks." We must remember that these arguments are for the most part lost entirely on the oriental mind. Dr. Kagawa said someone gave him a car, but as a pastor he could not keep it. So he gave it to the school. "But," he went on to say, "you Americans need cars. You are always in a hurry, hurry, hurry."

To lose oneself among the people one is seeking to win, this is the missionary's task: to love them sincerely and truly; to "gladly spend and be spent" for them even if he be loved the less for it (II Cor. 12:15); to become one of them in order that the suffering of the Lord Jesus may be made up to them (Col. 1:24)—this is the modern missionary's difficult task. It is harder to be a missionary in today's world, but by the grace of God it can be more fruitful and rewarding than ever before.

Elkhart, Ind.

Repentance means more than being sorry. It means that we must earnestly desire to sin no more, that we must confess our failure and accept God's forgiveness, and that we must resolutely set our faces toward a loving, gracious, and holy life.

—Henry David Gray.



High School Girls Class at the Gladstone Mennonite Mission with Sister Helen Miller.

What Are You Doing for Christ?

By ANNABELLE CONRAD

"Only one life, it will soon be past, only what's done for Christ will last." What was I doing for Christ, I asked myself as I stood reading the plaque in my friend's home. I was letting my Christian life go to seed without sharing my joy of being saved! That evening I decided I must tell others of my Saviour's love.

Today, I am happy to be a worker with Vern, Helen, and Margaretha Miller at the Gladstone Mennonite Mission in Cleveland, Ohio. This has been an experience which I shall never forget! There is no greater joy than telling the neighbors about Jesus and inviting them to come worship with us. There are unlimited times when all of us can let our lights shine, giving a Christian testimony to those around us.

The Gladstone Mission is located in a densely populated area of Cleveland's near east side. The area has been re-zoned for industrial use and eventually all the homes will be torn down. Our building has been condemned as unsuitable for worship services, and at the time of this writing we have no definite plans for the future. We earnestly pray for God's guidance in this important matter.

Since we are in this crowded section of the city, we realize that young people have a lot of spare time and there are many unwholesome places to spend this time. Bro. Miller has set up a part of the schedule with these young folks in mind. Tuesday night is set aside for the Youth Chorus rehearsal. On Wednesday evening there is an MYF teachers' training class. Friday after school five or six fellows and girls from the MYF distribute Gospel tracts in the Woodland Ave.—East

55th St. shopping center. The teen-age boys and girls both have clubs on Saturday morning. Saturday afternoon is spent in taking our church bulletins into the homes to invite the families to Sunday school and church. The teen-age boys also have a basketball team in the winter and a baseball team in the summer.

Not all of the attention goes to the young folks, however. Tuesday afternoon there is a Ladies' Bible Class at one of the homes in the community. Thursday is Ladies' Day. All Thursday afternoon they meet for their sewing meeting. During the summer months this also becomes a Bible Class. Then Friday night Bro. Elmer Stoltzfus or Bro. Eugene Yoder from Aurora drive up to conduct the weekly prayer meeting. The prayer meeting draws teen-agers and children as well as adults. Mrs. Miller tells Bible stories to the children while the adult meeting is taking place elsewhere.

The children have their activities, too. Tuesday after school the elementary school age girls meet for club and Bible class. The children and young people look forward to Sunday school. They are already asking when summer Bible school will start. Maybe you will be one of the teachers they are asking about. Wouldn't you like to help a little one to learn to love Jesus as you yourself do?

Will those things that you are doing last? What are you doing for Christ?

Cleveland, Ohio.

The church that is not a missionary church will soon be a missing church; so, let's join hands with our workers in other lands.—Peoria Church Bulletin.

The India Church Should Lead

"It is obviously necessary that more and more of the Christian activity in the country should pass from mission auspices to Indian church leadership. There is a natural antipathy to anything that seems foreign-controlled. This does not, however, mean that we shall no longer need the assistance of the older churches in personnel, funds, and counsel. The church of India will, for a long time to come, continue to need these and will be prepared to welcome as colleagues brethren in the faith from the older churches. India is still the most glorious field for the operation of the evangelistic fervor of the churches in the west. In the present world context, India may be God's laboratory. If the contemporary challenge to the Christian faith can be met in India, there is hope for all others.' But those who come out to serve her must come as servants, not masters, of the Indian church, not as lords over God's heritage, but as good shepherds, not as directors in the household of faith, but as helpers. India will need missionaries from the west, it would appear, for all time, and for a long time will need financial help. Let that be frankly stated.

"The church in India cannot afford to disassociate herself from the church in the west, and in the interests of Christianity should not be allowed to do so. The heritage and experience of the older churches must always be made available to the church in India as to all other young churches.

"Christianity is not a national religion, but a catholic religion. No national church, however gifted, should be allowed to cut itself off from the rest of Christendom. Much less can the young, inexperienced church in this country afford to isolate herself. The presence of the western missionary is invaluable and indispensable for the growth of the church in this land. There are certain specific contributions which missionaries from the west can make to our Christian life and work. We need them specially in our educational, medical, and technical institutions. We need them in order to teach us certain virtues which we now lack, and in which they are strong. We need to achieve a higher sense of responsibility and learn to do our duty properly even when there is no one to supervise our work. We need to learn to adopt a scientific attitude and acquire a spirit of detachment and objectivity in judging men and matters. We have yet to practice the exercise of impartial justice, to practice the readiness to accept loyally and work out wholeheartedly decisions that have been arrived at constitutionally.

"We have still not learned to subordinate communal, linguistic and provincial prejudice to the corporate welfare of the church and the glorification of her divine Lord. We still have to learn and appreciate and sympathize with the other man's point of view, and to attain to higher standards of integrity in personal and civic life. At the present time, when India is standing at the cross roads of her destiny and is in sore need of men of character, and with the Christian striking force so small, so economically handi-

capped and so meagerly equipped, mentally and spiritually, the church and the Christian community in India need to be strengthened by all the support which the older churches of the west can give. Christian charity demands it. Christian policy requires it. There is the need and there will always be a welcome in India for the consecrated man and woman who, impelled by the love of God in Jesus Christ, responds to the imperatives of the Gospel and comes out to minister and not to be ministered to."—from *The Cross over India* by Rajaiah D. Paul (an Indian layman).

MISSION NEWS (Continued)

Bro. and Sister Floyd Sieber and family have had the sailing date for their furlough postponed because of document difficulties. They will now probably return to the States the last of June or first of July. In the meantime they continue to help out in the work of the orphanage at Bragado and have visited various congregations during the week ends.

Attendance in summer Bible school at Mathis, Texas, reached 157 on the second day, May 26. The average attendance last year was 62. During the first week of Bible school, attendance leveled off to an average of about 150. Praise God for this increased interest.

A Missionary Orientation Conference will be held at the Elkhart Headquarters, June 23-30, for missionaries on furlough and missionary appointees. The indigenous church, missionary ideals, and missionary chores will be included on the agenda of the conference.

Bro. John H. Koppenhaver, missionary on furlough from Argentina, spoke at the Kouts, Ind., Mennonite Church, Sunday, June 7. He will also speak at the Scottdale Mennonite Church, Pa., on Tuesday evening, June 9. He is being accompanied by his family.

Bro. Eugene Blosser, Wellman, Iowa, former missionary to China, will speak at the

Science Ridge Church, Sterling, Ill., on Wednesday evening, June 10.

Bro. and Sister James Lark, Chicago, Ill., continuing their deputation work for the Chicago Bethel Mennonite Mission program, kept the following appointments recently: May 31, evening, Sacramento, Calif.; June 2-5, attended Pacific Coast conference at Salem, Oreg.; June 7, morning, Albany, Oreg.; evening, Sweet Home, Oreg.

Adopting Families

For many years Mennonites have been interested in adopting children. But have you ever heard of a congregation adopting a family? It happened recently. A congregation in the Midwest provided a home for a mother and her eight children.

This type of service is not completely new; congregations in Ontario have been doing it for a number of years. Instead of providing homes in which the mother can place her children and then partially supporting them by working, the congregation provides the living quarters and supports the family.

This type of service is commendable and worth while. The family can remain together as a unit. It can become a part of the community. The service rendered should be very meaningful to the congregation. It is easy to send money away to children's homes and relief (and that is necessary), but it is quite a different experience for the person or congregation to give directly to the recipient. Such an experience will bring with it some new problems that have not been faced before. Can the individual and the congregation have the right attitudes and convey them to the recipients so that the experience will have lasting value?

Could your congregation sponsor such a project? It can bring many blessings to the congregation and will certainly be rendering valuable service.—Children's Home News.

Missions Editorial

Bondservants of Christ

Jesus uses an illustration of a master who commands his bondservant, returning sweat and dirty from the field in the evening, to take a bath, dress in clean clothes, and then prepare and serve his master's supper before eating his own. The master does not praise the bondservant for faithfully carrying out what he was ordered to do.

Jesus then turned to His disciples and said, "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (Luke 17:10).

The Bible speaks about bondservants and hired servants and distinguishes between the two. The bondservant had no rights other than to be completely obedient to his master. Faithfulness represented his supreme virtue.

But to gain merit and praise he needed to exceed in service his regular or special assignments. He demonstrated his love for his master by voluntarily doing more than was required of him. Then he became a profitable servant and not just a bondservant.

The application to the Christian and his Lord is immediately evident. When he keeps his Lord's commands he has only performed the duty love demands.

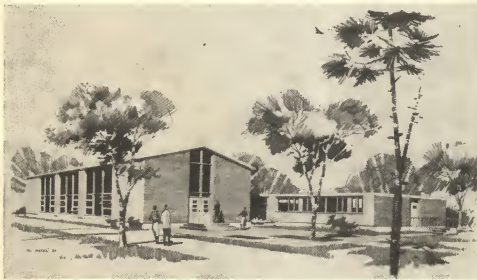
It is service and consecration beyond duty, however, which leads to a fellowship with the Master that satisfies. That part of service and fellowship will not be easy.

Jesus promised His disciples the enmity of the world. He promised them suffering. The disciples accepted suffering as a regular part of the Christian life, whether it was suffering due to persecution from others or whether it was a thorn in the flesh.

The bondservant of Christ is willing to accept by faith the lowest seat in the synagogue, the misunderstanding of his motives by his fellows, and even personal injury for Christ's sake, thanking God for the unpleasant experiences as well as the pleasant, realizing that "all things work together for good to them that love God."

No Christian worker can afford to be less than a bondservant for Christ. Anything less will mean lack of peace, lack of power, lack of joy.

The victorious Christian worker will, like the Apostle Paul, be willing to lose all—reputation, personal accomplishment, social status—that he may win Christ, and be found in Him. He will seek to exceed the accepted realm of duty and will give thanks in everything.—L. C. Hartzler.



Revised architect's drawing of the new Chicago Bethel Church and workers' residence prepared by Wallace & Schoenbrod, Architects, Chicago. The architect firm proposes to begin construction by August. Substantial saving could be made by letting contracts for the total building, church and residence, instead of building in two stages as now planned. Plans call for building according to funds available. Send your contributions clearly marked to your district conference treasurer or direct to the treasurer, Mennonite Board of Missions and Charities, Elkhart, Ind.

Relief and Service News

MRC Weekly Notes

Voluntary Service

Bro. D. J. Mishler, Director of Personnel, announced last week that the following people have been invited to the June 3-10 orientation school at the Elkhart headquarters and will take up assignments as indicated:

Ann Burkholder, Orrville, Ohio—Mathis, Texas, Service Unit
Anna Friesen, Meade, Kans.—La Junta Hospital
Tillman Hershberger, Hesston, Kans. (transferring from Puerto Rico)—Eureka Home for the Aged
Ella Hostettler, West Liberty, Ohio—La Junta Hospital
Jeanette Lewis, R.N., Perkasi, Pa.—La Plata, Puerto Rico
Doris Magnuson, Morton, Ill.—La Junta Hospital
John Miller, Salem Oreg. (transferring from Puerto Rico)—Hesston College
Margaret Miller, Wellman, Iowa—La Junta Hospital
Martha M. Miller, Pryor, Okla.—La Junta Hospital
Bryan Stoltzfus, Atmore, Ala.—Iowa City Medical Service Units
John Mark Yoder, Nappanee, Ind.—Mennonite Youth Village
Mildred Zuercher, Apple Creek, Ohio—Kansas City Hospital Unit
William Miller, Iowa City, Iowa—Hesston College
Lyle Roth, Shickley, Nebr.—Hesston College
Instructors for the orientation school include Bro. John Mark Yoder, one of the school members; Bro. J. E. Gingrich, pastor of the Prairie St. Mennonite Church; Bro. S. J. Hostettler, pastor of the Belmont Mennonite Church and various staff members of the Mennonite Board of Missions and Charities.

Financial

The regular monthly relief and service offering taken by our congregations goes to a variety of purposes. Periodically it is good to remind ourselves of how this money is used. These offerings support the total Relief and Service Committee voluntary service program which will have around 130 or 135 workers by June 15, 1953. They provide the contributions of the General Mission Board constituency to the Mennonite Central Committee relief and service program which includes support on a per man per month basis for our young people in MCC-VS; the relief program in Europe, Korea, Formosa, Java, and Jordan; the MCC refugee aid and resettlement program in Europe and Paraguay; the PAX program which will soon include 34 I-W men from our constituency whom we support at the rate of \$75 per month apiece; and the Relief and Service Committee

and Mennonite Central Committee I-W Services to our I-W brethren. The expenses of the service programs particularly are increasing due to the pressure of the draft situation and the need for service opportunities for and service to our I-W brethren.

Released May 29, 1953
Relief and Service Office
Elkhart, Indiana

MCC Weekly Notes

Area Pastor Serving Midwest I-W Men

Elbert Kootz of Buhler, Kans., has begun work as a pastor for I-W men in the Midwest and Rocky Mountain areas.

To begin with he will be visiting I-W men in Colorado, Nebraska, Kansas, and Iowa. He will be serving as area pastor for I-W men from MCC constituency groups.

Bro. Kootz did similar work in Civilian Public Service days. He is relinquishing his pastorate of the Hebron General Conference Mennonite Church near Buhler to begin this new work. Before serving the Hebron Church he was pastor of the Beatrice, Nebr. Mennonite Church.

Another area pastor is Newton Weber, who has been visiting I-W men in the East for several months already. He makes regular visits to I-W's in Ohio, Pennsylvania, Maryland, Delaware, and the New England states. Bro. Weber, whose home is in West Liberty, Ohio, did similar work in CPS days, too.

Two Workers on Way to Japan

Mr. and Mrs. Walter Rutt of Gulfport, Miss., are on their way to Jordan where they will be in charge of material aid distribution.

During their two-year term of service they will be stationed in Jericho from where clothing is distributed to refugee camps, and also to destitute residents of the surrounding area.

Mr. and Mrs. Rutt will be replacing Mr. and Mrs. Irvin Kennel of Eureka, Ill., who arrived in New York on May 29 after spending two years in Jordan.

Released May 29, 1953
MCC News Service
Akron, Pennsylvania

Women's Activities

We are happy that over 9,000 Prayer Guides have gone out. We pray that all those who find this prayer plan helpful will help in the distribution of the Prayer Guide. If each sewing circle will be responsible for its absent members, that will help a great deal. We should especially remember our voluntary service workers and our I-W men, and in some cases our summer Bible school teachers.

The sending of a Prayer Guide and other current church literature accompanied with a letter of confidence and appreciation may be the very thing our absent ones need to anchor them for that time of trial, of doubting. May we all be faithful in remembering those who are out away from Mennonite centers, that they may be faithful in their witness,

that they may not grow "weary in well doing."

Buy your Prayer Guides from your nearest branch bookstore, or from Mrs. John L. Horst, 404 Homestead Ave., Scottsdale, Pa. The price is 25¢ each.

The Monterey, Pa., Sewing circle has done a fine variety of work during the past year. Being so near the Ephrata Clothing Center they found it possible to help pack Christmas Bundles, so they packed 492 ready for shipment. They collected and sorted 332 pounds of used clothing; they distributed apples to persons living in the Lancaster County Home; pledged \$325 toward the furnishing of a room in Westlawn, the new girl's dormitory at Goshen College; each month they had members bring contributions for relief such as yard goods, thread, wash cloths, tooth paste, tooth brushes, quilts, comforters, combs, and snaps; they held grocery showers for needy families, planned a service for migrant workers, and rolled bandages.

The Monterey Circle meets in the church basement the first Thursday of each month, with a different hostess in charge of the covered dish luncheon each time. It is a day that they look forward to as an opportunity for serving the Lord and for spiritual fellowship.

Here is another opportunity for all; throw rugs are needed for the Froh Brothers Homestead, Sturgis, Mich., our new home for the aged. Send them to the above address. Those in charge are hoping to have the home ready for occupancy in a few weeks.

Sister Cora Groh, secretary for juniors and intermediates, has asked that the following notice be published in this column and also in the next Missionary Sewing Circle Monthly.

"Wouldn't you like to share in helping to equip the Froh Brothers Homestead? Here are a few suggestions for your sewings:

50 cushions for chairs 18 x 18 made of ticking with slip covers of anything colorful but washable, and grippers or buttons for closing.

Hot pads—without loops for hanging up; no woven kinds. Tea towels—feed sack squares.

"Send all gifts to the Froh Brothers Homestead, Sturgis, Mich."

—Mrs. C. L. Shank

One Dollar

Long years ago Roger W. Babson very graphically reminded us:

"One dollar spent for a necktie lasts five weeks.

"One dollar spent for a cap lasts five months.

"One dollar spent for an automobile lasts five years.

"One dollar spent for water power or railroad grade lasts five generations.

"One dollar spent in the service of God lasts for eternity."

It would be interesting for each one of us to use a paper and pencil to find out just

what portion of the money we spend goes for things that last.

One thing is sure, the goods of eternal value have no reasonable hold upon our material resources. It is wonderful that a dime or a dollar which is so very earthly in its usual trends and errands can lay up for us treasure in heaven.—*The Free Methodist.*

OUR SCHOOLS (Continued)

ing with others and in making a contribution to the cause of Christ and his fellow men. He seeks to follow Christ, who came not to be ministered unto, but to minister, and to give His life for others. In making this unselfish contribution there is a great deal more joy and satisfaction than could ever come from the nursing of selfish hurts and apparent injustices.

Thirdly, the unselfish life will radiate more of the glory of Christ and will be a challenge and inspiration to others who observe that life. It will glorify God infinitely more than the selfish life.

In the fourth place, such victory over self in these areas that we have mentioned will lead to victory over self in other areas. We will learn to recognize what promptings are of the Spirit and which are of the flesh. As we continue to yield our members to the Spirit we continue to grow in spiritual discernment and spiritual graces, and experience that daily and hourly victory as we daily and hourly—moment by moment—reckon the "self" dead, and claim victory through the risen Christ.

And lastly, the crucifixion of self makes more room for the fullness of the Spirit. The life that is self-centered and selfish has little room for the indwelling presence of the Spirit. The command to be "filled with the Spirit" can become a reality only to the extent that the self is denied and thrust out. As the "self" occupies less and less space in the heart and life, there is more and more room for the Spirit's presence.

If Christ were to visit our campus today I feel confident that among other things He would say, "If any student will come after me, let him deny himself, take up his cross daily, and follow me."

Harrisonburg, Va.

FAMILY CIRCLE (Continued)

lems. But it can help us to teach them to forgive and love instead of to hate and become bitter. And to you who are older, may we your children rise up and call you blessed because you have lived and walked with our Lord and Saviour Jesus Christ.

Goshen, Ind.

EXPRESSIONS OF APPRECIATION

We want to take this opportunity to express our appreciation to our friends who have so kindly remembered us with prayers, letters,

cards, and many expressions of sympathy during the illness and death of our beloved husband and father.—Mrs. Ira Showalter and family, Waynesboro, Va.

To my many friends who have given expressions of sympathy by the many beautiful letters, gifts, flowers, cards, and prayers offered in my behalf while suffering lately, I want to say "thank you" with all my heart. May God richly bless you.—Mrs. David Z. Miller, Middleton, Pa.

We wish to express our sincere appreciation to the many friends who remembered us with flowers, cards, and letters during our recent bereavement in the passing of our husband and father.—Mrs. Leroy R. Carpenter and family, Manheim, Pa.

To all who visited me during my recent illness, including the ministers, the Sunday schools who sent flowers, the women singers, and to all who so kindly remembered me with cards, and by your prayers, I wish to send my deepest thanks and say, "May our Lord bless you all."—Mrs. Daniel K. Fisher, Gap, Pa.

I want to thank all the friends who so kindly remembered me while in the hospital and since my return home. Your visits, prayers, cards, letters, flowers, and fruit meant very much to me. May the Lord richly bless you all.—Mrs. David H. Charles, Lancaster, Pa.

We wish to thank our many friends, relatives, and neighbors for their many expressions of sympathy during the illness and death of our wife and mother. Also our appreciation for the many cards of sympathy you sent us. May God richly bless you.—The Miles S. Hess family, Ephrata, Pa.

I wish to express my deep thanks and appreciation to my many friends who remembered me with cards, visits, flowers, and prayers during my stay in St. Joseph's Hospital and since I am home. May the Lord richly bless you.—Mrs. George S. Good, New Holland, Pa.

EDITORIAL (Continued)

For them the Bible must be more than a literary marvel: it must be a blueprint for faith and life. The one truly evangelized will not be left indifferent to plain command and evident implications. He may, even for years, have his honest questions and doubts. But his face is toward the light, and when he knows what God means, he accepts that meaning.

This honest search for truth may be something very different from a revivalistic intoxication that sends the addict reeling from one evangelistic meeting to another. It is sober business to search, and see what things are so—a business entirely too prosaic for one who has only fallen under the spell of the flood-lights and the sawdust aisles and the bright singing and the emotion-packed response to the invitation. If those things do not make the attendant a Biblical Christian, their influence is shallow and in the long run harmful. We must always make it clear that the way into the church of Jesus Christ is a way of knowledge of the Word and full surrender to that Word

as the Spirit leads us into comprehension. Obviously it is not fair for a visiting evangelist to paint the sparkling generalities of the Christian faith, and leave the hard specifics to the pastor for later instruction. The pastor, true, must carry on the evangelization, but it must be by natural sequence and not as a difficult opposite.

Disciples are learners. The prosecutors of the early believers took knowledge of them that they had been with Jesus and had learned of Him. The early Christians were followers of Christ. Paul commanded the Ephesians to be followers of God as dear children.

The Christian way is not a way of ease. It is not pleasant to bear a cross. And it is not easy evangelism to call to full discipleship. In fact, the demands laid upon us may keep us from participation in many popular evangelistic programs. In this day of great evangelistic enthusiasm in the Mennonite Church, it may be a part of our discipleship to march to the front encumbered, as many think, with a cross upon our shoulder. But we are walking in the footsteps of our blessed Lord, who although despised and rejected of men, has made His cross the sign of triumph and victory.

TEACHING THE WORD (Continued)

You may be ashamed even to compare yourself with that efficient day school teacher, but you need not be. You are teaching them most effectively by your own example. Your character, as it is expressed in every phase of your life, is teaching more than your words ever can. If you and your companion love Jesus and seek to serve Him, don't think for a minute that your decision escapes your children. No indeed not! Of course you will want to supplement the influence of your life with the best teaching you possibly can give, you will want your home decorations, the books you buy, and the magazines to which you subscribe to speak for God. But it is your tone of voice, the things you are interested in, and the way you bow reverently in family worship that says the most. O parents, I plead with you to consecrate your own lives fully to God first of all; then exercise the best discipline and training you can. Every one of our children has an eternal soul. Long after the world has grown old and feeble; long after the stars have all gone out, our precious boys and girls will still live on and on either in the regions of the damned (God forbid) or in the bliss of heaven. God save us all and help us to save our children.

St. Jacobs, Ont.

FIELD NOTES (Continued)

Bro. Josef Herschkowitz, Harrisonburg, Va., spoke at Alma, Ont., on May 26.

New confessions with a number of conversions are the visible results of revival meetings at Masontown, Pa., by Richard E. Martin, Elida, Ohio.

Bro. Paul Roth, Masontown, Pa., delivered the commencement address for the Johnstown Mennonite School at the Kaufman Church on June 2.

Bro. D. L. Swartzentruber, Gortner, Md., closed a series of meetings at Bear Creek Mission, Accident, Md., on May 31. The meetings were well attended with three confessions and four who renewed their covenant, desiring to affiliate with the mission.

Sunday-school secretaries—Please send your orders promptly for quarterlies for July-September to the Mennonite Publishing House, Scottsdale, Pa., if you have not already ordered them.—C. B. S.

Bro. Alton Horst, Elkhart, Ind., will be installed as pastor of the Rainy River Mennonite Mission near International Falls, Minn., on Sunday, June 21. Bro. Horst is being licensed to carry on this work which is an outpost of the Pleasant View Mennonite Church near Goshen, Ind. Several families from the Pleasant View Church moved into the community several years ago and began Sunday school work. Last summer the local group branched out to Atikokan, Ont., with a summer Bible school program which will be continued again this summer.

Bro. J. B. Shenk, Goshen, Ind., was ordained to the ministry on Sunday afternoon, June 7, at the Prairie St. Mennonite Church, Elkhart, Ind., where he will serve as pastor, replacing Bro. John E. Gingrich who is moving to Johnstown, Pa. The service was in charge of the local bishop, Bro. D. A. Yoder.

Announcements

Bible instruction meeting at Mt. Joy, Pa., with Paul Erb and B. Charles Hostetter as speakers, June 20, 21.

Wilbur Nachtigall and family, Puerto Rico, at Pleasant Hill, Sterling, Ohio, June 21.

Dedication of Berlin, Ohio, Church, Sunday afternoon, June 14, with Milton Brackbill, Paoli, Pa., preaching the sermon and conducting a week-end conference June 12-14.

Christian K. Lehman at Litzitz, Pa., YPM, June 14, on "The Unsearchable Riches of Christ."

John S. Hess at Oxford Circle, Philadelphia, Pa., Sunday morning, June 21; at St. Ann's Avenue, New York City, Saturday evening, June 27, Sunday, June 28.

James Miller, Haycock Mission, at Hess Church, July 12.

Melville Nafziger, Wilmington, Del., at Sunnyside Mission, Lancaster, Pa., June 14.

Visiting Speakers

May 17: Katherine Crager, recently returned from Java, at Freeport, Ill.

May Saginaw, Mich., at Alma, Ont.; I. W. Royer, Orrville, Ohio, at Central, Archbold, Ohio; J. C. Wenger, Goshen, Ind., at Locust Grove, Elkhart, and Howard-Miami, Kokomo, Ind.;

Samuel S. Miller, Topeka, Ind., at Clinton Frame, Goshen, Ind.; John and Miriam Beachy, on furlough from India, at Benton, Ind.; Warren Miller, Millersburg, Ohio, at Howard-Miami, Kokomo, Ind.; Earl Buckwalter, Hesston, Kans., at Protection and Greensburg, Kans.; B. B. King, Scottsdale, at First Mennonite, Johnstown, Pa.; Samuel Miller and wife, Argentina, at Fish Lake, Ind.

May 31: Myron Ebersole, Newton, Kans., at Hopedale, Ill.; Elmer Stoltzfus, Aurora, Ohio, at Yellow Creek, Goshen, Ind.; J. N. Kaufman, East Peoria, Ill., at Belmont, Elkhart, Ind.; Calvin Kennel, Gap, Pa., at Wesley Chapel, Newark, Del.; Clinton Ferster, Richfield, Pa., at Maple Grove, Arglen, Pa.; M. E. Bontreger, Calico Rock, Ark., at Clinton Frame, Goshen, Ind.; Paul Haarer, Howe, Ind., at Kokomo, Ind., Mission.

June 7: Clayton Beyer, Hesston, Kans., at Albany, Oreg.

Evangelistic Meetings

Ernest Gehman, Harrisonburg, Va., in tent meeting at South Lebanon, Pa., beginning June 7. Milton Brackbill, Paoli, Pa., at Pigeon, Mich., July 7-19. Silas Brydget, Lyndhurst, Va., at Deep Creek, Portsmouth, Va., March 29-April 5. Andrew Jantzi, Marilla, N.Y., in tent meetings, Norfolk, Va., April 30-May 24, with 40 some confessions.

From Our Churches

ASHLEY, MICHIGAN

(Bethel Congregation)

Dear GOSPEL HERALD family: On March 22 Bro. E. J. Yoder, Topeka, Ind., brought the morning message. The same day Bro. Yoder and Bro. Ezra Beachy, Pinckney, Mich., had charge of an afternoon meeting with our membership. At this time Bro. J. Kore Zook, one of our home ministers for many years, was officially recognized and appointed as pastor of our congregation.

Bro. D. S. Oyer is spending most of his time at home recuperating. He was able to attend church services several times during the past two months.

Mrs. Laura Conrad, Lansing, Mich., has been bedfast for some years and Mrs. Sarah Yordy is slowly recovering from a hip fracture.

We were happy to have several seminary students from Goshen College to deliver the Sunday morning messages recently: Sanford Oyer, a former member of our congregation, on March 8; Vincent Snyder, March 29, and John Paul Oyer, April 5, both of whom are members here. May increasing numbers of young people consecrate themselves to God to be used in His service.

On March 29 several from this place attended afternoon and evening sessions of the Layman's Conference at the Calvary Mennonite Church at Pinckney. We were challenged to be more zealous in finding opportunities for soul-winning.

The Goshen College Motet Singers, directed by Mary Oyer, presented their Easter program to an appreciative audience in St. Johns on March 27.

In the afternoon of April 3 Good Friday services were held here with several other churches within this area participating.

April 18-20 Bro. and Sister Samuel E. Miller of Goshen, Ind., were with us. Sunday morning he delivered a missionary sermon and that evening gave an illustrated talk on the Argentine Chaco in connection with their mission work. Sister Miller conducted the meeting for the children.

Bro. Stanley Shenk, West Liberty, Ohio, conducted a series of meetings from May 3 to 10. We enjoyed seasons of spiritual refreshing, with about twenty confessions, some accepting Christ as their Saviour and others confessing their need of a deeper spiritual life.

On May 17 Mr. Maude Swartzendruber, Director of the La Junta Mennonite School of Nursing, now on leave of absence at Manson, Iowa, helped us to observe Student Nurse Day. She gave several talks and an illustrated lecture to help us to see the value of consecrated Christian service.

Eight sisters from this place attended the Indiana-Michigan Missionary and Sewing Circle meeting held at Goshen, Ind., May 10.

May 24 we expect to participate in the sacred emblems commemorating Christ's finished work of atonement for our sins, looking forward "Till He come."

Lydia Oyer.

GRACETON, MINNESOTA

(Graceton Mission)

Dear HERALD Readers: Christian greetings in our Saviour's name.

A few of our group attended the Bible school held at Loman, Minn., Jan. 5-23. One of the instructors, Bro. John Hochstetter, Cresco, Mont., was with us for our morning service on Jan. 11. Bro. Irwin Schantz, Loman, Minn., brought the morning message on Feb. 1, and also on April 12. Vernon Hochstetter filled the preaching appointment at the Rainy River Mission on Feb. 1.

Bro. and Sister Frank Kellers and Bro. and Sister Abram Metz from Pennsylvania were here for an evening service on March 17. Bro. Metz brought the message from God's Word.

An instruction meeting is held each Tuesday evening for a few who have taken a stand for Christ. Pray for them.

The evening of March 29 a group from Loman, Minn., gave a program here with a sermon by Bro. William Kurtz.

Logs were cut and sawed this winter for the new church which we plan to build in the near future, D.V. We are thankful that our Sunday-school attendance has increased some this spring.

Bro. and Sister Joe Gingerich, Detroit Lakes, Minn., worshipped with us on May 3. Bro. Gingerich brought a message on "What a Christian Church Should Be."

A social is held once a month for the young people of the community. This month 35 young people were present. Most of these do not come to our Sunday school. We hope the social will be a means of winning them for Christ.

Pray for the work here.

Bessie Hochstetter.

LOUISVILLE, OHIO

(Beech Congregation)

Greetings in Jesus' name: Our church joined the Louisville community churches in observing Universal Prayer Week from Jan. 4 to 11. On Jan. 15 we had counsel meeting and on Easter Sunday morning we observed communion.

The sisters of the sewing circle gathered used clothing for relief during the month of April. Previously we had sent shoes to MCC.

The Ohio Mennonite Mission Board meeting was held here April 24-26. The Annual Women's Sewing Circle and Missionary Meeting was held April 25. These meetings were well attended and very inspiring.

We have had a number of guest speakers in our midst: Kenneth Good, Elida, Ohio, Feb. 5; James Lark, Bethel mission of Chicago, Ill., March 4; Arlene Sirtler, Akron, Pa., March 12; James Steiner, North Lima, Ohio, April 3, 4; Bro. and Sister Harvey Birky, Children's Bible Mission, Birmingham, Ala., March 29; Lawrence Brunk, Denbigh, Va., May 10; Bro. and Sister J. N. Byler, Akron, Pa., May 25, 24.

The Goshen College A Cappella Chorus gave us a splendid program on March 31.

The Brunk Bros. tent revival meetings began April 29 and continued for three weeks. The weather was not always agreeable but in spite of this a number of people had perfect attendance records. Many hearts were touched. Pray that these meetings may not only have stirred the emotions for a season but that the lives of individuals may have been changed.

The Christmas Bundle project has been taken up by many of the Sunday-school classes and also by families and individuals.

Zelda Linder.

the centuries that followed, does the weight of Divine displeasure seem to have been lifted, for within present memory more millions of this still unbelieving people came to violent death in the East German massacres of World War II.

To recount these facts of history is not to point the accusing finger at these who are still God's chosen people, but upon whom, as Paul says, "blindness in part is happened" (Rom. 11:25), and the remnant of whom will yet eventually come to the acceptance of "him whom they pierced" as their Messiah. No, not accusation, but rather should these things serve for our enlightenment and warning.

If such a thing there be, must not the rejection and persecution to the death of the Son of God have been the classic, or supreme of all crimes, and must not, in turn, the retribution visited upon this people be a supreme example of the inevitability of complete and fitting recompense for unforgiven sin?

Today, as two thousand years ago, there is no greater evil in the sight of God than the rejection of His overtures of love through the measureless sacrifice that was made for helpless man.

Now, in multiplied form—by radio many times daily, through floods of Christian literature, by great evangelistic campaigns, the Word of God goes out, and as never before, the sinner can know of the incomparable blessings of acceptance, or the certain terrors that must follow rejection of Jesus Christ and His way of life. Today as never before the unrepentant are, as Paul says in Romans 1:20, "without excuse," and so also the careless Christian if he fail to observe in full obedience the whole commandment of God. Now, finally, as never before has man the knowledge and oft-repeated opportunity to call down upon his head, not a curse, but all the "exceeding and eternal weight of glory" that the Father has in store for His own.

Biglerville, Pa.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3c)

Bachman, Ivan and Gloria (Whitmore), Ronokos, Ill., second son, Jay Steiner, March 29, 1953.

Baer, Russell and Gladys (Shank), Mt. Joy, Pa., fourth child, Ronald John, May 22, 1953.
Caupp, Daniel and Irene (Kodler), Orrville, Ohio, fourth child, Amy Louise, April 25, 1953.
Ebersole, Ralph H. and Mildred (Sollenberger), Chambersburg, Pa., first child, Linda Kay, March 29, 1953.

Enck, Carl R. and Elmira (Kreider), Marietta, Pa., first child, Charles Ray, March 25, 1953.

Giesrich, Roman and Shirley (Erb), Goshen, Ind., fourth child, Carolyn Erma, May 12, 1953.

Gingrich, Ivan L. and Helen (Horning), Richland, Pa., Lorraine, April 14, 1953.

Herr, Clyde H. and Mildred J. (Shenk), Lancaster, Pa., second child, Miriam Elizabeth, May 6, 1953.

Hershey, Lester D. and Edith (Steffy), Parkersburg, Pa., first child, David Lynn, May 6, 1953.

Kandel, Mr. and Mrs. Homer, Millersburg, Ohio, Mary Beth, May 18, 1953.

King, Amos C. and Martha (Wert), Westover, Md., Rosa Lois, April 17, 1953.

Lapp, Jonathan and Anna (Snicker), Gap, Pa., fourth daughter, Brenda Lou, Feb. 27, 1953.

Miller, Vern L. and Helen (Hostetler), Cleveland, Ohio, first child, Robin Dean, May 24, 1953.

Natziger, Elmer W. and Gladys (Yonsey), Lovellville, N.Y., second child, Harlan Gene, April 28, 1953.

Nauman, Daniel P. and Pauline (Heller), Hanover, Pa., fifth child, Margaret Lucille, April 26, 1953.

Nissley, Clayton and Vera (Becker), Manheim, Pa., third child, Barbara Ann, April 14, 1953.

Sangrey, Landis K. and Marian (Hostetler), Columbia, Pa., Marian Yvonne, April 27, 1953.

Selzer, Merle and Lois (Nitzsche), Canton, Kans., second child, Kenneth Albert, April 25, 1953.

Snader, Lloyd and Irene (Hess), Ephrata, Pa., third child, Carolyn Fay, March 29, 1953.

Souder, Robert, Jr., and Marian (Ruth), Chambersburg, Pa., second child, Robert III, May 5, 1953.

Stauffer, Elam and Grace (Metzler), Manheim, Pa., third son, Bruce Eugene, May 11, 1953.

Vanger, Clement and Linda (Peachey), Leola, Pa., third child, Ruth Ellen, April 9, 1953.

Wideman, Gordon and Hannah (Burkholder), Markham, Ont., third child, Arthur James, May 22, 1953.

Yoder, Merle E. and Sallie Ann (Zook), Millroy, Pa., third son, Marlin Elrose, Feb. 13, 1953.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bauman—Horst.—Harold Bauman, Florida, Ont., congregation, and Gladys Horst, Elmira, Ont., congregation, by Howard S. Bauman at the Elmira Church May 2, 1953.

Brubacher—Snyder.—Francis Brubacher and Mabel Snyder, both of the St. Jacobs, Ont., congregation, by Roy S. Koch at the church Oct. 25, 1952.

Burkholder—Lehman.—Edgar Burkholder, Miller congregation, Leitersburg, Md., and Ada Grace Lehman, Pleasant View congregation, Chambersburg, Pa., by Amos E. Martin at the home of the bride May 18, 1953.

Frey—Stuckey.—Vincent Frey, West Clinton congregation, and Marcella Stuckey, Lockport congregation, Stryker, Ohio, by E. B. Frey, assisted by Walter Stuckey at the Lockport Church May 24, 1953.

King—Burkholder.—Lester King and Marjorie Burkholder, both of the West Clinton congregation, Pettisville, Ohio, by E. B. Frey, assisted by D. L. Sommers at the church April 5, 1953.

Knechtel—Scheerer.—Alfred Knechtel, Latsehar congregation, Manheim, Ont., and Gladys Scheerer, St. Jacobs, Ont., congregation, by Roy S. Koch at the St. Jacobs Church May 2, 1953.

Lambright—Fink.—Stanley Lambright, Shute congregation, Shiphehanna, Ind., and Lulu Fink, Crumstown Mission, North Liberty, Ind., by Percy J. Miller at the Crumstown Church April 12, 1953.

Landis—Moyer.—Jacob Landis, Salford congregation, Marielville, Pa., and June Moyer, Blooming Glen, Pa., congregation, by David Derstine, Jr., at the Blooming Glen Church May 2, 1953.

Lentz—Siegrist.—James Lentz, Elizabethtown, Pa., congregation, and Betty Siegrist, Stumptown congregation, Bird-in-Hand, Pa., by Elmer G. Martin at the Stumptown Church May 29, 1953.

Miller—Slabaugh.—Daniel Miller and Evelyn Slabaugh, Greentown, Ind., by A. G. Horner at the Howard-Miami Church, Amboy, Ind., May 15, 1953.

Mohler—Mohler.—Howard Witmer, Erisman congregation, Manheim, Pa., and Miriam S. Mohler, Ephrata, Pa., congregation, by Mahlon Zimmerman, assisted by Eugene Landis and Martin Metzler at the Ephrata Church May 9, 1953.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Appelby, James A., was born Nov. 18, 1880, at Dickerson, Md.; passed into eternity at the Chambersburg, Pa., Hospital, Feb. 28, 1953, aged 72 y. 5 m. 12 d. His death was caused by a stroke which he suffered about two weeks earlier. He was saved and united by baptism with the Marion, Pa., Mennonite Church on April 24, 1929. He is survived by his wife, (Georgia May), one daughter (Mrs. Glen Cordell), 3 sisters, and 2 grandsons. Funeral services were held at the Marion Church, April 27, by the local ministry, and burial was made in the cemetery adjoining.

Baade, Rudolph William, son of the late Lewis and Carolyn Baade, was born in Chicago, Ill., April 9, 1906; died at his home in Chicago, May 1, 1953; aged 47 y. 22 d. On Feb. 8, 1925, he and Launetta Pelpow were united in marriage. Surviving are his wife and 5 children (Rudolph, Jr., Leonora—Mrs. Kupizky, Edna—Mrs. Bayars, Shirley—Mrs. Borucki, and Robert), 3 sons, 1 daughter, his wife, and several of the children professed their faith in Jesus Christ and united with the fellowship of believers of the Mennonite Home Mission in Chicago. Through the years he sought to maintain his faith in Christ. Funeral services were conducted from the Siler Funeral Chapel, May 4, by J. Otis Yoder, assisted by Raymond Yoder. Interment was made in the Glen Oak Cemetery.

Eshleman, Ellen, daughter of Clayton L. and Martha (Gish) Keener, formerly from Refton, Pa., now missionaries in Addis Ababa, Ethiopia, died on May 17, 1953, as a result of a cerebral hemorrhage at Nazareth, Ethiopia, aged 28 y. She and her husband sailed for Ethiopia in October, 1950, and have been serving there since that time. Before entering service in Ethiopia under the Eastern Mennonite Board of Missions and Charities she had taught school for several years in Pennsylvania communities. For two years she taught in the Cedar Hill School and she also taught at the Franklin Mennonite School, both in Ethiopia. Mennonite School. During the summer of 1948 she spent three months in relief service under the Mennonite Central Committee in Puerto Rico. Her husband, Dr. Robert Gohman, formerly of Paradise, Pa., now a medical missionary at Nazareth, Ethiopia, survives. Also surviving are her parents, one brother (Robert G., Refton, Pa.), 4 sisters (Betty—Mrs. John Drescher, Miss—Mrs. Paul Gieringer, and Marie, all at Harrisonburg, Va.; and Barbara—Mrs. Harold Shenk, College Park, Md.), and one grandfather (Daniel Gish, Millersville, Pa.). Funeral services were held at Addis Ababa on May 19. Memorial services were held at the Paradise, Pa., Mennonite Church on May 24.

Hamilton, Charles Edward, son of Benjamin and Catharine (Holley) Hamilton, was born Oct. 30, 1873, at Oallum, W. Va.; passed away at his home in Sheridan, Oregon, March 25, 1953; aged 79 y. 4 m. 24 d. Death came as the result of a cerebral hemorrhage. On Feb. 21, 1890, he was united in marriage to Barbara Minnie Snyder, both of whom had lived in Minnesota before moving to Oregon, and the past 23 years have lived in Sheridan. He had been a member of the Mennonite Church from his youth. The last few years of his life prevented him from enjoying church services, but he always enjoyed company and to talk of spiritual things. He leaves to mourn his departure, his wife, 2 daughters (Mrs. Ed Hostetler, Bloomington, Minn., and Mrs. Lester Miller, Willamina, Oreg.), 2 sons (Eldon, Toccoa, Honduras; and Walter, McMinnville, Oreg.), 15 grandchildren, 3 great-grandchildren, 2 brothers (John, Sheridan, Oreg., and Ira, Newton, Kans.), and many other relatives and friends. Two sons preceded him in death. Funeral services were held at the Sheridan Mennonite Church in charge of D. F. Shenk and Raymond Mishler, with interment in the cemetery near Willamina, Oreg.

Hertzel, Sarah N., daughter of the late Jacob and Anna (Nolt) Zimmerman, was born in Lancaster County, Pa., Nov. 18, 1864; passed away after a short illness at her home near Mechanicsburg, Pa., April 25, 1953; aged 85 y. 5 m. 10 d. At 17 years of age she was baptized and received into the fellowship of the Shaker Church where she remained true and faithful, being the oldest mem-

ber at the time of her death. On Oct. 29, 1896, she was married to John R. Hertzel, who preceded her in death 13 years ago. Since that time she lived alone in her home. She is survived by one half brother (Abraham, Ephrata, Pa.), one half sister (Barbara, Mechanicsburg, Pa.), and a number of other relatives. Funeral services were in charge of William Strong and C. W. Zimmerman at the State St. Church, with burial in the adjoining cemetery.

Kaufman, Sadie Alice, Smithville, Ohio, daughter of Isaac and Salome (Zook) Yoder, was born May 6, 1888; died at Dunlap Memorial Hospital, Orville, Ohio, April 14, 1953; aged 64 y., 11 m., 8 d. At an early age she was received into the fellowship of the Mennonite Church in Logan County, Ohio, and remained a faithful member until her death. She was for the last number of years a member of the Pleasant Hill congregation, Wayne County, Ohio. On March 19, 1919, she was united in marriage to Charles L. Kaufman, who passed away in August 1940. She is survived by one daughter (Edna—Mrs. Ed. Anfang, Smithville, Ohio), 3 sons (Kenneth, New Wilmington, Pa.; Irvin, Wooster, Ohio; and Orie, Smithville, Ohio), 5 grandchildren, 2 brothers (Benjamin F. Spokane, Wash.; and Irvin, West Liberty, Ohio), and 3 sisters (Mrs. Otis Kaufman, West Liberty, Ohio; Mrs. Elmer J. Yoder, Springfield, Ohio; and Mrs. Fred Krall, Smithville, Ohio). Funeral services were conducted by Gerald C. Studer and William G. Detweiler, April 17, at the Oak Grove Mennonite Church, Smithville, Ohio, with burial in the adjoining cemetery.

Leachy, Peter, son of the late John and Katie (Yoder) Leachy, was born in Allen County, Ind., Dec. 3, 1865; departed this life May 9, 1953, after an illness of four months; aged 87 y., 5 m., 6 d. On Jan. 5, 1888, he was united in marriage to Anna Richer, who preceded him in death in April 1950. Since that time he has been staying with his children. Surviving are 3 sons (John, Brinsmade, N. Dak.; Jonas and Peter, Grabbill, Ind.), 6 daughters (Ellen—Mrs. D. C. Winter, and Leola—Mrs. W. M. Williams Stuckey, both of Grabbill, Ind.; Katie—Mrs. Levi Neuhouser, Oneco, Fla.; Anna—Mrs. Ben Graber, Auburn, Ind.; Lily—Mrs. Amos Lederman, and Frances—Mrs. J. C. Graber, both of Spencer, Ind.), 62 grandchildren, 107 great-grandchildren, and one brother (John, Ft. Wayne, Ind.). One son (Silas) preceded him in death. He was baptized in 1887 and became a member of the Leo Mennonite Church, of which he was a member at the time of his death. Funeral services were held on May 12 at the Leo Mennonite Church, with S. J. Miller and Edward Frey in charge. Burial was made in the Leo Cemetery.

Summer, Christian F., son of Peter and Bena (Smith) Summer, was born Jan. 23, 1876, near Washington, Ill., where he spent his early years but later moved to Manson, Iowa, for the remainder of his life. On Dec. 15, 1907, he was united in marriage to Barbara Zehr, who preceded him in death in 1935. He was also preceded in death by his parents, 4 brothers, and one son. He had enjoyed reasonably good health until the winter of 1952 when he suffered with pneumonia and the evening of April 24, 1953, when he was stricken with a heart attack which caused swift and sudden death at the age of 77 y., 3 m., 1 d. In his youth he accepted Christ as his Saviour and united with the Mennonite Church. Here he served his Lord and the church faithfully until God called him home. At the time of his death he was reading the Bible through for the fifteenth time in the past twelve years. He also memorized many portions of Scripture. He leaves to mourn his departure 5 children (Lurella and Ethel, at home; Milton, Paul, and Iowa, Daniel, Mobile, Ala.; and Christ F. Jr., Manson, Iowa), 3 brothers (John and Emanuel A., Washington, Ill.; and Benjamin, Modesto, Calif.), one sister (Mrs. Noah Harlander, Goslen, Ind.), 6 grandchildren, and a host of other relatives and friends. Funeral services were held at the Manson Mennonite Church, April 27, conducted by the home ministers. Burial was made in the Rose Hill Cemetery.

The church as the body of Christ is composed of all true believers in Jesus Christ. This church was born on the day of Pentecost and will be received up into glory when Christ shall return for His own.—Edmond Heibert.

THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

God Loves You, by Catherine Marshall; McGraw-Hill; 1953; 48 pp., \$2.00.

In this beautiful book, Catherine Marshall, the author of *A Man Called Peter*, shares with us ten of the stories Peter used to illustrate his famous children's sermons, and such as he told at the evening family devotions. Each of these stories has a very evident moral but this moral is presented in a manner acceptable to children.

The Easter (pp. 10-13) and Christmas (pp. 46-47) stories might be more understandable by little children than by adults; that is, although perhaps a little far-fetched, children will enjoy them.

The prayers are those of Peter John, the Marshall's son, in his own talking-to-God language. His father taught Peter that "that's what prayer is." All children will appreciate Peter John's relation to God.

Nora S. Unwin, a children's book artist, has made delightful drawings in three colors for each story and each prayer. Peter John is pictured with each prayer. The setting for the stories and prayers is made more meaningful by a drawing of the Marshall family at their family devotion. Accompanying this picture Mrs. Marshall introduces the book with an invitation, "Come in—won't you?"

Peter John's prayer on page 14, "God, you better straighten me out," is a good request, for he has pictured with his toys two play weapons of warfare.

God Loves You will no doubt be a favorite with many children. God was so real to Peter John, and the stories have such a fine touch of good humor for children.—Alta Mae Erb.

ITEMS AND COMMENTS

The people of Norway are giving money to supplement a grant from the parliament. This will be used for a good-will project in southern India. The project develops fishing equipment which will permit fishing from farther off shore and delivery of fish to more people in the country. This is a contribution both to the economics and to the health of southern India.

President Eisenhower has urged Congress to pass emergency legislation permitting 240,000 additional refugees from Western Europe to enter this country. It is to be hoped that Congress will respond to this appeal.

Construction will begin this summer on an irrigation project designed to utilize the waters of Jordan's Yarmuk River to make land suitable for farming. The plan, estimated to cost \$60,000,000, will provide water for a

potential of 20,000 families in the Jordan Valley. This is a United Nations Relief and Work Agency Project.

Will Herberg, a leading lecturer on Jewish thought, said recently that both pietism and religious liberalism have contributed to American secularism which "has spread not primarily in the form of an assault on religion, but rather as an inner devitalization of it." Pietism, said Dr. Herberg, has helped secularism along by making religion merely a matter of private feelings and emotions. Religious liberalism has aided the secularists, he said, by making religion little more than humanistic philosophy and ethical culture.

Secretary of the Treasury Humphrey, in a major speech on the United States economic situation, said, "The Golden Rule still is fundamental in human relations. . . . If the American people really want stability, they must all contribute to it in the prices they charge, in the wages they demand, and in everything that they do they must exercise self-restraint from making quick turns to the detriment of others and promote in every way possible the long-term thinking and planning that is for the ultimate good of all the people."

Internal Revenue collections for 1952 were 20 per cent above collections for 1951. Disposable personal income after all taxes in 1952 was \$245,000,000,000, the highest in our history. This disposable income was 9 per cent above the figure for 1951. It is quite certain that philanthropic giving for 1952 will show no such increase, according to the Golden Rule Foundation.

By a vote of 25 to 12 the British Council of Churches at its semiannual meeting rejected a resolution condemning conscription and calling upon the government to end the practice. A Methodist in supporting the resolution argued that the issue involved was not pacifism but whether conscription should be accepted as a permanent part of British life.

The Pennsylvania Council of Churches has approved the continuance of Selective Service as opposed to universal military training.

Robert S. Kreider is the newly elected dean of Bluffton College, Bluffton, Ind. He will assume his duties at that office next fall.

Some 23,000 pupils are currently enrolled in 135 Jewish day schools in more than 50 American cities.—Gospel Messenger.

Bethel College, Newton, Kans., is planning to dedicate a new library building on May 25.

The United States Supreme Court in a 7-2 decision said that city officials, while they have no right to deny a member of Jehovah's Witnesses a permit to conduct a religious meeting in a park, do have a right to arrest a speaker for holding such a meeting without the required permit. Justice Douglas in a dissenting opinion said, "The command of the first amendment made applicable to the

states by the fourteenth is that there should be no law which abridges those civil rights. The Constitution commands that government keep its hands off exercise of first amendment rights. No matter what the legislature may say, a man has a right to . . . deliver his sermon without asking anyone's permission. The contrary suggestion is abhorrent to our tradition."

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Pressures continue against the church in East Germany. At least four evangelical church institutions have been taken over by Soviet Zone officials since April 1. East German police have also confiscated a printing shop which worked exclusively for the evangelical church press and printed most of the Protestant Bibles distributed in the Soviet Zone.

• • •

The fifty-third Syrian Christian Congress meeting in South India asked the India Government to reconsider its policy on foreign missionaries. This policy recently stated limits evangelistic activity to Indians and admits foreign missionaries to perform only educational, social welfare, and medical functions. The Congress declared that the government stand was contrary to India's constitution. Most foreign churchmen emphasize that missionaries are first and last evangelists, even if they perform other functions. Any restrictions on the activities of foreign missionaries, they say, would affect greatly the policy of churches which send missionaries to India.

• • •

The trustees of Vanderbilt University at Nashville, Tenn., have admitted a Negro to the university's School of Religion. In approving his application the trustees said they were doing so because "no Negro graduate and accredited school in the field of religion exists in this city or state." The board declared that it did not believe "that Vanderbilt University should admit Negro students to courses of study which are already to them available in this vicinity in institutions of strong resources and established reputation." They did add, "We recognize further that Christianity is not the exclusive possession of any one nation or race."

• • •

A boom in church-building activity is continuing. New starts on church edifices were estimated at \$33,000,000 in April, an 18 per cent gain over the same month a year ago. Non-public school construction has continued to set new high marks. Starts were made during April on new buildings to cost \$31,000,000; 19 per cent more than in the same month a year ago.

• • •

The Davenport, Iowa, Chamber of Commerce is conducting a campaign to spread the custom of saying grace before meals: The drive is aimed primarily at restaurant patrons. Each cafeteria and restaurant customer is supplied with a simple small white card bearing the legend, "Thanksgiving before meals." Below it in engraved script are three suggested grace prayers—for Protestants, Roman

(Continued on next page)

YOUR PUBLISHING HOUSE



There are five necessary steps in providing most literature for the home and church. There are some variations to this but in most instances the above route must be followed whether the production is a tract, pamphlet, book, or magazine.

1. Planning is done by various means. In the case of books it may be planned by a regular or special committee. A book on history, by the Historical Committee; a music book, by the Music Committee; a book related to peace, by the Peace Problems Committee. The recent series of home booklets were planned by a special committee appointed by the House and Commission. All teaching materials are planned by the Curriculum Committee representing both the Publication Board and the Commission. This is the most active committee planning literature. The Publishing Committee also plans some books. The planning of a new magazine is a task involving much time and effort. It usually requires several years, sometimes many years, to prepare and present a new periodical to the public.

2. Producing includes research, writing, and possibly art or photography. In the case of a periodical it is the on-going task of a staff of regular and special writers. For a pamphlet or book or undated curriculum materials it involves the task of finding competent, available writers and artists. Some books or units of teaching materials may take years to produce. The forthcoming New Testament Concordance by the late J. B. Smith is the fruit of almost a lifetime of work plus additional years by an editor and assistants. The Mennonite Encyclopedia of four volumes has been in production for more than seven years and will require a total of at least ten to twelve years to complete. The public, generally, has very little concept of the tremendous labors by both writers and editors for the months or years before a manuscript gets to the printing plant.

3. Editing usually includes supervision of everything from the planning to and including the final stages of manuscript preparation. The editor may share in the planning. He may choose the writer. He works closely with the writer at every stage of the production. The task of laying out and designing is an important part of preparing published material. It includes specifications for the various sizes and styles of type, paper, ink, introductory pages, and in the case of books, the covers and jackets. An editor may not do all of this but it is one of his major concerns. Editors are a hardy lot. They must be to survive. They are caught in the midst of a committee which plans, writers and artists bring full of ideas (mostly good), deadlines of

a printing schedule, a taskmaster publisher, and a most demanding public. Our House maintains a staff of twelve to fourteen resident editors. These with assistants, associates and regular writers, and artists, some part-time and nonresident, number about forty.

4. Printing covers the physical production. It includes typesetting, making into page arrangement, proofreading, press work, and all finishing or binding operations. Each publication requires its own special planning, supervision, and procurement of materials. Good design, the best craftsmanship, and most appropriate materials are very essential in conveying the message in the most effective way. A publisher may do his own printing and binding or he may have one or both done in commercial plants. Your Publishing House does most of its own printing and binding. However, our printing facilities have not expanded in keeping with our growth in volume. Therefore we have some printing done elsewhere and also need to turn down some requests for printing by our own people.

5. Distribution includes everything between printing and the actual use by the individual, home, congregation, or institution. In varying degrees it may include packaging, warehousing, advertising, selling, handling orders, billing, collecting, filling orders, shipping, and service to customers, which includes describing goods, answering questions, and exchanging items. Periodicals require promoting circulation, receiving subscriptions, revising lists, and mailing. For us, we call all these functions "Sales." It operates through the following departments: advertising, six retail stores, mail order and trade, or wholesale, and circulation (periodicals). Various church agencies assist in promoting the use of our church literature. The work of the Commission is especially closely related to the House's service to the church and therefore works hand in hand with the House in improving and strengthening our literature service to our homes and congregations.

Publishing, especially denominational publishing, is an intricate, but a most fascinating operation. No, I mean operations. For it is really a series of operations. It is a chain with numerous links. It is a course with separate steps, each quite specialized, but all harmonized to bring to you, your home, and your congregation Gospel literature which will strengthen and bless you.

We invite you to visit us to see Your Publishing House working for you.

Your Publishing Agent,
A. J. Metzler.

Catholics, and Jews. Every public eating place in the city has been enlisted in the drive. Restaurant owners have co-operated with them enthusiastically. Patron reaction has been extremely favorable. Newcomers to the city almost always express pleased surprise and the city's regular diners-out apparently have adopted the plan wholeheartedly. The biggest problem facing the drive is that of keeping the eating places supplied with the cards. Many patrons take the prayer cards home with them. Local clergy view this souvenir hunting with a welcome eye since they believe it indicates that the grace is becoming a household institution in homes without it before.

The Indian is no longer the "vanishing American." The present Indian population of about 300,000 has a higher birth rate than the white man. In another 50 years "there could conceivably be more Indians than were here when Columbus arrived," according to the Associated Executive Committee of Friends on Indian Affairs.

Ninety per cent of the tungsten reserves outside of China are located in the area now held by United Nations forces north of the 38th parallel, according to the chairman of the Munitions Board. Between the Lines asks, "Is the Korean War for democracy or for raw materials to feed our steel mills, ship yards, and airplane factories?"

The new Federal Budget is \$79,000,000,000. About 74¢ out of each dollar goes for direct war and defense expenditures, including foreign military aid and atom and hydrogen bomb projects. Of the remaining 26¢, approximately 14¢ goes to pay for past wars, veteran benefits, and interest on war debts, making a total war cost of 88 per cent of total government spending. That leaves only 12 per cent for all other government services. —Between the Lines.

In the recent elections in Japan the parties which called for immediate substantial rearmament received small public support.

16,999 persons in the U.S.A. took the suicide route out of life's difficulties in 1952, according to reports. Thus more cowards are produced in a nation which boasts of being the home of the brave and where our coins display the words, "In God we trust."—The Christian Conservator.

A women's organization in Sweden is making efforts to stop the influx of American comic books. It is estimated that Sweden buys \$5,000,000 worth of cartoon books from the United States annually.

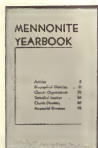
There are about 1,000,000 illiterates in the country of Chile, out of a population totaling a bit over 6,000,000 according to World-over Press.

The number of United States Protestant missionaries living overseas increased from

The New

Mennonite Yearbook

edited by Ellrose Zook



Nowhere else can you find such a wealth of valuable information about the Mennonite Church. Here at your finger tips are facts about the church institutions; statistics of membership, ministerial changes, schools, Sunday schools, summer Bible schools, and contributions; a complete church directory of conferences and ministers; and a ministerial directory of all Mennonite groups in the world.

Keep your Yearbook where you can quickly locate needed information. 50¢; \$5.50 a dozen; \$40.00 a hundred.

We Tried to Stay

By
Dorothy S.
McCammon

They were five young missionaries in dead earnest, and China's spiritual need lay heavily on their hearts. Eagerly they moved from language school to their chosen field.

Evangelizing work progressed steadily until the Communists arrived. In spite of increasing difficulties the five planned to stay. But they could not.

Realistically Mrs. McCammon describes their four years in China and the thrilling details of their final departure. Illustrated. \$2.75.

How to Know You Are Saved

Radio Sermons
By
B. Charles Hostetter

Yes, you can know! God does not leave His children groping with vague hope. If you question, if doubts and fears plague you, get this collection of 8 sermons. During March and April, B. Charles Hostetter preached the series over the international broadcast of "The Mennonite Hour." His messages are clear, interesting, basic. *How to Know You Are Saved* is excellent for giving to doubting Christians young and old of any denomination. Have a supply on hand for needy people. 35¢; 3 for \$1.00.

You may order all of the above books from the
MENNONITE PUBLISHING HOUSE, SCOTSDALE, PA.

nearly 15,000 to more than 18,000 between 1950 and 1952, according to Missionary Research Library. These 18,000 missionaries are serving under more than 300 United States missionary agencies. The 1951 income of these agencies was \$83,697,594.

C. E. N. Joad of London University re-

cently passed away. Before his death, however, he returned to his early Christian faith. Like many a modern he had thrown aside this faith under the influence of a scientific culture. But the evils of the past 30 years and the realization of how low human beings have sunk into sin, influenced him to accept again the Christian faith.

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MRS BEN SPRINGER
MINIER
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GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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NUMBER 24

The Power of Jesus' Name

By Frances E. Burkey

O magnify the Lord with me, and let us exalt his name together.—Psa. 34:3.

No one has ever exalted the name of the Lord Jesus Christ too much, nor shall that ever be possible for finite man. The constant concern of the child of God should be to find ways to exalt that wonderful name more and more. When we do this we magnify the One who bears it, for the Lord Jesus Christ is inseparably identified with His holy name, as presented in the Scriptures.

Well may we seek to show ourselves "approved unto God" by studying into the glories and beauties of our precious Lord, and His matchless, powerful name. These are subjects we can never, never fathom, though we should spend a lifetime pursuing them. Did not Paul say to the Ephesians that it will require the ages of eternity to shew the exceeding riches of God's grace "in his kindness toward us through Christ Jesus"? In our earthly pilgrimage, then, we can but touch the fringes of this great revelation.

In heaven myriads of angels proclaim, with loud voices, the worthiness of the "Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Even the blessed Holy Spirit finds His chief delight in exalting the name of the Lord Jesus Christ. He is ceaseless in His efforts to make that name hallowed and revered on earth, as it is in heaven.

In His great farewell discourse Jesus said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). Again Jesus said, "... he shall not speak of himself; but whatsoever he shall hear, that shall he speak: ... he shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 16:13, 14).

The Holy Spirit is the One who guides and empowers us in the exaltation of our Saviour and Lord. Every time that our hearts and lips are filled with His praises the Holy Spirit is revealing Him unto us anew, in His beauty and grace.

We have all heard persons who speak the name of Jesus as though they loved it, letting the tongue linger over it, as over a sweet morsel of food, wishing to prolong the pleasure of it. And sweet it is,

indeed—this food for our hungry souls, for it represents that One who is the Bread of Life, the true manna from heaven. It was not by chance that the manna which nourished the children of Israel tasted like honey. God willed it so, to give them a preview of the sweetness of the Lord Jesus Christ—the living manna who was to come.

Throughout the Old Testament we find numerous other beautiful pictures which portray that coming One—the ark of safety in Noah's day, the slain lamb and the brazen serpent of Moses' day, the ladder of Jacob's dream, the person and position of Isaac and of Joseph, and many others. We have full authority for regarding these pictures as types of Jesus Christ. In Luke 24:27 we are told that the Lord Jesus walked to the village of Emmaus with two disciples, and that He began with the books of Moses, and "expounded unto them in all the scriptures the things concerning himself."

As we see the foreshadowings and prophecies of the Old Testament give way to the realities of the New Testament, we may trace the unfolding of the wonderful plan of God. In verse after verse we catch the significance of the exalted name of Jesus—the God-given name bestowed upon Him before His birth, and invested with power.

First of all, it is the name of salvation—the answer to man's deepest need. Without it, what could poor, sinful man do to gain entrance into the favor of God? He cannot produce the holiness which God requires, but he can place his utter trust in the substitute whom God has provided for him, that sinless One who voluntarily took his place, and died in his stead. Thus may the righteousness of Jesus Christ be his.

Man must do his part. He must acknowledge his undone condition before God, must confess his sin and resolutely forsake it, and he must receive the proffered Saviour. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). With this wonderful verse we may link another, of like meaning. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Believing in this precious name, man does not rest in his own merits, but in the merits of his Sin-bearer. He is "accepted in the beloved." It is as though man presents a claim to the bank of heaven, and finds it honored, even though he has no deposit there, because he does it in the name of Jesus Christ, whose credit has no limit.

The name of Jesus is also the name of forgiveness. Acts 10:43. It is the name of cleansing, of sanctification, of justification. I Cor. 6:11. It is the name of answered prayer (John 14:13, 14); of fellowship (Matt. 18:20); of assurance. I John 5:13.

But the ultimate power of Jesus' name has not yet been revealed. It will be unleashed in that great day when "at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10, 11).

In this present day of grace we experience the power of Jesus' name in a miracle of salvation when we believe in Him in willing submission, but in a coming day there will be much unwilling submission. Now it is a matter of choice, but in that great day choice will have no place—only inexorable compulsion.

Whose Name Is Love

By Lorie C. Gooding

God gave His Son,
His well-beloved only One,
(Because He loved)
To leave His home
Of light, and here 'midst shadows roam
(Because He loved).
To suffer pain,
To live and die, and live again
(Because He loved)
That they whose faith
Is built on Him should conquer death
(Because He loves).
To come and dwell
In humble hearts that serve Him well,
(Because He loves)
To live within,
And cleanse from every stain of sin
(Because He loves).
So all our days
Him will we honor, love, and praise
Whose Name is Love.

Holmesville, Ohio

Our Bible

Why do some Bibles such as the Catholic and some German Bibles used by our fathers have books which are not in our English Bible?

These books, 16 in number, were usually found placed between the Old Testament and New Testament and referred to as the Apocrypha. These books have always been a part of the Greek and Latin Bibles but are not in the Hebrew Bible. They have not been quoted by Christ and were considered uninspired by the Jews. Luther's Bible (1534) says of them, "Apocrypha; that is, books which, although not estimated equal to the Holy Scriptures, are yet useful and good to read."

Coverdale introduced the Apocrypha into the English Bible in 1535. Likewise the King James Version included these 16 books for a time. Following a five-year church controversy over their value, the Apocrypha, in 1826, were excluded permanently from all English Bibles published by the British and Foreign Bible Society.

Sources:
Denz-Gehman: Westminster Dictionary of the Bible, p. 33.
New Schaff-Herzog Encyclopedia of Religious Knowledge, V. I, p. 212.

—G. Irvin Lehman.

All living beings shall then bow the knee before their sovereign—a most fitting posture for them to assume. We could wish it might be even more abject than that—a falling upon their faces before God, as the angels of heaven are said to do. Rev. 7:11. How can the creatures of earth do less?

But there is no question in heaven about the deity of the Lord Jesus Christ, as there frequently is on earth. Even God the Father addresses His Son as "God." Heb. 1:8.

Nor is His deity questioned by the great enemy of souls. Satan knows full well the power of Jesus' name, and seeks to suppress it in any way he can. A missionary who had served in China told of a woman there who was grievously tormented by an evil spirit. The missionaries worked and prayed much over the woman, to no avail. At last they got her upon her knees, and held her there. One prayed aloud for her, requiring her to repeat the phrases after him. This she obediently tried to do, but each time the missionary uttered the name of Jesus the woman was powerless to speak His name.

The missionaries prayed harder and harder. Finally, by a supreme effort, the woman spoke the name of Jesus. Instantly she was delivered from the spirit-

ual fetters that had bound her. The missionaries laid her upon her bed—exhausted, but free from the tremendous evil influence that had held her in its grip.

Another missionary told a thrilling incident which occurred in Africa. A tribal chief was so enslaved by his appetite for strong drink that he bartered away everything that he possessed in order to obtain the liquor he craved. He was so distressed at the hold his appetite had upon him that he wept, and begged the missionary to help him.

The missionary took a step of faith he had never taken before. He told the African chief that he knew a doctor who could help him if he would repeat the name of the doctor over and over. He gave him the beautiful name of Jesus. Several months passed and the missionary met the chief again. He was a changed and happy man, for he had been completely delivered from the drink habit.

When we speak the name of the Lord Jesus Christ we release power. Do we speak it enough in this present evil age? Do I? Do you?

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

Ohio, Ill.

Supporting Our Ministers

By MABLE TROYER

We have heard many disagreements and misunderstandings concerning this subject. But it is clear from these passages that the support of a Christian worker is Scriptural.

"... the workman is worthy of his meat" (Matt. 10:10).

"... the labourer is worthy of his hire..." (Luke 10:7).

"... Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward" (I Tim. 5:18).

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14).

Other passages might be mentioned, but these are sufficient to prove that it is Scriptural that those who labor should receive support when needed. The nature of that support should be answered in the points below.

I. *Prayer.* Paul never asked for a salary by which he might better preach the

Our Readers Say—

Ernest Chico's front page article in the June 2, 1953 issue of the GOSPEL HERALD was provocative. Could we have more published testimonies of non-Mennonite background like that?

Any person of non-Mennonite background who wishes to write up a similar testimony of his own conversion should be encouraged. Will informants in the church who know of such marvelous conversions submit names and addresses to me? We are soliciting and hope to publish such worthy accounts in the new magazine *Christian Living*, in 1954.—John A. Hostetter, Community Life Editor, *Christian Living*, Scottsdale, Pa.

* * *

We... especially enjoy the pictures, as it gives one a better glimpse into that certain mission field of what they are doing, and who they are... —Levi Horst, *Floradale, Ont.*

Gospel but he repeatedly asked for the prayers of God's people.

"Continue in prayer, and watch in the same with thanksgiving" (Col. 4:2). "Brethren, pray for us" (I Thess. 5:25). "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you" (II Thess. 3:1). "Pray for us: for we trust we have a good conscience, in all things willing to live honestly" (Heb. 13:18).

It was the prayers of the church that helped an early minister out of a serious difficulty and the prayers of the laity are recognized means in helping the ministry to labor successfully. When a congregation prays for its minister in the true spirit he will not lack any other good thing from their hands.

II. *Obedience.* The Word enjoins the congregation to "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief..." (Heb. 13:17).

Stand by your minister by yielding a ready and willing obedience in all things Scriptural and you will give him courage and strength to rightly perform the difficult duties resting upon him.

III. *Word of encouragement.* Do not flatter. It can do no one any good and has been the hurt of many. But a word of encouragement by way of approval for faithful service rendered, spoken at the proper time and in the right spirit, goes a long way in helping ministers over hard places.

(Continued on page 564)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS

LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Moral Indignation

Jesus looked round with anger on those who would rather keep unshattered their man-made Sabbath traditions than have a poor man's palsied arm restored. And then He spoke the great principle which set the day free for the good of man. Likewise men of God through the centuries have been stirred to a deep moral indignation by the evil things they see and hear, and have often taken the steps necessary to purge the evil and to establish the good. God works through men, and so it is necessary, if righteousness is to prevail, that men be capable of the holy anger that drives to effective action. The trouble with many people is that they have never been stirred out of indolence into an overpowering moral indignation.

Indignation we must have. And yet it is a very dangerous thing. It may not be as holy as we think it is. It may be a petty, run-of-mine burst of temper, which we rationalize into "holy anger." It may be all intertwined with narrow self-interest, and yet we try to carry it off as a noble "social passion." It may be compounded of prejudices and frustrations, but we label it "moral indignation."

One must lay a heavy hand of judgment upon the things that move him. Would he feel so deeply if this thing personally touched him not at all? Is there any chance of an emotional block because he cannot have his way? Is he stirred only because the thing is near at hand? Would he feel the same inward protest if the evil were on the other side of the globe? That is, is this a matter of personal privilege or of impersonal principle? Most war propaganda, we may observe, is made to appear as a noble campaign for some high good. It is unimpassioned history which shows up the ugly mass of sinful passion which it is. How would an impartial judgment, even my own some years hence, look upon my ravings of the present hour?

Christ's anger we can trust. Our own is suspect. It must be subjected to a judgment which some of us are unwilling to give, and of which some of us are not capable. Never do we need more ethical

control than when we are strongly urged to sally forth to battle for the Lord.

Guest Editorial

For those who are perplexed by many problems there is comfort in the words of one who said that problems are a sign of healthy progress.

Problems can be traced to many sources. Some of them originate in human relationships where someone fails to live up to his Christian responsibility. The necessity of exercising love and self-control cannot be overemphasized if we would live and work with others. In the home, church, or mission, or in business there will be many problems and serious if there is a lack of willingness to forbear, to forgive, or to go more than half way to meet our brother.

Other problems are born out of misunderstandings. A little effort exercised to understand our brother's situation and the reason he acts as he does will be an eye opener. If we spent as much effort in finding our brother's good points as we do in advertising his bad ones, many ugly situations would disappear.

Many problems, however, are simply problems of growth and expansion or change either within or without our group. It is no shame that our church is facing problems because we live in a swiftly changing world. Rather should we be ashamed if we had no problems. It is not unusual that we have problems in our mission program because our program is growing rapidly.

Problems serve to bring us to a careful consideration of our situation. They teach us to think, to make careful observations, to weigh the evidence and to come to a satisfactory conclusion. Problems alert us, and when we have solved them we have the advantage of the experience that the difficulty has brought.

Our attitude toward problems is one of the keys to our success in solving them. Some are sure that the multitude of problems we face is a sure sign of defeat and decay. Others refuse to face such issues and avoid the difficulty of making a decision.

We are faced now with many questions that call for careful deliberate action. We cannot evade the problem of race relations, or the social problems of a growing city mission. We cannot close our eyes to the threat of increasing worldliness and materialism. We must face the implications of the growing nationalism on our foreign fields. We need to carefully examine our hearts and determine whether we are truly preaching the Gospel or whether we are only transplanting our culture.

There are many more, radio evangelism, forms of musical expression, methods of mission and church administration, applications of separation, and yet more.

Let us not be afraid to face problems. If we are right, then we don't need to be ashamed of it. If we are wrong, we should be honest enough to make a change.

We rejoice that there are problems, that our church is going forward. We rejoice that there are signs of strong, healthy life among us. Let us be honest enough, understanding enough, and charitable enough that the life will continue and the problems we face be resolved.—Paul N. Kraybill, in *Missionary Messenger*.

While the great churches were bitterly contending over the question whether their Lord was physically or spiritually present, and if physically, whether by transubstantiation or consubstantiation, the persecuted Anabaptists, who had neither the right to meet nor to exist, had the spirit of the original institution among them. As in the primitive church, their service was preceded by searching of heart and reconciliation, so that all might be one in Christ. As in the upper room at Jerusalem, they acted in full view of death, and their main thought was to gain strength for imprisonment and torture by once more touching the garment-hem of their Lord. They often dwelt on the fact that many grains of wheat had been crushed and had felt the heat of the oven to make this bread, and many berries of the vine had been pressed in the wine press to make this wine; in the same way the followers of Jesus must pass through affliction and persecution in order to form the body of the Lord. Thus these poor proletarians, hunted by the tyrannical combinations of church and state, Catholic and Protestant alike, returned to the original spirit of the Lord's Meal and realized that Real Presence about which others wrangled.—Walter Rauschenbusch.

SUPPORTING MINISTERS (Cont.)

IV. *Assist in work.* There is much that the laity can do in supporting the ministry in the work: visiting the sick, talking to the careless and unconcerned, speaking a word of encouragement to the dejected or disheartened ones, urging the unsaved to accept Christ, admonishing the unruly, taking an active part in the general work of the church, and being regular in attendance. Do not attempt to take the place of the minister but be helpful to him.

V. *Assist in physical labor.* The minister is trying to make a living for his family while performing the duties of his office. His ministerial duties require time, money, energy, and absence from home and secular work. Plow his field, reap his grain, take his place in the shop; divide the loss of time and energy with him. Here the mutual burden-bearing is in full force.

VI. *Provide the necessities of life.* The minister and his family need to eat just as other people do. He is handicapped in providing a living because much of his time is spent away from home. You are aware of this and you happen to know that he needs potatoes. Send him a bushel or so. Or it may be apples, a sack of flour, a basket of berries, or some other food. You will not miss it and it helps him.

Several things will result from your gifts—the minister's needs will be supplied, you will have won the lasting gratitude of the minister and his family, it will make his preaching better, and you will realize the joy of giving, and the blessing of the Lord will rest upon you. "If we have sown unto you spiritual things, is it a great thing that we shall reap your carnal things?" (I Cor. 9:11)?

VII. *Money.* Your minister may have financial obligations to meet. He has had sickness in the family and there are doctor bills to pay. Help him pay his debts. Do not let the work suffer because your minister needs financial help that the congregation is withholding from him.

You can do all these things and yet not be paying him for preaching the Gospel—the Lord is rewarding him for that.

Wooster, Ohio.

"Learned by Experience"

By ORRIE D. YODER

... I have learned by experience ...
Gen. 30:27.

We are living in a day when "experience" is disdained as a teacher, and must often sit back as a mere student with little right to speak. Our urge to act and perform has become so streamlined, that we have little time nor place to let experience give her wise counsel. Because our teachers and parents with experience do not today possess degrees or titles of learning such as we in modern vigor of

youth have acquired, we no longer want them to be above or ahead of us as our Creator has divinely planned.

"Get rid of these old people" and put the "young" at the helm, may be the cry or order of this modern day, but God's ways still stand. In spite of unprecedented acquired knowledge of facts and theories, many of life's most precious lessons can never be learned in any school, other than in the school of experience. How foolish to follow the "prodigal" to the "swine fields" to learn lessons that our fathers could have taught us right at home had we but been willing!

The young lawyer who is admitted to the bar today may feel himself far above his father, for he has a larger number of degrees to his name; the young fiery preacher or Christian worker stands far above his seniors today, for he has titles from his college and seminary which they did not have; and the young parents today know much more about building their new home, for they have had special courses in biology and child-training; but alas, when the Creator of each and all has brought them through the school of experience, they will all look back and acknowledge the marked limitations of boasted understanding and academic pride.

How different today would be the condition of our decaying state, church, and home life, if we were but more willing to learn from the experiences of those who have lived before us, and to be guided by wisdom they have acquired by their lessons from life!

In days gone by, the young lad on the farm could seize the plow handles with his growing muscles and declare to his father that he knew plenty about plowing. His father could reprove him for plowing too crooked, too deep, or too wide, but the young man was turning over the ground, and what did his father's ideas count, for if he plowed wide, just so much sooner the field would be plowed.

But, by and by, the young lad became a man, and now an experienced and reputed farmer. Would any farmer who was worthy of the name plow crooked, too deep, or too wide? Never! Now the man who plows disdains the attitude and ways of the farmer boy who thought he knew so much about plowing.

Thus, today, our dear young people, if we do not want to look back with shame and disgrace at the way we once wanted to preach, work in Sunday school, or rear our families, we had better sit down at the feet of those experienced servants of God who have some good things to tell us. Why should the precious work of the Lord suffer, souls be lost and damned, and our dear children be denied some of life's most valuable lessons, just because we thought we knew it all, and those who have "learned by experience" know nothing more!

We need to remember, too, that as there are many things we can learn from,

It Happened—

TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, June 7, 1928)

... baptismal services were conducted in the Sunderganj Church with Bishop C. D. Esch in charge. Thirty-eight souls were added to the church, all but one of them were baptized.

On Sunday May 27, ... Bro. John R. Mumaw ... and Sister Esther Mosemann were united in holy marriage, Bro. John H. Mosemann, father of the bride, officiating.

Pre. Noah Stauffer ... died ... aged 86 y. ... Barbara ... wife of Pre. Noah Stauffer ... died ... twenty-nine hours after the departure of her husband ... after a union of sixty years ... Bro. Stauffer ... preached the first English sermon in the Waterloo ... congregation ... He with Bro. Jonas Snider, were the Canadian representatives at ... organization of the General Conference.

or because of the experience of others, God has His lessons that we can learn alone in our own school of experience. A "Joshua" who has learned much from his predecessor "Moses" must come to the place where he must say good-by to him, and the counsel and guidance of the Word (Josh. 1:3) experimentally learn his own lessons as he enters the "promised land." Our God has planned that we learn by the experience of others, but we must learn some things in the school of our own experiences. As tragedies will follow, if we like a "fool" despise our "father's instruction" and experience, tragedy will follow, too, if we excuse ourselves and hope to live alone on the experiences of others.

Lastly, to our older and "experienced" fathers and mothers and Christian leaders, let not our carnal prejudices make us jealous or envious, if in this advancing day and age our God leads our dear young people into many new and unprecedented experimental courses of human life and Christian service. If God provides experiences in Spirit-inspired mission and church activities that were in the past not known, may love and counsel from aged to youth be tempered with wisdom and adaptation rather than with prejudice and frown.

Del Paso Heights, Calif.

I look upon all the world as my parish; thus far I mean, that in whatever part of it I am I judge it meet, right, and my bounden duty to declare, unto all that are willing to hear, the glad tidings of salvation.—John Wesley.

Marriage and Divorce

By S. F. Coffman

"In the beginning it was not so." The answer of Jesus to the Pharisees stated the purpose of God concerning marriage. "... at the beginning made them male and female ... and they twain shall be one flesh. . . . What therefore God hath joined together, let not man put asunder." (Matt. 19:4-6). This statement of Christ would deny the right of even Moses to make provision for the dissolution of what God had joined together.

Yet, Moses would have acted upon the advice of God, whom he counseled in all such problems. "Because of the hardness of your hearts suffered you to put away your wives." It was, therefore, not Moses, but the people themselves that instituted divorce, and Moses suffered them to do so. Only uncleanness and adultery was the cause of the separation of husband and wife. Deut. 24:1.

The divorced wife, having her bill of divorce, was permitted to remarry. In case of her remarriage, if she was again divorced or became a widow, she could not again become the wife of her first husband. Deut. 24:3, 4. By her remarriage she became one flesh with another husband, and therefore, she could not be joined to her first husband. She could not be the one flesh of two men. Remarriage makes reconciliation of the husband and wife impossible. These were the simple rules of divorce as provided by Moses as a relief for the people of Israel. Their hearts remained hardened.

Jeremiah confirms these facts, although the prophet did not give a treatise on the subject of divorce. Jer. 3:1. It was the purpose of the prophet to declare the original intent of the Lord concerning marriage—that marriage should be continued even under the most adverse circumstances. Israel had turned away from the Lord. He gave her a bill of divorce, and also warned Judah of this fact to keep Judah from becoming estranged from Him. The Lord called both Israel and Judah to Him. His Spirit was still united to those to whom He was joined in a spiritual marriage. Jer. 3:8, 12, 14; 4:1.

"Thy Maker is thine husband" (Isa. 54:5). As were his laws for men, so God dealt with His people Israel. The people broke away from His covenant, and He granted the bill of divorce; but He waited for them and called to them and enticed them, even afflicting them—to turn them back to Himself. Because of His love and kindness He waited to bless them with His own unshakable and unperverted love.

Hosea was told to take "a wife of whoredoms . . . for the land hath committed great whoredom, departing from the Lord." Gomer was not a married woman, neither divorced. But she sep-

arated from her husband after the birth of her three children, returning to her former lovers. This departure was adulterous, because of her marriage to the prophet. Hosea did not divorce her. His purpose was divinely directed to reclaim her, and she returned to him. Hosea 2:7, 18-20. Following this experience Hosea was instructed to purchase the fellowship of an adulteress. He did not marry this woman whom he had hired for a time, and supported her until her return to the one to whom she belonged. This was a picture of Israel in bondage, unmarried, until their return to the Lord. Hosea 3:1-5.

Jesus did not teach the justification of divorce. Even Moses did not establish a law for divorce. He permitted or allowed it because the people required it. But God does not make laws at the demands of men. The law of marriage, as established by God, could not be changed by a provisional act to allow divorce. "They twain shall be one flesh." "What therefore God hath joined together, let not man put asunder."

The explanation which Jesus gave to the Pharisees concerning the putting away of the wife, "Except it be for fornication," is generally interpreted as ground for the permission of the man to remarry. But the woman may not remarry. It would be adultery for her to do so. But may not the expression, "Except it be for fornication," apply to the reason for the separation. Elsewhere in the Scripture it is thus stated. On what grounds would the woman be called an adulteress if she remarried? Would it be because of her relation to a husband? That fact in itself would indicate that Jesus recognized no dissolution of the marriage state, but only a separation, or divorce. If the woman committed adultery by remarriage, could the husband to whom his wife was still bound by marriage ties be free to marry without committing adultery? Obviously, then, the justifiable cause for the separation could not apply to the right of the man to remarry.

The Gospels of Mark and Luke make no reference to the cause of the separation. Both state that if either the man or the woman remarried, they would commit adultery. Mark 10:11, 12; Luke 16:18. If on grounds of adultery a man could give a divorce and remarry, how often could he do so? The Sadducees might well ask the question concerning some men and women on earth. "Whose wife or husband shall he be?"

The apostles in their epistles have not touched on the question of justifiable divorce. Jesus expressed the facts concerning the divine authority for remarriage. "What God hath joined together,

let not man put asunder." Paul does suggest that separation between husband and wife may occur if one departs from the other; but he gives no justifiable grounds for "putting away" by either husband or wife. I Cor. 7.

According to Romans 7:1-4, Paul declares that death is the only legal separation of man and wife. After the husband's death the woman has no husband. The same is true concerning the husband whose wife is dead. He has no wife. Either is then free to marry. On this basis, the believer is dead to the law, by the death of Christ, and is free to marry Christ who is risen from the dead. Therefore a man and woman who are bound by the law of matrimony to become one flesh are divinely joined by holy obligations to each other until separated by death. Transgressions may estrange their affections, but do not break the holy obligations which God has instituted. Neither is free to marry another; but each may strive for the reconciliation, to enjoy a union which God has blessed.

Vineland, Ont.

A Statement of Concerns on Revival and Evangelism

adopted by the General Council of General Conference

We gratefully acknowledge the blessing of God for evidences of revival among us. There is encouragement in the hunger and thirst of our membership for deeper spiritual life, attested by the increasing emphasis on revival and Holy Spirit power.

Furthermore, the challenge of modern life, materialism, communism, new and unevangelized frontiers make a spiritual quickening imperative.

We regret, however, that a certain self-satisfaction on the part of some in the church, a lack of united effort, a lack of awareness of the true spiritual needs of a large part of the brotherhood hinder the effective work of the Spirit among us.

Are we guilty of denominational pride which might hinder us in evangelistic fervor and outreach and effectively assimilating new converts into our congregations? In short, are we fulfilling the divine commission which He purposes for us?

In the light of these concerns, we, the General Council of General Conference in session at Chicago, Ill., April 9, 10, 1953, appeal to all bishops, ministers, deacons, teachers, leaders, to all conferences, boards, committees, institutions, congregations, and homes in the church unitedly through prayer and fasting to ask God to reveal to us our true spiritual state and need as a church, to grant us sincere repentance so that His quickening work of grace may so inspire the church that, (1) her inner spiritual life be strengthened, (2) that she may be yielded to and guided by the Spirit to a full dependence upon God, (3) that she

may wholeheartedly and unanimously support revival and evangelistic efforts, (4) and that her mission to the world may be transformed into an effective and fruitful witness to make all men disciples of Jesus Christ.

Burden Bearing and Sharing

By AARON HERR

In any group of considerable size there are usually some individuals who have sufficient financial resources to take care of any emergency. However, these are the exception rather than the rule. The rule seems to be that the average man is not prepared at all times to pay immediate cash for unexpected expenses of more or less major proportions due to auto accident, loss of his home by fire, sudden illness of himself or a member of his family, and such like.

On the other hand, the average man is able to pay comparatively small premiums in anticipation of such contingencies. He knows approximately what these payments will cost and when they are due; therefore he can plan for them in his budget. The number of persons per thousand who will suffer a particular type of loss in a given year can be predicted with a reasonable degree of accuracy. Fortunately this number is usually small enough so that by pooling their premiums or assessments all the members of an insurance or mutual aid plan can without hardship to anyone cover the expenses of the few who are unfortunate, and who could scarcely bear their burdens alone.

Now suppose a man carries insurance on his house, his car, and is enrolled in some hospital-surgical plan. If in any year or period of years he has no fire loss, no auto accident, no medical expense, should he then feel that he isn't getting his money's worth and withdraw his support from these plans? Should he expect a refund of the premiums or assessments he has paid? Should he not rather rejoice in the fact that he was able to help others who did have one or more of these forms of loss?

In the matter of financial strength Mennonites likely are not much different from their neighbors. As a group they have enough wealth so that none of them need suffer the lack of food, clothing, shelter, or proper medical care. It is evident from the sums that Mennonites contribute for relief needs all over the world that they can do and are doing much more than caring for their own needs.

And yet it is equally true that the large majority of Mennonite families cannot from their own resources meet every emergency as it arises. The General Conference has recognized that Mennonites ought to help each other bear such burdens, and has set up Mennonite Aid, Inc., to distribute hospital and surgical ex-

penses among the members who are willing to share in the plan.

The question sometimes is raised: Why should the church sponsor such a plan? Are not the same services available through other organizations? This of course is an important question, requiring a more complete answer than can be given here. Other questions of a similar nature might be asked: Why should Mennonites operate schools, hospitals, orphanages, etc.? In fact, why have a Mennonite Church? A partial answer would be that the church exists (among other things) as a means of fellowship among the believers and a testimony to non-Christians. All the various avenues of service which the church affords should be expressions of its distinctive character.

One of the ways in which Mennonite Aid, Inc., differs from most plans is that it operates on the assessment plan, assessments being collected at the end of each period rather than in advance. Thus it is possible to fix the assessment so as to reimburse the treasury only for the claims paid to members and for operating expenses during the period. Operating costs are kept at a minimum, since practically all business is done by mail and there are no outlays for advertising, salesmen, or claims adjusters.

Each member when he joins pays a membership fee designed to provide working capital for the organization until assessments can be levied. Then in January and July of each year the member is notified of the assessment, which is his share of the costs of the previous six months. Failure to pay the assessment at this point is equivalent to expecting a refund of premium paid in advance to companies requiring advance payment. As members are considered liable for payment of assessments up to the time they want coverage to cease, it is very important that they notify the office immediately if they want to discontinue membership.

It is of course possible for Mennonite Aid members to receive coverage for a period, then at the end of the period avoid paying for the same by ignoring the assessment notices. This practice definitely violates one of the first principles of mutual aid, and members who do so are taking advantage of their brethren in a manner which is not possible in a commercial insurance plan. While this may be considered a disadvantage, it is more than offset by the economies which are passed on to the members. That is, members know that the assessment is always based on *actual cost*, not on an estimation of anticipated future expenses plus a margin for error and for profits.

Mennonite Aid, Inc., is a nonprofit corporation, which means that it also must be "non-loss." That is, any unpaid assessments eventually are absorbed by the remaining members. The assessment is the only source of funds with which to meet the expenses of the organization. So it is seen that faith plays a vital part

in this method of operation. Actually only a very small percentage of members fail to meet their share of the obligation, and this is due in the main either to financial difficulties, or lack of understanding of the system.

Some brethren sincerely disapprove of Mennonite Aid, Inc., because they feel it should be on a more "charitable" basis. They are concerned about those who may need this kind of help but cannot afford to pay the assessments (or who may be excluded from membership for physical reasons). Yet Mennonite Aid, Inc., is concerned with these same problems. It is recognized that charity in the sense of Christian love is needed at every step in the program—from giving out information and enrolling members, through processing claims and collecting assessments, to terminating membership. This charity should be exercised by all regardless of their particular viewpoint toward Mennonite Aid, Inc.

At the point of financial hardship, the remedy again seems to be charity, in the form of financial aid from family, friends, or congregation. Brethren who are unable to pay assessments certainly will be even less able to meet the expenses of illness or accident, and would in any event have to rely on charity. Mennonite Aid, Inc., in no way conflicts with this type of charity, nor is intended to be a substitute for it.

There is a method by which no Mennonite, regardless of physical or financial condition, need be excluded from Mennonite Aid membership. When a congregation enrolls as a group, everybody is accepted and is immediately eligible for aid, with no waiting period for any condition. The group then can take care of the assessments of their less able members, thus letting charity "begin at home."

The same chapter in the Bible which admonishes Christians to bear one another's burdens contains the verse, "For every man shall bear his own burden" (Gal. 6:5). These seemingly contradictory statements are really complementary. One must be able to carry his own small load (the ordinary daily living expenses) before he can help his brethren share the real burdens of catastrophic loss. The same principle is expressed in another area when Paul lists among the qualifications of a bishop, "One that ruleth well his own house . . . for a man know not how to rule his own house, how shall he take care of the church of God?" (1 Tim. 3:4, 5)?

Mennonite Aid, Inc., then, is set up to serve on a church-wide basis. But for it to serve effectively it should have church-wide understanding and church-wide cooperation and support. Pray that this organization may serve the brotherhood in a manner consistent with the purposes of the church. For further information, application blanks, etc., write: Mennonite Aid, Inc., 1413 South Eighth Street, Goshen, Ind.

A Prayer for This Week

Our gracious Father in heaven, we come before Thee recognizing our complete dependence upon Thee. We realize that from Thee do all blessings flow. We thank Thee for the privilege of worshipping Thee according as our hearts desire. We thank Thee for the beauty of nature. Most of all do we thank Thee for our salvation made possible through the shed blood of Christ our Redeemer. Help us, Father, to strive to live more like Christ each day of our lives. Help us to have an humble spirit and to be submissive to Thy will for our lives. Our sympathy goes out to those who have never heard about Christ. Use us in whatever way Thou wouldst see fit so that we might present the plan of salvation to a people who are groping about in darkness. Help us never to let our talents lie dormant, but that we might develop and use them for Thy glory. We pray that Thou wilt prosper the work of the church, especially in its concern of fulfilling the great commission of Christ. We pray though Christ. Amen.

James Kreider.

As I Knew Him

By J. W. SHANK

Another beautiful life has ended. An earthly tabernacle has been laid away. A soul, trained in the ways of heaven, has gone to an eternal home.

It was in 1903, fifty years ago, that J. S. Hartzler became known to me. I was in my early twenties; he, not yet forty-five. How easily one can picture him in memory—tall and lank, and a bit stoop-shouldered. Not only in stature and in physical build, but also in steadiness and profoundness of character, he was Lincoln-esque. He took long, vigorous steps, for he was a busy man and needed to make good use of his time. He was in demand on every side.

As he was a member of the building committee of the new Goshen College, we often saw him giving directions to workmen or pitching in with shovel or hammer, doing something around the new administration building. Being on the Bible faculty, he did his part faithfully in the classroom. Being the pastor of the newly organized college congregation he filled his place in the pulpit, not as an orator, but as a true exhorter, and at the same time he performed the numerous duties of a pastor and a member of the district conference.

Bro. Hartzler did not wear his goodness all on the outside. The best in him

came to be known by long acquaintance and by many intimate contacts. He was not one who wielded a great emotional influence over others. The practical side of his character was always in evidence. He was at hand to help in any and all situations where he could be useful, and his ear was open to the problems of young and old. The current of his character ran deep because it was founded "on the rock." We never saw him disconcerted nor unduly alarmed. But he did not fail to face the dangers of life with strong resolution and with sound judgment.

Although he held no degrees of importance in theology, philosophy, or education, yet he was a skillful teacher, a wise preceptor, a capable counselor. His teaching methods were adequate. His keen mind analyzed the needs of his students so that the timid ones were given a chance and the forward ones were not allowed to dominate the class hour. His ingenious questioning meth-

My Brother

By Edna M. Merts

*Did the Lord ever open a door for you
And the devil slam it back in your face?
Did you learn then, too, that to keep your peace
Took a tremendous supply of His grace?*

*You found disappointment and sorrow there;
Ah, yes, but you found much more;
The Christ undefeated, omniscient, stood
In the shadows beside that door.
Ft. Wayne, Ind.*

ods kept a proper balance of interest and of spiritual atmosphere in the classroom.

I have often thought of Bro. Hartzler as the father of the South American Mission Movement. Once he prepared a series of lectures, on South America, which he gave in one of our mission study classes. We appreciated his missionary interest and knowledge of world needs. Later as secretary of the Mission Board he did much to aid in forming the plans that actually launched the enterprise. He insisted that, since the average congregation was not awake on the challenge of foreign missions, direct contacts with the congregations should be made to awaken them. For that reason the campaign was made to build up interest that resulted in the raising of \$20,000 for the proposed mission. The congregations, homes, and individuals were given a chance to face the challenge of missions.

Bro. Hartzler was loyal to his church and its doctrines in every way. Being a man of vision, of great faith and deep devotion to God, he worked hard to build up the ideals and conscience of young and old on matters of faith, doctrine, and practice. Young people found him to be a sympathetic listener to their problems. He never helped them in any

Prayer Requests—

(Requests for this column must be signed.)

Pray for God's blessing on the summer camps of the church, that they may not be mere vacation spots, but centers of spiritual life and power.

Pray for a spirit of unity and consecration in our various district conference sessions this summer.

Pray for guidance and spiritual blessing upon the annual meetings of MYF and the Mission Board at Harrisonburg, Va.

Pray for Margaret Horst, who is ill at Wesley Hospital, Wichita, Kans.

Pray for a young mother who has lost out in the Christian life.

Pray for a father who has fallen back, that he may be saved.

Pray for the conversion of a boy and three girls.

Pray that the hundreds of highway Gospel signs made available to our congregations by Bro. Ralph Palmer may carry conviction to the hundreds of thousands who will read them.

Pray for a man and his wife who need a deeper experience with Christ, so that they will be a better example to their children.

Pray for the outpouring of the Spirit on the first of this summer's Hammer tent campaigns, in progress at Baden, Ont., June 7-30.

compromise with sin nor with any un-Mennonite attitude. Everybody knew him to be sound in his principles and attitude.

Likewise he was free from factionalism, even though he did on many occasions have to choose and make a stand for what he believed was right. When petty church quarrels arose, he was generally chosen to take the role of peacemaker, being called at times to go to some distant state to work with a committee in helping to settle church trouble.

Bro. Hartzler was a practical man, a man of diligence, patience, justice, and honor; a man never to be forgotten by those who had the privilege of knowing him as a friend or as a brother in Christ. Harrisonburg, Va.

We only propose in the midst of a warring world to carry high the torch of the love of Christ and to extend the borders of His true kingdom.—H. S. Bender.

OUR SCHOOLS

Belleville Mennonite School Grows

By C. CLAYTON HARTZLER

In the spring of 1945 a number of brethren became interested in establishing a Christian day school in the Kishwaukee Valley. Farsighted brethren realized that the influence of the public schools, and especially the emphasis on militarism, was going to have its effect, and that the teaching of nonresistance through church channels was insufficient to indoctrinate our young people to counteract the militaristic teaching.

Since then, over a period of years, our objectives and aims have been slowly crystallizing. This is evidenced by our new constitution drawn up on December 29, 1951, which states that it shall be the aim of the school to correlate the teaching of the Bible with all other subjects, to provide proper learning environment, to foster an evangelistic spirit, and to prepare young people for future service in the church and in the community.

A meeting to organize a school was held by all the ministers of the valley, including the Amish ministers. At this meeting, which was called by Bro. Aaron Mast, an investigating committee consisting of three brethren was appointed to contact the various school boards and also the county superintendent. This committee later made a survey to determine how many families desired to send their children to the school. As a result of this survey, assurance was received that 250 children would attend. However, since sufficient buildings and teachers were not available, the school was started in the fall with one teacher and twenty-nine pupils in an abandoned Amish schoolhouse where German had previously been taught. The school was first called the K.V. Christian Day School, but now under the new constitution the name has been changed to the Belleville Mennonite School.

In the past, new programs have always been opposed, even by well-meaning folks. Our school was no exception. Opposition developed. Also some folks were on the fence, waiting to see whether the school would amount to anything before committing themselves.

But in the second year, a new three-room school was built and paid, with the enrollment up to eighty. And the following year 130 pupils were enrolled. Then the enrollment leveled off until a second building could be erected in the summer of 1949. This was a six-classroom building, including rest rooms, library, office, and health room. At the present time, the enrollment is 194 with eight full-time teachers and two part-time teachers. In

1952 the school was accredited by the State and six students were graduated from a four-year high-school course.

The school is operated by a board of six trustees, elected annually from the members of the patrons' association. They represent the six different churches which sponsor the school. A religious welfare committee, consisting of six ordained men, one from each church, safeguard the religious life of the school, and have final authority over all teachers and officers. Every religious welfare member and every board member is required to be in good standing in his respective church. All teachers must meet the requirements of a comprehensive questionnaire covering spiritual and scholastic qualifications. Each student must meet a high standard of conduct. A continual effort is made to safeguard text and literature books. The benefits of the school are not restricted to Mennonite young people only but are available to any child who will meet the standards required. However, membership in the association is confined to those who are members of either the Mennonite or Amish churches. Every prospective member of the association must subscribe to its constitution and bylaws.

An annual business meeting is held every fall when officers are elected, a budget is accepted, committees appointed, etc. Some of the activities of the school are: a monthly paper called the "News and Views," a yearbook, and various clubs. One of the strong points of the school is its emphasis on music. Instruction in music, chorus work, quartets, and special programs rendered in the local churches, make up the musical program. It has been the policy of the board to make the facilities of the school available to the churches of the community. At present a number of organizations are using it.

The finances of the school are taken care of by charging each family who has children on the elementary level a lump sum. A slightly larger amount is required for the high-school grades. The number of children per family for the charge is immaterial. An entrance fee of \$100 per family is required of all who are financially able to join the association. This money is used to finance present buildings and for future expansion.

The spiritual life of the students is nurtured by an annual "Spiritual Life Conference," when speakers are invited in who are experienced in dealing with young folks. A personal interview is held with each student of the upper grades during this conference. In addition to this, Bible courses are given, a daily devotional period is held, and every oppor-

tunity is used to make a spiritual impact upon the student body.

Our school is unique in that the group of patrons represents six churches and four conferences. This sometimes makes problems but not insurmountable ones. It is felt that every dollar spent, every hour given, every prayer uttered, contributes directly or indirectly to God's program for His people. Certainly the growth of the school, and the evidence of God's blessing upon the program, would indicate that more people throughout the conference should support the movement.

In thinking of the future, the need of trained personnel in the program of the church inspires one to go on. Prejudice against education needs to be removed. There are problems facing every Christian day school. Finances is an ever-present one. Christian teaching does not solve all of youth's problems. There must be a response from the student in order for the school to help the individual. Our young people are facing situations today that require just as drastic solutions as made the situations. May God speed the day when our people will become aware of the need of Christian education from the beginning of elementary through graduation from our higher institutions of learning.—*Southwestern Pa. Conference News.*

PEACE AND WAR (Continued)

simmering. It recently came into the open when an influential group of Hopi leaders in the Southwestern villages of Hotevilla, Lower Moencopie, Oraibi, Shungopavi, and Mishongnovi issued a joint statement expressing their dissent from fellow-Hopis, many of them young men, who are willing to follow the counsel of the Federal Indian Bureau and who, according to the more traditional tribal leaders, are sacrificing the tribe's basic philosophy and principles for material gain.

The statement took the form of a letter to Secretary of the Interior Douglas McKay, signed by no fewer than 120 family heads of Hotevilla, some 100 miles northeast of Flagstaff. Pointing out their inadequate representation before the Indian Bureau, the Hopi spokesmen declared: "Our ancient religion and tradition and our sacred stone tablets, all of which we still have with us, plainly tell us the course we as Hopis must take at this phase of our lives. It has been foretold that three great wars will take place, a struggle over land will come, the white man will try to change us to live like him. As human beings living under the plan of life of our Great Spirit, Massawu, we have been instructed never to give up our land, never to sell it, nor must we accept the white man's way of life.

"We are not afraid," the letter continues, "for we have never stolen any land from anybody, we have not killed a

(Continued on page 580)

PEACE AND WAR

War

Waste of muscle, waste of brain,
Waste of patience, waste of pain,
Waste of manhood, waste of health,
Waste of beauty, waste of wealth,
Waste of blood, and waste of tears,
Waste of youth's most precious years,
Waste of ways the saints have trod,
Waste of glory, waste of God.

—G. A. Studdert-Kennedy, in *The Mennonite*.

A Letter to I-W Men

Greetings to all. I am using this means of getting in touch with you to give encouragement and instruction. I have met some of you—others not. So may God bless as we try to have a little (one-sided) visit together.

No doubt you have all had time to become adjusted to your new role and have become accustomed to the routine of your work. Perhaps you have taken time to sit down and analyze your present situation. You, no doubt, were aware that as a "Child of God" it is your blessed privilege to witness to "The Way of Peace" which the world has not known. Rom. 3:7. You have taken your stand, not solely because it is the requirement of your church, but because of a firm conviction that it is the right thing to do. It is a stand motivated by your love for Christ and not merely to seek an easy way out. You rejoice that you can have a part in a great witness which the world so sorely needs. How sad to think that much of Christendom has failed to see and accept one of the basic principles which Christ proclaimed and established by word and deed.

I trust no one feels resentful because he has had to leave home, and cannot carry out the schedule he had planned for his life, or feels ill-adjusted and frustrated, or has taken refuge in self-pity.

Perhaps it might be well to try to visualize the situation many other young men may be in. Perhaps this minute some may be dying on foreign soil. No doubt many are there against their wishes, and because of training in a Christian home, are pondering questions such as these: Is war ever justified? Is war sin? They may be convinced that war is wrong. They may be sick of the whole thing, yet see no way out but to "get the other fellow before he gets you." Others may be so hardened through training and experience as a soldier that they glory in killing. However, I believe such are few. How sad when men who have been created in the image of God become so brutalized as to take pleasure in

killing their fellow man! Still others may excuse themselves thus. "My country has called me to arms and if they demand that I kill my country's enemies it is their responsibility, not mine." However, everyone is responsible for his own actions, as James Russell Lowell wrote years ago:

"As fer war, I calls it murder.
There you have it plain and flat.
I don't need to go no furdur
Than my testymnt fer that.
If you take a sword and draw it
And go stick a feller thru,
God won't hold the Guvment fer it,
He will send the bill to you."

We should show our gratitude to God for providing a sympathetic and benevolent government for us which has made it possible to do constructive work, to use our energies in building men rather than destroying them.

No doubt you men in I-W services are keenly aware that these privileges imply certain obligations and responsibilities. You are professing to live a higher standard of righteousness than some others. People are watching your lives and are expecting a consistent witness on your part. It has been very gratifying to me as I contacted your employers to hear them speak well of you. I am telling you this for your encouragement, not to make you satisfied with yourselves, but to impress you with the idea that you have a standard to uphold and a reputation to live up to. You represent the way of life which Jesus taught and practiced, namely, the exercise of love in all our human relationships. It is our privilege to constantly give expression to this principle. It is in this way that men are made conscious of the better way. We do not represent a losing cause, for the kingdom of Christ and of righteousness will eventually triumph over wrong and evil, and who knows but what you have come into the kingdom for just such a time as this. Esther 4:14.

We have made progress in our peace witness since World War I, when our position was little known. Through the service and witness of our CPS men in World War II, our position became quite well and favorably known. It is your task as well as your challenge to hold the standard high. May you not betray your trust. Loyalty to Christ demands it. Your fathers and mothers are concerned. The church is back of you and praying for you. Christ, your Saviour and Lord, has promised: "Lo, I am with you always, even unto the end of the world [age]." These words by Esther L. Fields may be a comfort:

"We who love Jesus are walking by faith,

Not seeing one step that's ahead,
Not doubting one moment what our
lot might be,
But looking to Jesus instead.

Things just don't happen to us who love God,

To us that have taken our stand;
No matter the lot, the course, or the price,

Things don't just happen; they're planned."

Your experiences today are just a page of the record God is writing of your life, for which He has a definite purpose and plan. May you all find your place in that plan. You may ask, "How can I best do that?" First I would say, do not neglect Bible reading and prayer. Seek His will for your life in all things. His will is revealed in the Word, seek it out. Some practical suggestions: Do not be afraid to show your colors, but do not parade or flaunt them. Do not unduly antagonize those with whom you work who may not be sympathetic or who may not agree with our position. But show a Christlike spirit so as to win them. I Peter 3:9-18, especially v. 13. "And who is he that will harm you, if ye be followers of that which is good?" I understand there is some opposition to the I-W program in some quarters. Here is your opportunity to demonstrate your sincerity. If you are opposed and spoken against, do not become resentful, but take it patiently. God gives sufficient grace for every situation if we will but trust Him. "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (I Peter 4:16). Read the whole chapter.

"... the God of all grace, who has called you to his eternal glory in Christ, will himself restore, establish, and strengthen you. To him be the dominion for ever and ever. Amen" (I Peter 5:10, 11, RSV).

J. Kore Zook,
An area pastor.

Hopi Indians Demand Own Way of Life

The United States Government, which fought innumerable wars with native American Indian tribes during the nineteenth century, has run up against a section of the Hopi Indians in the middle of the twentieth. The trouble is not Indian violence, but the Hopis' renunciation of violence and bloodshed, along with their unwillingness to follow the white man's ways.

For a long time, disagreement among the Hopi people between those who want to compromise with modern white civilization, and those who insist on the old tribal religion and behavior, has been

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FAMILY CIRCLE

Life's Poetry

By Laurel Hill

I read a verse of poetry today.

The shining words, like gay

*Bright colored beads of glass strung care-
fully*

Illumed my day.

I heard a line of poetry today.

When he went out the door

*My husband paused and softly said,
"Each day*

I love you more."

I saw a bit of poetry today.

My baby smiled at me

*And sunlight glinted on her yellow
curls—*

True poetry!

I will forget the poetry I read;

The rest will not depart.

*Time cannot steal the treasured verse I
hold*

Within my heart.

The Duty of Fathers to Teach

By JAMES B. SIEGRIST

Fathers, how can you remain silent today in regards to the spiritual life? How are you able to contain yourself when the truth is at stake? Is there not within you also a spiritual being which responds to kindred thoughts and passions of another soul? Then you must know that your interest in spiritual matters is written upon your face and deeds. Do accept the Saviour's call to be a spiritual father in order to be a natural father in the home.

Brethren, how can you continue unmoved over the spiritual conflict in the hearts of men, women, and children? When Satan is enticing sons and daughters with the blossom of sin, are you concerned enough to offer them light on the fruit thereof? With other voices calling for their youthful years, are you making the call of Jesus clear, warm, and real to them? Children expect it of you to take your place of leadership in their home. Boys consider it an asset to say, "My father says that this is the way to do this." They have a right to live in a family where the father provides the spiritual food as well as the natural fruit.

Brethren, it is possible with you not to shed tears for the welfare of your family? When have you last brought your sons' spiritual life before God's throne and pleaded for guidance and help to

bring them up aright? Job came to God continually in behalf of his children. Can you sleep at the close of a day when you have contributed nothing of spiritual conversation to your loving family? The day is fast nearing when you will no longer need to be concerned about guiding your home, for your entrusted lives, your flesh and blood, will be grown and gone. Do you not understand that what your child believes forms the roots to his life, and what he does forms the tree? Are you as a father weighing your spiritual decisions as keenly as you would weigh others?

It has been said often, from Chinese origin, "Educate a man, and you educate an individual; educate a woman, and you educate a family." That means, brethren, that a man fails to pass on to another the beneficial knowledge which he has received. Again, that a mother is influential with her children above the father. I wonder why?

Why do most churches have more women in attendance than men?

Why is it so true that "the hand that rocks the cradle rules the world"?

How often have women been called upon to seize the spiritual leadership because God could find no men?

Why are men so ashamed, if I may say it that way, to speak of and practice the spiritual virtues and graces which God meant for them?

The Bible states nowhere that women have been given this gift in a larger measure than have men. Rather, it would infer that man should have definite oversight of spiritual matters, including the home. In Isa. 3:12 it says, in lamenting the low spirituality that prevailed, that "women rule over them." The Bible even mentions in 1 Cor. 14:35 that "if they will learn any thing, let them ask their husbands at home." Now how shall the wife ask the husband if he does not know, and further, may not be concerned? It is not difficult to decide, therefore, whether the husband or the wife should have the greater store of knowledge and the application thereof.

Solomon says in Prov. 1:8, "My son, hear the instruction of thy father, and forsake not the law of thy mother." The instruction of a father! How shall the sons and daughters hear when there is neither voice raised nor sound given? With grace and love we say that God has endowed a father with wisdom of leadership above that given the mother. You are not asked to perform all the duties of teaching, for Solomon says, "Forsake not the law of thy mother." You are only asked to lead out, fathers in their place in this world and mothers in theirs. Serious abnormalities occur when they either refuse their responsi-

bility or take on the other's. O Lord, give us fathers who will guide their daughters clear of the immoral life of women today.

You object by saying that you are busy with your natural work. So is a mother. You say that your thoughts must be centered on your work. The same is true of your wife. You say that you cannot express yourself as well as a woman can. (You mean just in spiritual matters.) It is true that mothers are gifted in ways of caring for and teaching children, but it is the father's responsibility to lead out, to set the example, to concern himself whether the children are in the way of life. I believe that a father is held accountable to a greater degree than a mother for spiritual health in his family.

You ought rather to object by acknowledging that a father who does not gracefully open his mouth and tactfully teach his own household has not been gripped by the truth himself. We have a welcome solution to aid you in your understanding of the truth. Teaching children benefits two ways. First, the children receive the instruction; and second, you yourself will become firmly established in what you teach.

Circumstances in the following story are duplicated many times in many homes.

A minister and his wife planned to visit one evening in the home of members of his church, with the anticipation of at least meeting and seeing the children also. During the conversation the minister asked where John was.

"John asked for the car to go downtown, I do not know where," the father replied.

"And Richard," inquired the minister, "is he at home?"

"No," answered the father. "He accompanied one of his school friends on a drive."

"I thought that I would see Mary while we were here," the minister's wife led the issue farther.

"We did not wish her to go tonight, but she said this was her only chance to hear a popular lecturer on modern family and social life," commented the mother.

Following the visit the minister and his companion walked out the walk and through the gate. "Please close the gate after you," called out the father, "or our dog will get out, and the dog-catchers get him, and we will not know where he is."

East Berlin, Pa.

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks to all relatives, friends, and Sunday-school classes for their prayers, visits, gifts, cards, flowers, and letters during my stay at the hospital and during my convalescence at home. May the Lord richly bless you all.—Mrs. Elmer Gehman, Strasburg, Pa. * * *

We wish to thank our many friends and relatives for the many cards of sympathy and kindness shown to us during the passing away of our husband and father.—Mrs. Philip Martin and family, Little, Pa.

TO BE NEAR TO GOD

HE TEACHES US

Sunday, June 21

Read Luke 11:1-10.

How to Pray

"The Lord's prayer is the prayer above all prayers. It is a prayer which the most high Master taught us, wherein are comprehended all spiritual and temporal blessings, and the strongest comforts in all trials, temptations, and troubles, even in the hour of death."

—Martin Luther.

"Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high."

—James Montgomery

Monday, June 22

Read Luke 11:11-28.

To Pray for the Holy Spirit

"How much more shall your heavenly Father give the Holy Spirit to them that ask him?" Surely the fullness of the Holy Spirit is the greatest blessing God can give us, and here Jesus tells us to ask for it. Hebrews 11:6—"... he is a rewarder of them that diligently seek him." This bears out the teaching a few verses earlier of the importunate asker.

"Be filled with the Spirit," says Paul.

"Those who have the gale of the Holy Spirit go forward," says Bro. Lawrence.

An old chorus says, "I'll tell you now what the church needs most is to be baptized with the Holy Ghost."

"Thy Holy Spirit, Lord, alone
Can deeper love inspire,
His power alone within our souls
Can light the sacred fire."

—Henrietta E. Blair.

Tuesday, June 23

Read Luke 11:29-33.

The Authority of the Old Testament

Jesus did not try to prove that the Old Testament is true, any more than He did that there is a God. We don't try to prove to people that we are alive; we just live. If we heeded Jonah 1:6—"What meanest thou, O sleeper? arise, call upon thy God"—we wouldn't need to worry whether it was a whale or some other fish that swallowed Jonah. Personally the Book of Jonah always thrills me.

"In vain we call old notions fudge
And bend our conscience to our dealing;

The Ten Commandments will not budge
And stealing will continue stealing."

—Motto of American Copyright League.

Wednesday, June 24

Read Luke 11:33-36.

Let Your Light Shine

"Christian, let your light shine
All along your way;
You may guide a wanderer
To eternal day."

—source unknown

"Trim your feeble lamp, my brother!
Some poor sailor, tempest-tossed,
Trying now to make the harbor,
In the darkness may be lost."

—P. P. Bliss.

Thursday, June 25

Read Luke 11:37-54.

Against Hypocrisy

One of the good things (if there are such things) about having hypocrites in the church, who are always hunting for splinters to pull out of other people's eyes, is that the rest will strive harder to keep their lights burning through polished chimneys. One of the sad things is when a true follower, who is struggling with unavoidable, or avoidable, hindrances, is discouraged or even permanently lost to the church and often to God.

"Whenever God erects a house of prayer
The devil always builds a chapel there,
And 'twill be found upon examination
The latter has the largest congregation."

—Daniel Defoe.

Friday, June 26

Read Luke 12:1-31.

The Father's Care

"His eye is on the sparrow
And I know He watches me."

"Great is Thy faithfulness!

Great is Thy faithfulness!

Morning by morning new mercies I see;

All I have needed Thy hand hath
provided,

'Great is Thy faithfulness,' Lord, unto
me!"

—T. O. Chisholm.

"... his compassions fail not. They are new every morning: great is thy faithfulness" (Lam. 3:22, 23).

Saturday, June 27

Read Luke 12:32-37.

A Christian's Treasure

A farmer's treasure is his grain; a mother's treasure is her children; a worldly man's delight is his possessions; a Christian's treasure and delight is the kingdom of heaven. A banker's treasure is in his vaults and safety boxes; a Christian's treasure is laid up in heaven for him. Some day, through God's grace, we shall claim our treasure,

Jesus the teacher taught,
The Father's words He brought
In Galilee
That many might believe,
Might pardoning grace receive,
With words they could perceive,
And charity.

Jesus, Thou Son of man,
Teach us the Father's plan;
Teach us today
As you taught long ago,
Thy will, and we will go
Upon Thy way.

—Mary Alice Holden.

PAUL'S JOY IN CHRIST

Sunday School Lesson for June 28

(Philippians)

This study of joy might be started around the question, What are some things or circumstances that make you happy? Successes in good projects, seeing others saved, answers to prayers, salvation of others, good gifts, happy times at home with loved ones, good jobs, special privileges of education, travel, children, and good health might be among the answers. Also prepare the class for the study with this question—"How constant is your joy?"

In the above introduction freedom of expression should be granted to the pupils with the teacher as a good listener only. Then begin with the study of Paul's joy as told in the Philippiian letter.

See the circumstances under which he wrote this letter. He was in jail in Rome chained to a soldier day and night. Certainly this must have been distressing to Paul. There was frustration for Paul desired to visit the churches he had founded and to extend the Gospel through the Roman Empire, even on to Spain. Was it not unjust to hold the prisoner so long without a trial? Death was hanging over Paul.

How did these circumstances affect this great preacher, this saint of God? Paul recognized his limitations as opportunities. So often we cannot see the sweet uses of adversity! Discover from the letter Paul's opportunity to make advance with the Gospel into wide and unexpected circles, "the whole praetorian guard" and "all the rest." Even some "of Caesar's household" were won to belief in Christ. Imagine how this news spread, perhaps particularly through the life of this preaching prisoner. What opportunities the guards had to see and hear the Gospel! This cell became a house of joy and peace.

Then see what was the contagion of Paul's courage and passion. His brethren became bold to preach and the Word was increased in the city, and no doubt in the empire.

How tolerant Paul was toward the opposition! While he did not rejoice in their evil motives, he was glad Christ was preached. Also we notice Paul was delivered of all bitterness of soul which might have led him to criticism and rebuke.

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The Pacific Coast Conference Youth Camp will be held, June 27-July 3, at Camp "Arrah Wana" west of Mt Hood, near Wemme, Oreg. The staff includes David S. Yoder, Louis Landis, Clayton and Margaret Swartzentruber, Clarence and Berdina West, Verle Nofziger, and Arlene Mishler.

Bro. and Sister Ralph Palmer, Denbigh, Va., who left home in May on a tract tour, have reached the west coast after working through a number of the central and western states. After spending about three weeks distributing tracts and speaking in churches in California, Oregon, Washington, and Idaho, they expect to start working their way back east through northern cities. They solicit your continued interest and concern in the work.

Bro. J. G. Hochstetler, Creston, Mont., preached the conference sermon for the Pacific Coast Conference in its session on the Western Mennonite School campus. Other visitors were Paul Erb, Scottsdale, Pa.; Clayton Beyler, Hesston, Kans.; Eno Zuercher, Elida, Ohio; Paul Burkholder, Blue Sky, Alta.; James Lark, Chicago, Ill.; Leonard Garber, Winton, Calif.; and Ralph Palmer, Denbigh, Va. New members of the conference are Ivan Headings and Allen Erb, transferring from the South Central Conference. The conference granted an appeal for the

organization of a new congregation at Sacramento, Calif. The new moderator of the conference is Bro. E. S. Garber, with Bro. Allen Erb as assistant.

The Brunk campaign, to be held in Oregon in September, will set up its tents in a good location on the north side of Albany.

The I-W men at Roseburg, Oreg., are sponsoring a summer Bible school in a rural area south of that city.

Bro. Allen Erb, Lebanon, Oreg., gave the commencement address at Western Mennonite School. There were eight graduates. Bro. John Hochstetler, Creston, Mont., preached the baccalaureate sermon.

The RSV report will be published in booklet form. This announcement we make in reply to numerous inquiries. Watch for an announcement in a few weeks.

Bro. Paul M. Miller, Goshen, Ind., spoke in the prayer meeting at Steelton, Pa., on June 5.

The Belleville, Pa., MYF gave a program at Rockton, Pa., on May 31.

Bro. A. J. Metzler, Scottsdale, Pa., preached the conference sermon for the Indiana-Michigan Conference on June 3.

The Calvary congregation in Los Angeles has voted favorably for the ordination of a deacon.

Bro. James Steiner, North Lima, Ohio, is conducting a book study at Leetonia, Ohio, on Sunday evenings throughout June.

Three young people and one older man were baptized at Kitchener, Ont., on May 24. One member was also received by letter.

Three persons were received into church membership by baptism at the Pleasant Hill Church, Sterling, Ohio, on June 7, with Bro. D. D. Miller officiating.

Bro. and Sister Arnold Dietzel showed pictures of mission work in India at the Pigeon, Mich., school on June 4.

Bro. Clair Shenk spoke at Paradise, Pa., on June 4, concerning mission work in Alabama.

Packages containing Sunday-school lesson quaterlies have recently been received by a few congregations with the wrappings torn and in one case with the covers torn loose. If your packages have been coming through torn or mutilated, will you please write us about the condition in which you receive them. Write—C. B. Shoemaker, Mennonite Publishing House, Scottsdale, Pa.

Bro. Valentine Nafziger, Milverton, Ont., and Bro. Eli Yutzi, Kalona, Iowa, spoke at Yoder, Kans., on May 28.

Bro. R. R. Smucker showed missionary pictures from India at the Landsville, Pa., campgrounds on June 9.

Bro. A. C. Brunk, Colorado Springs, Colo., is assisting in Bible school work in the Milford, Neb., area.

Sister Martha Helmut Miller, wife of Eli S. Miller, Bay Side, Va., passed away on June 4, 1953.

Bro. Wayne Zimmerman told of his work at Kings View Home, Reedley, Calif., to the West Liberty congregation, Windom, Kans., on June 7.

Sir Archibold Ney, British High Commissioner to Canada, along with Lady Ney and several members of the British Embassy, visited Mennonite churches and homes in the Kitchener area recently. Bro. C. F. Derstine was toastmaster at a dinner in which 70 guests, representing a cross-section of Mennonite churches, met the British visitors.

Bro. Harold Brooks and wife spoke concerning our work in Puerto Rico to the Metamora, Ill., congregation on June 7.

Change of Address: Moses H. Roth from R. 2, Baden, Ont., to R. 2, New Hamburg, Ont.

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Calendar

- Biennial session of Conference on Mennonite Cultural Problems, Hesston, Kans., June 18, 1953
- Indiana-Michigan MYF convention, Goshen College Union, June 26-28
- Pacific Coast Conference Youth Camp at Camp "Arrah Wana", Wemme, Oreg., June 27-July 3
- Laurelvale Mennonite Camp, Mt. Pleasant, Pa.
- Boys Camp (ages 8-13), June 27-July 3
- Girls Camp (ages 14-18), June 27-July 3
- Junior High Camp (boys and girls 13-15), July 11-17
- Junior High Camp (boys and girls 13-15), July 18-24
- First Young People's Conference, July 24-26
- Writers' Conference, July 27-31
- Missionary Bible Conference, July 31-Aug. 3
- Church and Music Conference, Aug. 4-6
- First Young People's Institute, Aug. 8-14
- Second Young People's Institute, Aug. 15-21
- Second Family Week, Aug. 22-28
- Little Eden Camp, Onekama, Mich.
- Junior High Week (grades 7 and 8), June 27-July 4
- Senior High Week (grades 9 through 12), July 4-11
- Boys' Week (grades 4, 5, and 6), July 11-18
- Girls' Week (grades 4, 5, and 6), July 18-25
- Young Adult Week, July 25-Aug. 1
- Family Week, Aug. 1-8
- Christian Business Men's Week, 8-15
- Bible Conference—Family Week, Aug. 15-Aug. 22
- Farmers' Week, Aug. 22-29
- Church Music and E.C.A. Workshop, Aug. 29-Sept. 5
- Rocky Mountain Mennonite Camp, Divide, Colo.
- Pre-camp Training Camp, June 29-July 4
- Week-end Bible Conference and Dedication, July 4, 5
- Junior Boys' Camp (ages 8-12), July 8-11
- Junior Girls' Camp (ages 8-12), July 13-16
- Junior High Week (boys and girls 13-16), July 20-25
- Junior High Week (boys and girls 13-16), July 27-Aug. 1
- Family Week, Aug. 3-8
- Family Week, Aug. 17-22
- Youth Retreat (16 yrs. of age and over), Aug. 24-29
- Week-end Bible Conference, Sept. 5-7
- Simultaneous Peace Conferences at various places throughout the country, July 4, 5
- Alberta-Saskatchewan Conference and associated meetings, Duchess, Alta., July 4-7
- Annual meeting Southwestern Pennsylvania Mission Society, Cosmothen Church, Gettysburg, Md., July 10, 11
- Business and inspirational meeting, Eastern Mennonite Board of Missions and Charities, at River Corner, Conestoga, Pa., July 22
- Virginia Conference and related meetings, Mt. Pleasant Church, Fairview, Pa., July 27-30
- Annual meeting Southwestern Pennsylvania Conference, at Stahl's, Johnstown, Pa., Aug. 2-5
- Chesley Lake Camp, Altonford, Ontario
- Boys Camp, Aug. 3-10
- Girls Camp, Aug. 10-17
- Young People's Conference, Aug. 17-22
- Ohio Mennonite Youth Fellowship Convention, Aug. 7-9, place not announced
- Ohio Christian Workers Conference, Aug. 10-12, place not announced
- Annual meeting Conservative Amiah Mennonite Conference, Garrettsville, Ohio, Aug. 11-13
- Annual meeting Iowa-Nebraska Conference, East Fairview, Milford, Neb., Aug. 11-14
- Annual Indiana-Michigan Christian Workers' Conference, Fairview congregation, Fairview, Mich., Aug. 18-20, 1953
- Annual meeting, Illinois Mennonite Conference, Science Ridge, Sterling, Ill., Aug. 18-20
- Annual meeting South Central Conference, Hutchinson, Kans., Aug. 18-21
- Mennonite General Conference, Kitchener, Ont., Aug. 28-30, 1953
- Annual meeting Mennonite Board of Education, Newport, Ind., Oct. 15-17

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Go, Preach

. MISSIONS .

Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2766.

Mission News

The northern Arkansas rural mission field is being featured in this and the following two issues of the GOSPEL HERALD. We recommend these articles to our readers and solicit your prayers and financial support for this work.

Sister Mary Groh, Preston, Ont., daughter of Bro. and Sister Harold Groh, has joined the staff at the Elkhart headquarters to serve as editorial assistant and secretary in the Office for Publicity and Church Relations.

A cable from Bombay, India, states that Bro. and Sister Jonathan Yoder and family have embarked for the homeland June 4, 1953. They have completed their second term on the field.

Bro. and Sister Frank Raber, Kansas City, Mo., report a new method of Bible teaching to the children in the city which is a combination of the weekday Bible school and the summer Bible school. For two weeks during May, the children came every day for one hour of special Bible study immediately after public school closed. The response of the children and parents was very gratifying.

Bro. J. D. Hartzler, Flanagan, Ill., preached at the Mennonite Home Mission, Chicago, on Sunday morning and evening, May 31, while Bro. J. Otis Yoder attended the inauguration of Bro. Roy Roth as president of Hesson College.

The mixed chorus from the Martins Church, Orrville, Ohio, gave a program at the vesper service at the Mennonite Home Mission, Chicago, June 7.

Bro. Paul Erb, Scottsdale, Pa., was the main speaker at a Youth Conference held at the Iowa City Mennonite Church, Iowa City, Iowa, May 22-24, where Bro. Virgil Brennehan is pastor. This church is a city mission outreach of the Iowa-Nebraska District Mission Board.

Bro. J. H. Koppenhaver and family stopped at Culp, Ark., on Wednesday evening, May 27, and rendered an interesting program on the mission work in Argentina illustrated with colored slides.

The Winter Thursday evening Bible study of the Pehuajo, Argentina, congregation began in May. They are studying the course, "Introduction to the New Testament," prepared by "The Voice of the Andes," according to reports from Bro. Lawrence Brunk.

Bro. and Sister Lester Glick, Smithville, Ohio, superintendent and matron of Boys' Village, told about their work at the First Mennonite Church, Canton, Ohio, on Sunday evening, May 24.

Bro. and Sister William Hallman, missionaries on furlough from Argentina, will speak at the Oak Grove Church, Smithville, Ohio, on June 21.

The Wayside Mission Church, Gulfport,

Miss., has purchased a three-acre tract of land recently in direct answer to prayer. The church, which is now being crowded by taverns and factories, will be located on the new tract.

Bro. and Sister Henry Becker, missionaries on furlough from Bihar, India, will worship with the Wooster, Ohio, Mennonite Church on June 21.

Bro. Lorne Burkholder, Markham, Ont., served as guest speaker at the Morningside Mennonite Church, Toronto, on Sunday evening, June 7. Bro. Josef Herschkowitz, Harrisonburg, Va., performed the same service on Sunday evening, May 31.

Bro. Roy Kreider, missionary under appointment to Israel, will speak at North Lima, Ohio, on June 21.

Bro. Nelson Litwiller, missionary on furlough from Argentina, will serve the congregation worshipping at Denbigh, Va., on June 21.

Sister Una Cressman, missionary on furlough from the Argentine Chaco, has recently undergone surgery and is recovering satisfactorily according to reports.

Bro. and Sister Arnold Dietzel, missionaries on furlough from M.P., India, gave an illustrated message on mission work in India at Saginaw, Mich., on Sunday evening, May 24. The Ambassadors for Christ men's quartet, Elkhart, Ind., sang at the morning service that same day.

Bro. Melvin Leidig, and the ladies' chorus from the Ninth St. Mennonite Church, Saginaw, Mich., served on the Memorial Day MYF program at the Bethel Church, St. Johns, Mich., May 30.

The Navajo Indian Migrant Service Unit will take up their work around Grants, N. Mex., about July 10. Bro. and Sister Stanley Weaver expect to attend the Mission Board meeting at Harrisonburg, Va., and the Missionary Orientation Conference at Elkhart, June 23-30.

The special committee charged with drawing up a contract for the General Board to operate the Glenwood Springs, Colo., Hospital reports good progress in the negotiations with the local hospital board.

Bro. and Sister Don McCammon, Tokyo, Japan, report that Michael Don is developing very well, for which they are deeply grateful to God.

During the first week of June Bro. Amos Swartzentruber and Bro. Frank Byler were in the Chaco of Argentina for Mission Council.

In mid-June the missionaries of Argentina are planning an informal conference at Pehuajo to study and pray together regarding the best road ahead in the development and strengthening of the indigenous church.

Bro. and Sister H. James Martin and family will complete their year of study at the Span-

Your Treasurer Reports

Now is the time to begin planning to have your Sunday school or congregation support a missionary. Most of our foreign missionary personnel are now receiving support from some congregation or individual, but there are still quite a few foreign missionary children and city mission personnel for whom no one has assumed responsibility. We would again like to emphasize that it is just as important to support our missionaries on the home field as it is those on the foreign field, and I trust that this appeal will encourage many groups or congregations to consider supporting one of our city missionaries or a missionary child. The annual support of a city missionary is \$720 per year and for a city missionary child, \$240 per year.

Every congregation in our church should be supporting at least one missionary. If your congregation has not yet assumed such a responsibility, now is the time to begin planning for such a support during this year. If you feel that your congregation cannot contribute sufficiently to support a missionary completely, I would then suggest that you send contributions for "Missionary Support Unspecified" which will help to meet the need of some missionary who is not fully supported. Contributions of this kind should be forwarded through your District Conference treasurer.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

ish Language and Orientation School in San Jose, Costa Rica, by mid-August. They plan to return to the States after the completion of the term of school to make preparations for going to their permanent field of labor in Uruguay.

Bro. H. James Martin writes from San Jose, Costa Rica: "Last Sunday night was a high light in the year. I had the opportunity to preach for one of the churches in the community, in Spanish. The Lord gave me a message and I preached for thirty minutes. This to us is a victory along the way and an inspiration to press on in language study."

The Ontario Mission Board has decided to raise funds for building a church at Glen Allen.

At the annual meeting of the Ontario Mission Board, Ken McClellan, of the Shantymans Association, presented the challenge of Quebec as a mission field.

In our own churches there are multitudes who lack the disciplined life of conscious, earnest, mature followers of Christ.—S. F. Pannabecker.

A Chronological Presentation of Significant Moves in the Arkansas Field

BY FRANK HORST

1922

Sept.—La Junta, Colo.—Mr. and Mrs. Buckingham first meet Mennonite people. Mr. Buckingham died in the La Junta Mennonite Sanitarium in October.

1929

June—La Junta, Colo.—Mrs. Buckingham graduated from La Junta Mennonite Hospital School of Nursing.

1932

Sept.—Culp—Mr. and Mrs. (Maude Buckingham) Douglass moved to Culp from Mountain Home, Ark.

1935

Aug.—Culp—Earl Buckwalter, Hesston, Kans., conducted the first Mennonite preaching service.

Sept.—Culp—J. R. Shank and L. J. Miller, both of Missouri, conducted the first evangelistic services at Table Rock School.

1936

Oct.—Culp—Bethel Springs congregation was organized with five charter members.

1937

Fall—Culp—Bethel Springs Church house was built.

1938

March—Culp—Nelson Histand, Doylestown, Pa., became first resident worker.

April—Culp—Church building dedication.

May—Culp—First summer Bible school, Nelson Histand, superintendent.

June—Culp—Richard Showalter, Yoder, Kans., the first Mennonite public school teacher served at the Casteel School.

1941

July—Culp—Mae Strubhar, Hubbard, Oreg., teacher at the Casteel School.

Aug.—Culp—The Frank Horsts, Peabody, Kans., arrive as resident workers.

1944

May—Optimus—First Mennonite preaching service.

June—Culp—The Nelson Histands answered the call to pastor the Zion Congregation, Pryor, Okla.

Sept.—Culp—Bethel Springs School opened with Dorothea Martin, Glen Flora, Wis., as teacher.

1945

March—Optimus—First summer Bible school, V. D. Miller, Edwards, Mo., superintendent.

July—Mt. Home—The Clarence Horsts, Harrisonburg, Va., came to serve in economic life and Sunday-school work.

July—Culp—The Paul H. Martins, Souder-ton, Pa., arrive, Bro. Martin to serve as church pastor and school principal.

1946

....—Mt. Home—First contacts with Baxter County officials regarding an old People's Home.

July—Buffalo—First summer Bible school and Sunday school opened with Robert Keller, Eureka, Ill., superintendent.

July—Culp—Mennonite Board of Missions and Charities invited to give additional help in the work.

July—Culp—First summer camp, Blanchard Springs Resort.

Fall—Culp—Local farm, now known as

Mission Farm, donated to General Board by Lewis Martin, Harrisonburg, Va.

Nov.—Culp—The Paul Martins left for health reasons.

1947

May—Buffalo—First evangelistic meetings conducted by I. Mark Ross, Hesston, Kans.

Aug.—Culp—The Glen Yoders, Protection, Kans., arrive, Bro. Yoder to serve as church pastor and school principal.

Sept.—Buffalo—"Mountain View" congregation organized. Clarence Horst licensed as pastor.

Oct.—Buffalo—Work begun on new church building.

1948

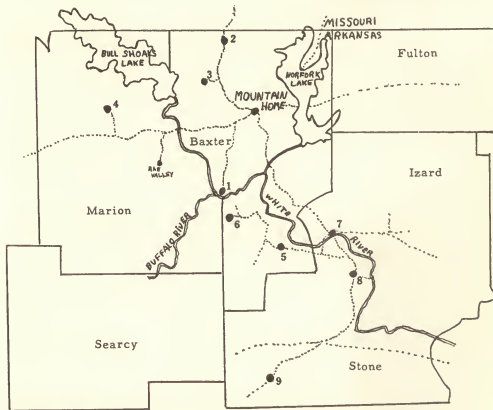
Jan.—Culp—The John Detwilers, Gulfport, Miss., arrive to serve in health service and Sunday-school work.

Jan.—Optimus—First evangelistic meetings conducted by Frank Horst.

Feb.—Culp—Clifford Strubhar, Hubbard, Oreg., arrived to operate the Mission farm.

May—Buffalo—Dedication of new church building, Mountain View congregation.

May—Culp—Dedication of Bethel Springs



1. Buffalo, Ark.—Mountain View Church; minister, Clarence A. Horst, Mountain Home, Ark. Christian Day School, teacher, Gladys Selzer.

2. Three Brothers, Ark.—Mission Outpost; minister, Roy Selzer, Sunday-school workers supplied by Rest Haven.

3. Rest Haven Home, Gassville, R.D., Ark.—Owned by Baxter County. Workers supplied by the South Central Conference District. Present staff: Mr. & Mrs. Menno Nistley, Ada Bechtel, and Sara Miller.

4. Summit, Ark.—Proposed Marion County Home for the Aged, an open door for service.

5. Culp, Ark.—Bethel Springs Church; minister, Frank Horst. Bethel Springs School; sponsored by the Mennonite Board of Missions and Charities, Elkhart, Ind. Teaching Staff—Edwin Alderfer, Ted Walter, Mae Strubhar, Arletta Selzer; part-time teachers,

Mrs. John Grasse and Clifford Strubhar. Culp Clinic; sponsored by the Mennonite Board of Missions and Charities, Elkhart, Ind. Staff—Mr. & Mrs. David Wenger, Ruth Cressman; Physician on call, Dr. Meryl Grasse; Mission Farm; operator, Clifford Strubhar.

6. Advance, Ark.—Mission Outpost of the Bethel Springs Church, Culp, Ark. Sunday-school teachers—Clifford Strubhar, superintendent; Mr. & Mrs. Ted Walter, and Mae Strubhar.

7. Calico Rock, Ark.—Dr. Meryl Grasse's residence and office.

8. Optimus, Ark.—Mt. Joy Church; minister, M. E. Bontreger, Star Route, Calico Rock, Ark.

9. West Richwood, Ark.—Mission Outpost, an open door for service.

School building.
 July—Calico Rock—First summer Bible school, Pleasant Valley Community building with Glen Yoder, superintendent.
 May—Optimus—First donation for new church building.
 June—Rea Valley—First summer Bible school.
 July—Culp—Meryl Grasse, Chalfont, Pa., and his father visit the area.
 Nov.—Mt. Home—Baxter County Quorum Court decides to build Old People's Home if Mennonites will agree to staff it. Satisfactory terms are reached.
 Dec.—Optimus—The M. E. Bontregers, Middlebury, Ind., arrive to serve in economic life and to pastor the local congregation.
 Dec.—Advance—First Mennonite services conducted by Bethel Springs Gospel Team.

1949

Feb.—Optimus—M. E. Bontreger, Calico Rock, ordained. Mount Joy congregation organized.
 Feb.—Culp—Frank Horst installed as pastor of the Bethel Springs congregation.
 June—Culp—The Glen Yoders answered the call to superintend the Children's Home, Kansas City, Kans.
 July—Advance—First summer Bible school with Frank Horst, superintendent.
 July—Three Brothers—First summer Bible school, Helen Hostetler, Harper, Kans., superintendent.
 Aug.—Culp—The Paul Knisses arrive, Bro. Kniss to serve as principal of the Bethel Springs School for the first semester.

1950

Jan.—Culp—The Albert Buckwalters arrive, Bro. Buckwalter to serve as principal of the Bethel Springs School for the second semester.
 Feb.—Buffalo—Clarence Horst, Mountain Home, ordained for the Mt. View congregation.
 Sept.—Buffalo—Mountain View Parochial School opened with Marvin Miller, Elkhart, Ind., as teacher.
 Oct.—Mt. Home—Rest Haven dedication.
 Dec.—Mt. Home—Rest Haven, Baxter County Old People's Home, opened at Gassville, R.D., Ark.

1951

Feb.—Culp—The David Wengers, R. 1, Willow Street, Pa., arrive to administer the Culp Clinic.
 May—Culp—Culp Clinic dedication.
 June—Lone Rock—First summer Bible school with David Wenger, superintendent.
 Aug.—Culp—The Edwin Alderfers, Blooming Glen, Pa., arrive, Bro. Alderfer to serve as principal of the Bethel Springs School.
 Oct.—Three Brothers—Sunday school started. Lewis C. Good, Jr., superintendent, assisted by workers of Rest Haven.

1952

July—West Richwoods—First summer Bible school conducted by the Conservative Amish Mennonites.
 Aug.—Calico Rock—Meryl Grasse, M.D., and wife, R.N. locate at Calico Rock and begin practice.



Bro. and Sister Frank Horst, Culp, Ark., who have served in the area since 1941. Bro. Horst is pastor at the Bethel Springs Church.

Nov.—Calico Rock—John Grasse, laboratory technician, and wife, R.N., arrive to help Meryls.

1953

Jan.—Optimus—Work begun on construction of a new church building.
 May—Optimus—Tentative plans for dedication of new church building.

Many Workers Have Served in Arkansas

Honorable mention should go to the following who helped in the church activities in various places and kinds of service.

I. In Economic development. The Tillman Yoders, Harrisonburg, Va., about one year and the Sanford Eashes, Goshen, Ind., about one year. The Willard Barges, Upland, Calif., who are now living on a local farm, address Calico Rock.

II. In Educational development. (A) Rural Schools: Grace Bergey (Mrs. Paul G. Brennenman), one term; Mae Strubhar, three full and two part terms; Mae Nitzsche and Elaine Yoder, one term. (B) Bethel Springs School: Dorothea Martin, two terms, teacher of the first school; Mr. and Mrs. Paul Diener (Dorothy Horst), Paul two terms. Dorothy seven terms; Mae Strubhar, five terms; Marie Kaufman, four terms; George Holderman, two full and one part term; Miriam Nolt, two terms; Lydia Driver, one term; Theodore Walter, two terms; Arletta Selzer, two terms; Edwin Alderfers, two terms. (C) Mountain View Parochial School: Marvin Miller, two terms; Gladys Selzer, one term.

III. Health service at a Culp Clinic: John and Mary Dettwiler, two years; Etta Horning, about one year; David Wengers, two years; Ruth Cressman, about one year.

IV. Social service at Rest Haven: Charley Greasers, Hesston, Kans.; and Levi Schrock, Kalona, Iowa.

V. Domestic service: Bertha Peachey, Belleville, Pa., one year; Margie Culp, Roaring Springs, Pa., about one year.

And still many others could be mentioned who have served the Lord in these fields, some for short periods in the regular work, some service unit workers and summer Bible school teachers, evangelists, Gospel teams, and interested visitors sharing a burden for the work of Christ. All these will share when the Lord rewards the Mennonite Church for her labors in the Arkansas field.

Calico Rock, Ark.

A Brief History of the Bethel Springs Church

By RUSSELL POOL

Nestled in the Arkansas hills beside the clear and sparkling Mill Creek, stands Bethel Springs Church. This church had its origin in a quest for health. Isn't it remarkable how God brings His work into being?

In 1922 Maude Buckingham Douglass and Mr. Buckingham, her husband at that time, journeyed westward seeking a healthful climate to relieve him in his illness. At La Junta, Colo., too ill to go farther, he was taken into the Mennonite Hospital and Sanitarium. There Mr. Buckingham died. Maude entered Hesston College the following September for her high school and returned to La Junta for nurses' training. After completion of her training she returned to her native hills to practice her profession. She and her husband, John Douglass, moved to the Culp community in 1932 and started a new home.

At the time they came to the community there was no regular church work being done. Soon she started Sunday school at the City Rock schoolhouse. Later it was moved to Table Rock, and finally to the canning kitchen then located near the present church building site. In the meantime she was asking for a minister to preach to the people. Finally, in 1935 Bro. Earl Buckwalter, Hesston, Kans., came and preached and investigated the need for workers. After he went back and made his report to conference, the brethren J. R. Shank and L. J. Miller came and held the first evangelistic meetings. These were at Table Rock schoolhouse. The first members to make up the church were Mr. and Mrs. Will Taggart, Mrs. Alice Freeman, Mrs. Viola Wheat, and Mrs. Maude Douglass. More have been added as the years have come and gone. Some also have been lost to the church because of indifference and withdrawal. The trend in growth seems to have been steady as a general rule, although at times it may have been dormant or even slipped backward.

Our church house was built in 1937 and dedicated in 1938. Bro. Nelson Histan and wife were the first regular workers in charge. A home was built for them near the church.

Bro. Histan was very earnest in his teachings. People were hungry for the Gospel, and church work enjoyed a great response, especially the first few years. There is still a good response, but it is not as eager as at first. However, people are genuinely interested in the kind of Gospel which has the power to save.

In order that the witness might be extended, Bro. Frank Horst and his wife were appointed in 1941 to assist in the work. Bro. Horst is sincerely interested in the spiritual, educational, and economic life of the community. Many ministers have labored in this field and the results have been generally gratifying.

Looking into the future with a more stabilized economy and under the leading of the Lord, the church can be expected to prosper.

Culp, Ark.

From the Inside

One day as I lay in my hospital bed, I was approached by a fellow VS-er asking that I write about my experience as a patient. "How did you feel as you were being admitted?" I was asked. "Did you have any fears?" So I will try to give you a view of the hospital as a patient sees it.

Last fall my doctor told me I would need to have surgery. It was not an emergency but would need to be done sometime, he said. Being 1800 miles from home and in voluntary service, I had many doubts. "Why can't I wait for surgery until I get home?" I wondered. But those whom I approached for advice said it would be better to have it done here since I already know the nurses, the hospital routine, some of the doctors, and have observed the progress other patients made after similar surgery. When my parents advised me the same, I finally consented. I knew I would be glad when it was over.

As the time for surgery drew nearer, I began dreading it more and more. I wondered why I had consented to have it. Then Isaiah 41:10 kept coming back to me: "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Thank God for His promises!

I entered the hospital February 10, and was admitted like any other patient. Yet it was different because I was not a stranger. I found that there was fear within me that just cannot be described, for when I gave my signature I was giving my life over to someone else's care. As I entered my room I told myself, "I might as well face it cheerfully and forget what is ahead for me. Having Christ as my Saviour, there is no use worrying, for 'He careth for you.'"

The first day I was given several basal metabolism tests and was told to rest. I found that it is not easy to rest in bed when you don't feel sick. After our chaplain came in and read Scripture with me I knew he would stand by me in prayer, also.

The evening preceding the day of surgery arrived. "I really should comb my hair and braid it tight," I thought. But thinking there would be time in the morning, I put it off. I was ready to sleep when Miss—came in with some pills for me. "For me?" I thought. "I never needed sleeping pills before, but if that's orders, O.K. But why?" when I awoke I knew I should comb my hair, but try as I would, I couldn't get my head off the pillow. I couldn't even stay awake.

From then until I entered the operating room my thoughts were vague. As the O.R. orderly took me up to the operating room on the elevator, I thought, "Now I will see

the operating room as it looks to a patient." But before we got there I fell asleep again!

One of my first recollections after surgery was seeing my roommate by my bedside. She stayed with me all that day. How wonderful to have friends!

The first several days after surgery are not so pleasant because the bed gets, oh, so hard. Turn whichever way you will, it still is not comfortable. The first time out of bed is not easy either, although it feels good for a few minutes.

The six days which I spent in the hospital were a new experience for me, although I had been in a non-Christian hospital a few years ago. What a difference! One of the things I appreciated most was the individual morning devotions and the singing over the public address system. I also appreciated the smiling faces of nurses and doctor as they came into my room and their cheery "Good morning" as they entered the rooms of other patients. Those are things that help a patient to want to recover.—Mildred Jewitt, in Menonite Hospital News.



Nurse aide Mary Plank pays a cheery visit to Miss Jewitt in her hospital room.

A Confused Mind

By PAULINE SHORT

"Didn't we have an exciting time at the party this evening?" remarked Jane.

"Yes, we did, but Jane, I was just thinking about it; why are we so selfish?" said Sue.

"Selfish!" exclaimed Jane. "We aren't selfish. We all joined together and played games and enjoyed the refreshments. I don't see why you think we are selfish."

"Ye-es," stammered Sue, "but we all have Christian parents and Christian friends and just think of all the young people who don't know the Lord Jesus as their Saviour as we do. They don't have Christian parents to teach them and to encourage them to go to church. What have we done to help them?"

"It isn't our fault their parents haven't taught them, and furthermore, they have churches to go to if they want to," said Jane.

"Why Jane!" gasped Sue, "that is exactly what I was referring to. Because we and our friends are saved, we don't seem to care about other people. Jesus died for the sins of the whole world, not just for ours. If

Jesus has really done something for us, we should be concerned about others."

"We have missionaries in other countries and that is their task to tell people about God. And besides," said Jane, "I give money to help support the missionaries, so I do my part."

"But," replied Sue, "can we say that is really all we have to do: go to church every Sunday, give our offering, and take part in the worship service? Is that all there is to Christianity? Jesus said, 'Go ye into all the world, and preach the gospel to every creature.' Doesn't He mean we are all to be missionaries?"

"Sue, are you insinuating that I should go to Africa or China or some other country as a missionary? If you are, there's no use talking because I have decided long ago that I'm not going to be a missionary. Why, you know I couldn't leave home, leave all my family and friends and miss all the good times we have together, like the party we just had this evening."

"I didn't mean that you should go to a foreign country as a missionary," said Sue, "The Lord calls each one of us to a particular field. I don't know where the Lord has called you, but I feel that we should be so fully yielded to the Lord that we are willing to do what He wants us to do. We should be surrendered to the Lord so that we will serve Him wherever He calls us, whether it be here at home or in some foreign land."

"Besides," exclaimed Jane, "I have my job. I can't quit working. Just think of all the paychecks I would be missing. I am saving all the money I can so I will have a nice bank balance. Why, I just couldn't quit working."

"I know, Jane," said Sue. "I used to feel that way, too, but my mind has been changed. What is money if you aren't happy? And you can't be happy unless you are in the Lord's will. There are fields for mission work in the cities, rural areas, and our home community. The Lord might not ask you to leave your job. He might want you to be a missionary right here at home. But be sure to follow the Lord's leading."

"How could I be a missionary here at home?" wondered Jane.

"There are many opportunities," replied Sue. "I am sure you will admit there are people in our community who are lost. We can witness to the people with whom we come in contact at our work or in our social life. Several of us could have Bible classes for children in the evening after school. In the summer we could have a Bible school for children. Our youth group could hand out tracts in near-by towns, cities, or rural communities, and have street meetings. In the evenings we could visit in homes of unsaved or sick people. Several young people could have a Bible study and prayer meeting in someone's home. Our group could also have a weekly prayer meeting. There are so many open doors if we would just enter them."

By this time the girls had reached the corner where they must say good night and each go to her home.

When Jane went to bed that night, she couldn't go to sleep. The words "go ye" kept ringing in her mind.

For several weeks Jane was troubled and confused. She just couldn't decide what to do. But the Lord never leaves us in the dark when we sincerely seek His will for our

lives and are willing to follow one step at a time.

Jane made her decision that where the Lord leads, she would be ready to follow. You, too, must make your decision. What will it be?

Saginaw, Mich.

the main routes of travel. If you happen to be going our way, do stop in to see us. We would appreciate your visit and perhaps you, too, would be refreshed by our rocks, trees, and streams.

We continue to have good health. We thank God for this blessing. Little Annie Elizabeth is constantly amusing us with her efforts to try new words and by the predicaments she gets into while on her tours of inspection or investigation. She is a most interested spectator while any kind of clinic treatment is being carried out.

The burden of the work and other responsibilities is often quite heavy. We ask your prayers that our work and our lives will be a witness for His glory and honor.

Culp, Ark.

All Time High

The total number of Protestant foreign missionaries stands at an all-time high, according to a survey made by the Division of Foreign Missions of the National Council of Churches. There are over 15,000 missionaries serving abroad under the auspices of American and Canadian mission boards. This figure compares well with 11,151 in 1936, and 13,555 in 1925, previously considered the peak year of mission activity.

This survey, being used in connection with a world-wide study on "The Missionary Obligation of the Church," shows the missionary task force distributed as follows: 25% in Africa south of the Sahara; 25% in Latin America; 21% in East Asia; 14% in India, Pakistan, and Ceylon; 7% in Southeast Asia; 5% in the Near East and North Africa; and 3% in the Pacific islands and Australasia.—Rural Missions.

No western country is in a position to regard itself as Christian in comparison to some other as pagan or heathen.—S. F. Pannabecker.

Culp Clinic Serves the Community

By DAVID AND RHODA WENGER

Here at our little clinic nestled in the heart of the Ozarks we have just passed through a flu epidemic. During the month of January we took care of as many house patients and clinic calls as we usually do in a three-month period. This epidemic began shortly before Christmas and we have been busy ever since with the exception of a day or two. At these times we would think, "I really believe this flu is letting up maybe now we can catch our breath," but then again it would break forth in all its severity.

In general, the demands for our services are increasing. Comparing statistics of 1951 with 1952, there has been an average increase of approximately 80 per cent. Ruth Cressman, R.N., arrived in May, 1952, to assist with the work. I have often wondered why two seemed as busy as one, but since I look back over the year and see the percentage of increase in nursing work, I can see the reason. Some of our increased clinic work can be attributed to the arrival of Dr. Meryl Grasse. He is now practicing in Calico Rock and comes here once a week to hold clinic as well as being on call any other time that we need him.

Calico Rock and the communities round about readily welcomed Dr. Grasse just as we did. It is only seven miles to Calico Rock, but the White River is between us and it is a barrier. Since there is no bridge, we use the ferry. Sometimes the river is too high

or too low to ferry. We have no telephone except the Forest Service phone at the Culp store. It roars and buzzes so badly one can scarcely hear. Before Dr. Grasse came to Calico Rock, we had thirty miles to the doctor. That was at Mountain Home—also across the river.

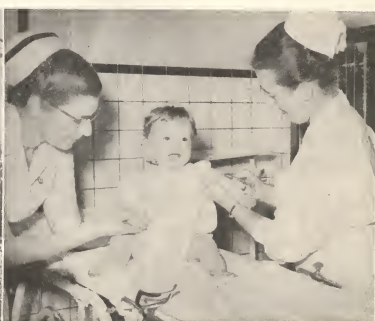
The financial status of the clinic has neither improved nor grown worse. It has merely kept pace with the increased amount of work. Most of the patients treated are conscientious about paying their bills. Our rates are low—very low—but even so, we have done well. Through the year we received donations of approximately \$150. This was used for maintenance of property as well as purchasing medicines and other clinic needs. We workers receive our allowance from the General Mission Board. Sometimes clinic funds were so low that the Mission Board had to supply other incidentals, but this year the clinic got by on its own.

This past December, a four-wheel drive Jeep station wagon was sent here by the Mission Board. We really needed this Jeep and do appreciate it very much. So many of the roads which we must travel just ruin a car. Besides this some are impassable with a car. To those of you who have contributed to the Jeep fund, we say, "Thank you."

Living here in the Ozarks—a National Forest area—we are quite isolated. However, we are not too many mountain miles off



Culp, Ark., Clinic building. Cars in the yard belong to folks who have come in for doctor's clinic.



Nurses Ruth Cressman and Rhoda Wenger in the Culp, Ark., Clinic.

Missions Editorial

A Case for Rural Missions

Cities in ancient times grew up as centers of commerce and political power. They were built as fortresses against the enemy. The countries of Western Europe continue to bear the works of the Middle Ages when rural people lived in villages near the master's castle and went out to the fields to work.

Our American tradition has developed in a different fashion. Although the early settlers built forts at strategic places for defense against the Indians, they built their homes on the claims they staked out. American cities have grown up for commerce and industry largely.

The spirit of independence has characterized American rural life from the beginning. We tell our youth that one advantage of being a farmer is being your own boss. Someone has recently said that the personnel problems attending Mennonites operating institutions and an enlarging organizational program stem from their long experience as independent farmers.

Quite obviously the need for rural missions lies in the less productive areas of the country. Therefore, the attraction to settle is not present. Those who move into those areas to serve their Lord do so knowing that financially they could do better in Wayne Co., Ohio; Elkhart Co., Ind.; Woodford Co., Ill.; or Lancaster Co., Pa.

But the opportunity to serve the Lord by moving into the hills of Kentucky, the Ozarks of Arkansas and Missouri, the Iron Range of Minnesota, or the northern peninsula of Michigan can be a real challenge for anyone who can see it. Our district mission boards have been active in developing rural missions in these areas.

Because of the economic conditions in these less productive areas, those who go there to serve must be supported if they are going to give much time in mission work. Or, they must develop ways of making a living which will provide them with life's necessities and also demonstrate to the local residents means for raising their economic standards so that the church can become indigenous.

In most of these areas the church becomes the center of activity for the community. The commercial amusements of the cities are farther away, although its vices follow man wherever he goes.

We are to take the Gospel to Jerusalem and Judea. Our Judeas are the rural areas around us where people live on a subsistence level and enjoy their independence. Many of these people can be reached with the Gospel by the faithful witnessing of their neighbors.

The real challenge of rural missions today consists in whole families moving into these less productive areas of our country, witnessing as Christians to their neighbors, and using their rural experience and business skill to edge up the economic level of the community. An appointment from a mission board is not necessary for this type of indigenous church development.—L. C. Hartzer.

Relief and Service News

MRC Weekly Notes

Voluntary Service

Reports from Mathis, Texas, and La Plata, Puerto Rico, tell of VS workers being pressed into service as teachers in summer Bible schools when the enrollment at both places was much larger than previously. There are about 150 pupils in each of these schools.

Sister Miriam Renno, Belleville, Pa., completed her term of service at the Mennonite Board of Missions and Charities headquarters on June 4. Sister Fannie Mae Stutzman, McMinnville, Oreg., took her place.

A short dedication service was held for the new relief committee warehouse at 2117 14th St., Elkhart, Ind., when the marker was laid on June 5. Constructed largely by VS labor, the warehouse has the walls in and the roof sheeting was being laid at the time of the service.

Personnel needs for voluntary service include one doctor for the La Plata, Puerto Rico, Project; one primary teacher for the Navajo Indian Migrant Unit.

I-W Services

There are continued requests from I-W brethren for center and living facilities. Since it has been extremely difficult to rent suitable properties in the large urban centers where such men are serving, it has involved a number of property purchases. Two sources of funds have been investment funds and loan funds from the constituency on an interest-free basis. Needed are additional loans to purchase these properties in such a manner that will keep rentals to our I-W men within reasonable rates for their limited salaries. People with such funds available for loan should write for further information to the Treasurer, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Released June 5, 1953
Relief and Service Office
Elkhart, Indiana

Women's Activities

Mrs. Guy Hershberger, president of the Indiana-Michigan Sewing Circle organization, happily announces that when the offering was lifted in the afternoon session of the district meeting, May 16, there was

enough money to build two homes for refugee Mennonites in West Germany. Mrs. Hershberger had made a plea for \$350, the amount required for one home.

Perhaps we should give credit here to the PAX boys who help to build these homes. It is because of their constructive witness for peace that it is possible to provide these homes at such a low cost.

The forenoon offering was also quite generous so that the day's offering amounted to \$1176.70. One hundred dollars is being given to the cause of summer Bible schools in some of the isolated areas of the district, another hundred to the Mennonite Girl's Center in Goshen, and the rest to the regular causes and expenses for which the district is responsible.

We are happy to have so many juniors and intermediates attend the annual meeting. Their fine contributions of special music were very much appreciated as well as their excellent displays of work done in their circles. Such displays show real interest in the work and better yet, interest in the people for whom they have done the work. May many more of our girls join in this means of bringing cheer and comfort to others.

For her devotional theme Mrs. J. D. Graber used Philipians 2. She pointed out the great privilege we have in calling on the greatest, most wonderful name of all times, and reminded us that such a privilege merits our best.

Mrs. Orie Roth, hostess of the Voluntary Service Center in Elkhart, gave a fine report of her work. Though the home is only one year old, already two hundred guests have been cared for, mostly VS workers in Elkhart for orientation school, each one helping to carry the local load just as one would in his own home.

Ada Brubaker expressed appreciation for the support of the sewing circles in the work of the Goshen Girls' Center and related interesting items of her work, including testimonies of girls who were saved for the church because of the influence of the Center.

Mrs. Ben Yoder told about the progress made in the preparation of the Froh Brothers Home for the Aged, Sturgis, Mich. Those in charge of the work crave your interest in this project.

Mrs. Joe Swartz, Mrs. Francis Troyer, and Mrs. Melvin Birkey gave challenging reports of their various fields of service after which Mrs. Kore Zook gave the main address of the morning. This address is being printed in the July Missionary Sewing Circle Monthly as well as the next part on the program which consisted of suggestions for creating more interest in the sewing circle. Various parts of the afternoon addresses will also be published in the Monthly or in the GOSPEL HERALD.

* * *

Send the addresses given at your district meetings to the editor of this column and the Monthly so that they can be shared with others. We all need the inspiration and suggestions of others. Thank you.—Mrs. C. L. Shank.

From Our Churches

GAP, PENNSYLVANIA

(Old Road Congregation)

Dear HERALD Readers: Greetings in our Master's name.

On March 3, Bro. Galen Hostetter, who served so faithfully as deacon for the past 12 years, was ordained to the ministry to serve at the Meadowville Church. May the Lord bless Bro. and Sister Hostetter as they continue to labor for Him. We were very happy to have Bro. Galeu with us on April 20.

We appreciate having Bro. Willis Hershey, deacon from the Hershey congregation, assist in the Old Road every other Sunday.

May 8 was our communion. Some aged folk who rarely attend services were able to attend.

We have appreciated the messages of a number of ministers: Paul Mast on April 5, Richard Kling on May 24, and James Siegrist on May 31.

A Bible school is scheduled to be held at a closed Friends meetinghouse, June 1-12, and at Mount Hope schoolhouse, June 20-July 10, both in Chester County. Some of our group are also planning to help in the outpost Hershey Bible school to be held in Union County, July 20-31. We covet your prayers in behalf of the Bible school work.

We praise the Lord that health has been restored to Miriam Ely and Verna Howe, faithful kindergarten teachers in our Sunday school.

Anna Mary Martin.

IMLAY CITY, MICHIGAN

(Bethany Congregation)

Dear Christian Friends: "The Lord hath done great things for us; whereof we are glad." On Easter morning, our guest speaker was Bro. Tobe Schumucker who was here with his wife and two younger sons.

May 17 marked the thirty-fifth anniversary of our church and the fifteenth anniversary of our pastor, Bro. Paul A. Wittmer. An all-day meeting was enjoyed. Our former diocesan, Edwin J. Yoder from Lupeka, Ind., brought the morning message. He spoke of the heedlessness and narrowness of being loyal to Christ. It is to be loyal to a person than a cause. Some substitutes mentioned were our emotions, church membership, outward form of religion, and culture towards. In the afternoon, Rev. Emanuel Rupp gave a history of the congregation. A gift of communion trays was presented to the congregation in memory of Bishop Peter Rupp and a purse was given to our pastor.

We thank our friends from Pigeon for helping with the special singing which we enjoyed.

The message of the evening encouraged us to "press toward the mark for the prize of the high calling of God in Christ Jesus."

On May 24 we enjoyed a vesper service given by the Ambassador quartet. May the Lord bless all for their testimony and songs.

Salena Gascho.

KITCHENER, ONTARIO

(First Mennonite Church)

Dear HERALD Readers: Seeing the buds on the trees and hearing the birds chirping reminds one of the words of William Wordsworth: "In him dwells the grandeur of nature shines the glory of God."

The first three months of the new year brought many students together at O.M.I.S. Their contribution to our congregation is invaluable.

Feb. 15. The Inter-varsity Christian Fellowship of Waterloo College had charge of the evening service. Ole Klaseen spoke on "Christ's Message to His Church."

Feb. 17-19. Christian Life Conference with the theme "Faith and Practice." Guest speakers were the late Claude C. Culp, Brethren, and Mr. Mill G. Grubbill, Peoli, Pa.

March 22. The Junior congregation of the church, which has their own service in the basement each Sunday evening, had charge of the evening service.

March 23. Thirty-six students, comprising the largest group in the history of O.M.B.I., graduated. A. J. Metzler, Scottsdale, Pa., delivered the commencement address.

March 24. The Goshen College Motet Singers inspired us in the evening service.

April 1-5. Bro. Peter Dyck, Moundridge, Kans., was with us for Passion Week services.

His sermons were heart-searching as he portrayed Christ as our example in love, service, suffering, forgiving, in life, and Follow Thou Me.

April 12. Frank C. Peters, of the Mennonite Brethren Church in the city, delivered the evening message.

April 18, 19. Bro. Paul Erb, Scottsdale, Pa., was in charge of the city and county MYF and inter-city groups program.

April 26. The Gospel team from Saginaw, Mich., had charge of the evening service. Bro. LeRoy Bechler spoke on "God's Master-plan."

May 3. Brethren in the city attending the convention of the General Conference of Mennonites in the Stirling, a Mennonite Church, brought both messages of the day.

The fourth Sunday morning of each month we conduct a service at the Freeport Sanatorium. The young people of the congregation have also gone out five different evenings distributing Bibles for the Canadian Bible League. They are endeavoring to place a Bible into every home in the city which does not have one.

As we labor together in the Lord we want to remember that the highest place we can reach in this life is to be hewed low at the feet of Jesus. Phoebe Sanders.

MILLERSBURG, OHIO

(Martins Church Congregation)

Christian Greetings: "The Lord hath done great things for us; whereof we are glad."

We have been enjoying many spiritual blessings. We held church conv. 1-7 with Bro. Howard Hammer as evangelist. The Word was preached with power and boldness and a large number responded to the invitation.

March 1 W. had the privilege of having a message from Bro. Alvin Hahn.

March 15. Bro. and Sister James Lark from the Chicago Mission were with us. Bro. Lark told us about their work and also brought the morning message.

March 22. Bro. Frank Byler and family were here. Sister Byler talked to the children about South America and he brought the message.

April 5. Twenty-four young persons were received into church following 12 water baptism, after which we commemorated the suffering and death of our Lord.

April 10-12. We were privileged to have a number of Sunday school and summer Bible school workers with us to conduct a workshop. This helped us to become better acquainted with our materials.

The church keenly feels the loss in the passing of Bro. Calvin Mast, who had served our congregation as pastor for many years.

Let us pray for our young people who are in voluntary service, that they may be faithful in their service for Him. Verna Crlow.

SOUTH ENGLISH, IOWA

(Liberty Congregation)

"Son, go work to day in my vineyard." Was the text of the message by Bro. Wayne Wenger. May we be faithful in working for our Saviour who it is day.

A group of foreign students from Goshen College were with us the evening of March 28.

The Iowa Mennonite School chorus gave us a program on Monday evening, April 1.

On April 12 Bro. Eugene Blosser preached for us and the next Sunday Bro. Leroy Schrock brought us the morning message. We are always glad to have those of our number who are with us in other places of worship with us.

Our communion service was May 10.

We are looking forward to having Bible school the first two weeks in June.

Leda Grove.

POTTSTOWN, PENNSYLVANIA

(Pottstown Congregation)

Dear Christian Friends: One enjoys reading the correspondence from the various places of worship and so we would like to share some of the blessing received here, as well as some of our prayer burdens.

Our congregation has just recently been blessed by a week-end meeting followed by a week of revival meetings. The speakers were Christian Charles, Salunga, Pa., and Paul Clemente, Lansdale, Pa., the latter serving as evangelist. We were richly fed from the Word by such words as "Onward, Really Living," "Inward Roads of Secularism," "We Yield to Sin, What Do We Gain?" "Are You Satisfied with Your City?" There were four who made the decision for Christ. Will you pray for them?

On Feb. 20, our congregation had a business meeting to held. Some of the new responsibilities given were: Summer Bible school committee—

Arthur Kolb, sec., Carl Christman, asslt., and Dorothy Swartz, sec. of the committee meetings and Supervisor of The Way distribution. Forrest Essick; librarian, Ruth Kolb; YPM committee member, Earl Layman; and parking committee, Jack Swartz and Paul Esch.

Ezra Stauffer, Evan Robert, Evan Brenne-man, and Clinton Ferster were among the visiting speakers in the past months.

Bro. Elias Landis brought the message at our Easter sunrise service.

A number of our group have left us to worship at other places. Their presence and labors are missed but we are happy they could help us and were in the work of Christ.

A welcome is extended to our services at any time. Pray for the work here.

Mary Good.

STURGIS, MICHIGAN

(Locust Grove Congregation)

Dear Readers: As we look at God's beautiful out-of-doors we can truly say "The heavens declare the glory of God; and the firmament sheweth his handiwork" (Ps. 19:1).

During the month of January Bro. Percy Miller, Bro. Lark, and Eric and his companion gave us interesting messages. The 28th was our members meeting and on Feb. 1 our communion service. On the 8th Bro. Irvin Burkhardt and Fu, the pastor of Goshen College spoke to us, the latter on "Formalism in the 22nd C." Bro. Leo Miller, our bishop, baptized five young converts.

On Missionary Day we were privileged to have Bro. Orville Crossgrove of Ossian, Ind., give us messages. Ed and his companion also told us of their spiritual birth three years ago and gave messages in song. For the evening service Lewis Hartman of Goshen College and D. Hoogwerf of Goshen College gave a program. On the 22nd three men from Goshen had open discussion with our group. This was much appreciated.

Our young people have started a chorus and gave their first program on Easter night. Bro. John Eash is in charge.

April 26 Johnstown Mennonite School chorus favored us with a special program in song.

Mrs. Marcus Carpenter.

TOFIED, ALBERTA

(Salem Congregation)

Dear HERALD Readers: Greetings.

We thank the Lord for the very pleasant visit of Bro. Lark. He has given us.

From Nov. 28 to Dec. 1, Christian Workers' Conference at this place with Bro. J. L. Stauffer, Harrisonburg, Va., as guest speaker. We praise the Lord for the encouraging messages given.

In February we had our six-weeks Bible school with Clarence Ramer, Paul Voegtlin, and Ernest Brontrager of Canby, Ore., as teachers.

In our Sunday-school reorganization the following were elected: superintendents, Joseph Voegtlin and Edgar Boettger; chorists, Orvin Boettger and Betty Kauffman; secretary, Harry Stauffer. In our business meeting, John Lehman, Donald Yoder, and Joseph Roth as officers.

A building committee, composed of Edgar Boettger, Harold Lauber, Loyal Kauffman, Menno Wideman, and Ezra Yoder, was appointed to investigate the possibility of building a new church. A meeting was called on April 27 when it was nearly unanimously agreed to go ahead with the building of a new church according to the special plan.

Mrs. Harold Boettger had been ill but is much improved in health as a result of the concert and prayers of God's people.

Much valuable information was brought to us, March 24, 25, through the lecture of Sister Una Cressman on South America and the pictures of Sister Phoebe Yoder of Africa on the missionary activities of the Mennonite Church. Stutzman also showed pictures of his trip in Europe and Palestine.

Once a week Bro. Paul Voegtlin conducts prayer meeting for an interested group in Edmonton.

Our sewing circle elected the following officers: Pres., Emma Lauber; Vice-Pres., Edna Wideman; Treas., Mary Roth.

A baptismal service was held on March 29. Earlier Bro. Keith Francis had been accepted as one of our members. Verba Stauffer.

VERSAILES, MISSOURI

(Providence Congregation)

Dear HERALD Readers: Greetings in the Master's name who has bled and died to re-

(Continued on page 581)

PEACE AND WAR (Continued)

man of the United States Government, we have not tried to force our religion, our way of life, upon anyone. We welcome all people to live their ways of life upon this land. The Great Spirit has created us Hopis, he has created white men, Chinese, etc. He has laid out a plan of life for each to follow."

Object to Conscription

The Hopis have steadfastly been opposed to taking part in wars, and they naturally have struggled against conscription. Says the letter to the Interior Secretary on this point: "Because of these ancient beliefs in our hearts we look with grave concern upon the U.S. drafting our young men to fight on foreign soil. It will do us no good to be fighting people in other lands. Our religion has warned us against such acts. We have sent our protests to the officials in Washington, but our boys continue to be drafted. The blame will have to be upon the government of the U.S., because our boys are being drafted without our consent."

"For over 1,000 years we have lived without set rules or written laws, without jails, policemen, and taxes. We will continue to follow our own way of life, which we can understand, and which we know is good for us and for all people. As religious leaders we pray for continuous life for all people, that there be abundance of rain and food for all, and that we may not bring total destruction upon ourselves."

According to Hopi tradition, and their ancient prophecy, the Hopis were given by Massauu (more properly Massau'u) the moral responsibility of guarding this continent for all Indians. They must live by the laws of life that Massau'u laid down at the beginning of what they interpret as the fourth world cycle, in which the world's people now find themselves. The Hopi prophecy tells of a "brother" who became white when he went to the other side of the world, and who will return to judge humankind. One of Massau'u's strongest injunctions was never to kill anyone, never to molest anyone. In traditional Hopi government, decisions which affect a whole village are made in open meetings in which all men may express their opinions. In case of disagreement, the meeting continues, very much in Quaker style, until unanimity is achieved.

On one point, the Hopis hold a view which on the face of it looks similar to the Bricker Amendment, aimed at making it hard for the U.S. freely to co-operate in world organizations. They say: "We will not bind ourselves to any foreign nation at this time." But it is not the co-operation of peace that the Hopis fear; it is rather co-operation for and in war. In one of their statements of four years ago they said: "We have no enemy. We will show no bows and arrows to anyone at this time. Our tradi-

tion, our religious training, forbid us to harm or kill."

In their statement of 1949, the Hopis made a protest they would undoubtedly adhere to today: "All the laws under the Constitution of the United States were made without our consent, knowledge, and approval; yet we are being forced to do everything we know to be contrary to our religious principles. . . . We ask you, American people, what has become of your religion and your tradition? It is you who should protect us."—World-over Press, May 22, 1953.

FIELD NOTES (Continued)

The Bethany Christian High School will be the name of the secondary school which will be established shortly near Goshen, Ind. The Indiana-Michigan Conference voted to proceed immediately with the raising of funds. The school board consists of Harold S. Bender, Russell Krabill, Amos O. Hostetler, Ora M. Yoder, Annas Miller, H. Ernest Bennett, and the conference moderator ex officio.

The youth group from the Monterey Church conducted the evening service at the Congregational Mennonite Church, Marietta, Pa., on June 7.

A vacant church has been purchased by the Pleasant View Conservative congregation, Berlin, Ohio, at Tranquillity, Ohio. Bible school will be held the latter part of June. This new field is approximately 200 miles south of Berlin. Bro. and Sister Freeman Hostetler have moved in as workers.

Bro. Paul E. Yoder, Meyersdale, Pa., preached at the Fairview and Upper Deer Creek Conservative Churches in Iowa, on May 31, also at Fairview on June 3.

Bro. Mark Peachey, Grantsville, Md., is principal for the Pleasant View Bible School held at Berlin, Ohio, the first two weeks in June.

A personal workers' meeting is being held each Monday evening at the Locust Grove Church, Belleville, Pa., in preparation for the Brunk meetings in July.

The ladies chorus from Belleville, Pa., gave a program at the First Mennonite Church, Johnstown, Pa., June 7.

A Sunday-school workshop was held by five Ontario churches at Wanners, near Hespeler, on June 6 and 7. Instructors were Paul M. Lederach and Elizabeth Showalter, Scottsdale, Pa.

Sister Margaret Horst is improving under treatment in Wesley Hospital, Wichita, Kans. In appreciation for her years of service in the church, funds are being contributed to pay her expenses. Gifts may be sent to Roy S. Troyer, Hesston, Kans., treasurer of the South Central Mission Board.

Bro. Clayton Beyler filled appointments in the Pacific Coast District at Sweet Home, Fairview, Zion, Sheridan, Portland, and Nampa.

The Western Mennonite School Chorus and some guest soloists, under the direction of Clayton Swartzentruber, presented "David the Shepherd Boy" on May 28.

Sixteen newly ordained men were received into the Indiana-Michigan Conference at the recent session. The new executive committee of the conference consists of Paul M. Miller, Moderator; Anson Horner, Ass't Moderator; Galen Johns, Secretary; J. C. Wenger, T. E. Schrock.

Announcements

Milo Kauffman, Hesston, Kans., will deliver the Conrad Grebel lectures on stewardship at Metamora, Ill., June 25-28. These lectures are being sponsored by the Lecture-service Committee and it is hoped they will be largely attended.

Stanley C. Shenk, West Liberty, Ohio, at Bethel, Mummaburg, Pa., June 28.

Harold Zehr in Wednesday Bible lessons at Flanagan, Ill., beginning June 24.

Chester Osborne, Hesston, Kans., at Crystal Springs, Kans., June 21.

Bible meeting at Meadville, Pa., in eastern Lancaster County with J. Irvin Lehman and Ralph Malin as instructors, June 21.

Book study of James in YPM at Elizabethtown, Pa., with Christian E. Charles as instructor, beginning June 21.

Lawrence Greaser and wife on Puerto Rico mission work at Midway, Columbiana, Ohio, June 18.

Visiting Speakers

May 17: Milton Harder, Goshen, Ind., at Locust Grove, Elkhart, Ind.; Erland Waltnier, North Newton, Kans., at Goshen College, Goshen, Ind.

May 24: Elam Hollinger and Evangelaire quartet, Hesston, Kans., at Protection, Kans.; I. Mark Ross, Hesston, Kans., at Garden City, Mo.

May 31: William Jennings, Knoxville, Tenn., at Salem, Elida, Ohio; F. E. Kauffman, Minot, N. Dak., at West Liberty, Windom, Kans.; A. A. Bontrager, Haven, Kans., at Canton, Kans.; William G. Detweiler, Orrville, Ohio, at Dillonvale, Ohio; Russell Zeager, Middletown, Pa., at Steelton, Pa.; John H. Bender and Lester Wyse, Hartsville, Ohio, at Canton, Ohio; Mark Lehman, Elkhart, Ind., at South Union, West Liberty, Ohio; Ezra Yordy, Eureka, Ill., at Dillon, Ill.; M. E. Bontrager, Calico Rock, Ark., at Benton, Ind.; Dean Slagel, Bedford, Ohio, at Wooster, Ohio; Charles Shetler, Schellsburg, Pa., at First Mennonite, Johnstown, Pa.; Aaron Stoltzfus, Quarryville, Pa., at West Chester, Pa.

June 7: Aaron Mast and radio broadcast chorus, Belleville, Pa., and William G. Detweiler, Orrville, Ohio, at First Mennonite, Johnstown, Pa.; Milo Stutzman, Kingman, Alta., at Belleville, Pa.; Paul M. Miller, Goshen, Ind., at Congregational Mennonite, Marietta, Pa.; LeRoy Kennel, Goshen, Ind., at McAmora, Ill.; Cyril Gingerich and group from Toronto missions, at Alma, Ont.; Glen Yoder, Kansas City, Kans., at Beech, Louisville, Ohio; Dean Slagel, Bedford, Ohio, at Leontonia, Ohio; Alvin G. Becker, Northern Bible Society, at South Union, West Liberty, Ohio.

June 14: Elam Hollinger, Hesston, Kans., at Crystal Springs, Kans.; Alvin G. Becker, Northern Bible Society, at Leontonia, Ohio.

SUNDAY SCHOOL LESSON (Continued)

And all these things which happened to him Paul felt had helped him too. He knew that God makes all things work together for good as we abide in Him.

How could Paul be so happy? Did his joy depend on circumstances? On what then? "To me to live is Christ." The peace of God passes all understanding and keeps our hearts and minds in Christ Jesus. In Christ things look different. We see a blessing in every wind. It is true that Christ came to give abundant life. There is harmony in the life that has one aim, one inspiration. This philosophy of life which has Christ's glory at the center and full submission to His wisdom for its guide can rejoice in any circumstances. Joy depends on inner status, not on outward situations. Christ never promised relief from suffering, but triumph in the suffering. "Those whose happiness is founded on a rock will experience the same blows and sufferings as come to others, for faith does not provide exception from suffering, but only from defeat at its hands; but underneath will still run the current of a deeper happiness that nothing can shake or take away." There is a joy "that seeketh us through pain."

Is God the underlying fact in your life? Then you will find His presence in prison, in storm, in sunlight or darkness, in losses or gains, in sorrows, in poverty, in sickness, in disappointments, in difficult problems.

If your own present situation is according to God's will, then you may have the fruit of joy that His Spirit gives.

—Alta Mac Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

CORRESPONDENCE (Continued)

deem us from sin. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." If we do not forsake the sin, Harold Blouder, world we cannot be a child of God.

The Lord has been blessing us with showers to cause the food to grow.

The first of April we had a Gospel team from Iowa Mennonite School to give us a message from God's Word. In the absence of Bro. J. R. Shank the meeting was held at the Methodist Chapel. A good crowd gathered to hear the message. Speakers were Harold Blouder, John Blough, Eunice Yoder, Darlene Roth, Jessie Hostetter, and Katie Yoder was their sponsor. Because of an accident Sister Hostetter and Katie Yoder were not able to be at the meeting. Bro. Leroy Gingerich took Sister Hostetter's place.

On April 19 we had our counsel meeting and on April 28 communion. Mr. and Mrs. Lawrence Miller and daughter from Oklahoma were with us. Mrs. Miller is the daughter of Sister Imman.

We enjoy having God's people visit in our congregation. It encourages us and helps us to be more filled with the Spirit. We request the prayers of all of God's children and we ask the blessings of God on all mankind.

Lessie Imman.

WAKARUSA, INDIANA

(Holdean Congregation)

Dear Christian Friends: We have received so many blessings during the past several months.

On May 4 Bro. George H. Beare, missionary from India, was with us. On Feb. 1 Bro. How-

ard Snyder from Canada, but attending Goshen College this winter, brought us the message. He has charge of the adult group in prayer meeting at present. They are studying J. G. Wenger's book, "Separated unto God."

We were happy to have our pastor's parents, Bro. and Sister Amos Gingerich, Parnell, Iowa, with us on Feb. 15.

On March 1 Bro. D. A. Yoder gave an interesting account of his many experiences this past summer while visiting in Europe and the Holy Land. On March 8 Bro. J. C. Wenger was with us for both services of the day, speaking on "The Holy Spirit." Bro. Norman Kraus, pastor of the Topicks congregation was with us each evening from April 1 to 5 for Passon Week services.

Our pastor, Bro. Simon Gingerich, has been picturing us messages from the Book of Revelation. These messages help to give us a better picture of the Christ we love and of the church Christ loves.

Our bishop, Les Miller, brought us a helpful message on April 12 preparatory to our communion service on April 19.

A number of our young men have gone into I-W service. Dale Gongwer, and Carl Ferguson are serving at the Methodist Hospital, Gary, Ind. Kenneth Smeltzer, Carter Memorial Hospital, Indianapolis; Wayne Weldy and Wendell Blosser, State School, Fort Wayne; Lester Smeltzer, State Hospital, Logansport; Donald and Leonard Stichter, St. Johns Memorial Hospital, Anderson.

Our congregation has been saddened by the passing of two of our older brethren, Moses Culp and J. L. Weldy. Bro. Weldy served as deacon since 1912 as health permitted.

The junior sewing invited the other sisters of the church to their meeting on April 28 when Sister Ella Mae Hooley spoke about her relief with in Europe this past summer.

The Lord has been gracious unto us during the past months and we as a congregation want to be more faithful to God and His Word.

Edna Yoder.

WAUSEON, OHIO

(Trevor Congregation)

Dear Readers: We have been having rainy weather here in the northwest corner of Ohio. Phyllis Buehrer, a recent convert, has been in instruction for several weeks. These meetings were held at the church and other members attended to refresh their memories on the vows which they made.

May 3 Bro. Roy Sauder and a group from the church sang the N.Y.C. hymns at the Bancroft Church at Toledo. Bro. P. R. Lantz preached in our pastor's absence.

We are privileged to have Bro. D. Wyse Graber from the Lockport congregation for our Bible study and prayer meetings the next several weeks. We are studying the Book of Ephesians.

On Mother's Day Bro. Sauder brought us a most impressive and inspiring sermon based on the first phrase of Heb. 2:17.

Our summer Bible school will be held the first two weeks in June. Mary Schroek plans to teach at the Bancroft Church in Toledo. Kathryn Aschbacher will be the teacher. We will help in the Bible school there and then help in a migrant unit at Clinton, N.Y.

Marie Rupp plans to go to Wiltwyck School for Boys in New York City to help in the voluntary service unit for the summer months.

"Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

Marie Rupp.

OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Amand, Adaline, daughter of Adam and Elizabeth (Hees) Leffer was born Aug. 19, 1871; passed away at the home of her daughter Dorothy, April 10, 1953; aged 81 y. 7 m. 22 d. She spent all her married life in and around Landisville, Pa. She and her husband united with the Mennonite Church and were members for fifty-three years, remaining faithful to the end. Her husband preceded her in death in 1948. Surviving are 6 children (Chester, Columbia, Pa.; Mary—Mrs. Clarence Hertzler, Manheim, Pa.; Anna—Mrs. Elvin Hess, Strasburg, Pa.; Dorothy, Lititz, Pa.; and Mrs. Elizabeth Way from

Florida), 32 grandchildren, and 15 great-grandchildren. Funeral services were held at the Landisville Mennonite Church, April 13, in charge of Christian Frank, Barton Gebman, and Harold Lutz, with interment in the church cemetery.

Carpenter, Leroy R., was born in Lancaster Co., Pa., Oct. 10, 1901; passed away at the St. Joseph's hospital, Lancaster, Pa., May 11, 1953, as a result of a central nervous system ailment, y. 7 m. 1 d. On Sept. 1, 1925 he was united in marriage to Mary G. Musselman, who survives, also 3 sons (Stanley, Manheim, Pa.; Sidney and Sterling, Manheim, Pa.), one daughter (Lanra Mae, home), 4 sons, 4 grandchildren, his mother, Lilita, Pa., and one brother (Norman, East Petersburg, Pa.). He was a member of the East Petersburg, Pa., Mennonite Church where funeral services were held on May 14, in charge of Irvin Kreider and Harold Brenneman, with burial in the adjoining cemetery.

Christner, LeRoy, son of Jacob and Fannie (Mayer) Christner, was born near Hubbard, Oregon, Dec. 30, 1884; met his death when he was accidentally struck down by an auto May 15, 1953; aged 68 y. 5 m. 3 d. All of his life was spent in the Willamette Valley. For the past 20 years he had been employed by the Dronbecker Sawmill of Oregon City. In his youth he accepted Christ as his personal Savior and united with the Zion Mennonite Church, Hubbard, Oregon, where he was a member at the time of his death. In 1910 he was married to Ella Hostetter. To this union were born 5 sons and 3 daughters (Roy, Hubbard, Oregon; Etta Beer, Vicksburg, Ariz.; Rose, Bangor, Oregon; Beverly Brown, Oregon City, Oregon; Fred, Hubbard, Oregon; Harold, Troutdale, Oregon; Ruthena Kallstrom, Canby, Oregon; and Arnold, Portland, Oregon.). Also surviving are 13 grandchildren and one stepister (Etta Watson, Lehigh, Wash.). His death was preceded him in death. Funeral services were in charge of Edward Kenagy with burial in the Zion Mennonite Church Cemetery.

Dayton, Robert, son of Jacob, Patrick M. and Amanda (Wagoner) Dayton, was born March 4, 1894; departed this life May 20, 1953; aged 59 y. 2 m. 25 d. He was married to Thelma Catherine Goring on Nov. 13, 1919. To this union were born 8 sons and 1 daughter, all of whom survive (Anna—Mrs. Vernon Bishop, Doylestown, Pa.; Virginia—Mrs. Carl Moreland, Pinto, Md.; David, Pinto, Md.; Calvin, John, Pinto, Md.; Charles, Lehigh, Pa.; Phillip, at home). Also surviving are one brother (Olive Keyser, W. Va.), 4 sisters (Mrs. Blanche Nottingham, Paw Paw, W. Va.; Mrs. Fred Borror, Kitley, W. Va.; Mrs. Luther Snyder, Cockeysville, Md.; and Mrs. Truett Blackwell, Hanover, Md.), and 8 grandchildren. In his early youth he received Christ as his personal Savior and united with the Methodist Church. In 1928 he became a member with the Mennonite Church and on Oct. 19, 1930 he was ordained into the ministry. He was a faithful laborer at the Pinto Church and in the Southwestern Pennsylvania Conference. Funeral services were held on May 22 at the Clinton, Md., Church. Chester Helmick, Roy Otto, Richard Martin, and Aaron Mast taking part in the services. All together about 24 bishops, ministers, and members of the congregation. Interment was made in the cemetery near the church.

Deter, Ezra S., son of Daniel H. and Elsie (Steiner) Deter, was born near Raleton, Iowa, Oct. 24, 1892. In 1902 his parents moved to Morton, Iowa, where he was reared. He accepted Christ when a young boy and was with the first unit that the church sent out to do relief work in the Near East early in 1919. On April 28, 1924, he married Edith Hufnagle, another relief worker. For over 25 years he taught school in Chicago, Ill. Surviving are his widow, 2 daughters (Virginia, Kanazawa, Japan; and Dorothy—Mrs. Jerry Miller, Vinton, Pa.), one grandson (John Adams, John Adams, Andrew, and Daniel, all of Morrison, Ill.; and Ira, Sterling, Ill.), 2 sisters (Esther—Mrs. Ahner Nies, and Eunice, Morrison, Ill.), and a number of other relatives. Funeral services were held by Horace Larson at the Englewood Presbyterian Church with burial in the Evergreen Cemetery.

Dettler, Mahlon F., son of the late Bishop Samuel and Anna (Fried) Dettler, was born in Hilltown township; passed away at Telford, Pa., April 24, 1953. He had been in failing health from heart trouble for over three years but was able to travel to the home of one of the Rock Hill Mennonite Church where he taught a Bible class for over 30 years. He is survived by his widow (Amanda Stoll Dettler), 4 children (Mrs. Mamie Kulp, Telford, Pa.; Bertha Kremer, Silver Spring, Md.; and Howard, both of Souderton, Pa.), 4 stepchildren (Mrs. John Ward, Allentown, Pa.;

Paul, Souderton, Pa.; Mrs. William Reinford, Telford, Pa.; and Irwin S., Telford, Pa.), and one sister (Mrs. Salome Landis). Funeral services were held April 29 at the Rockhill Mennonite Church by Edwin Souderton. A wife died December with interment in the adjoining cemetery.

Godshall, Lizzie M. (Ruth), was born in Skippack, Pa., Dec. 9, 1880; passed away April 22, 1953, at age 72. She was a devoted wife in ill health for the past five years and a heart condition was the cause of her death. She was a member of the Souderton Mennonite Church and will be remembered for her kind and loving personality. Her husband, Samuel Beyer, died in 1913. She was then married to Allen B. Godshall who passed away in 1938. Surviving are 7 children (Elmer K. Beyer, Martin, Pa.; Mary Beyer, Landis, Pa.; Russell R. Beyer, Pa.; Lloyd R. Beyer, Souderton, Pa.; Mrs. Ben Bollinger, Lebanon, Pa.; Frank P. Amos, Collegeville, Pa.; and Mildred Godshall, Hatfield, Pa.), one brother (George, Norristown, Pa.), one sister (Mrs. Sallie Ranbo, Philadelphia, Pa.), 31 grandchildren, and 5 great-grandchildren. Services were in charge of Jacob Moyer, Elmer Moyer, and Marvin Anderson.

Herr, Victor E., son of the late Henry and Barbara (Harnisch) Herr, was born in Lancaster, Pa., Feb. 25, 1897; peacefully passed away at his country home, Sterling, Ill., May 18, 1953; aged 56 y., 2 m., 22 d. He went to Sterling, Ill., Feb. 9, 1929, to live. He married to Ruth Levey, nee. Soon after his marriage he purchased a farm where he lived until his death, known for his honesty and integrity. At the age of seventeen he confessed Christ and his personal Saviour and united with the Brick Mennonite Church, Strasburg, Pa., later transferring his membership to the Science Ridge Church near Sterling, Ill., where he was a devoted and consistent member. For 25 years he was served as one of the trustees of the church. Surviving are his widow, 4 children (Rodney and Deloris, Goshen College; Elwood and Richard, at home), one brother (John H. Lancaster, Pa.), 2 sisters (Bessie, Lancaster, Pa.; and Mrs. B. Frank Rohrer, Strasburg, Pa.; and Mrs. G. Paul Crandorf, New Jersey). An infant daughter (Millicent), his parents' only child, died in infancy. He was preceded in death by one sister (Mrs. John Loder, nee. Loder). Funeral services were held at the Science Ridge Mennonite Church with A. C. Good in charge, assisted by Robert Keller and Eugene Moore, with interment in the adjoining cemetery.

Loose, John B., son of the late Henry B. and Harriet (Buckwalter) Hess, was born in Lancaster, Pa., June 4, 1885; died at his home at Lancaster, Pa., March 27, 1953, following a four-day illness of pneumonia, aged 67 y., 9 m., 23 d. He was united in marriage to Barbara L. Graher on Oct. 26, 1886. He was preceded in death by his wife in 1941, a daughter, and 2 sons. Surviving are 10 children (Mrs. G. G. Mast, nee. Elmer G. Columbia, Pa.; Ruth G. Lancaster, Pa.; Christ G., Lititz, Pa.; Ruth G.—Mrs. Abram Miller, Lancaster, Pa.; and Norman G., Lancaster, Pa.), 26 grandchildren, 34 great-grandchildren, and 10 great-great-grandchildren (Lancaster, Pa.). He was a faithful member of the Mennonite Church for 65 years. Funeral services were held at the Landis Valley Mennonite Church, March 28, 1953, by Rev. Leonard L. Weaver officiating. Burial was made in the adjoining cemetery.

Kreider, Lizzie Ann, daughter of Benjamin B. and Anna (Greider) Kauffman, was born Aug. 2, 1871; entered into rest at her home at East Petersburg, Pa., March 4, 1953, aged 81 y., 7 m., 2 d. She was married to Frank N. Kreider on Nov. 7, 1880, and in 1891 they united with the Mennonite Church at East Petersburg. She filled her place in the church and other church activities. Surviving are her husband, who was ordained to the ministry in 1907, 4 sons (Ammon, Elmer, Irvin, and B. Frank), 2 grandchildren, and 32 great-grandchildren. Funeral services were held at the East Petersburg Church in charge of Earl Wirt and Henry E. Lutz.

Licht, Magdalena, daughter of Jacob and Jacobena (Schwarzentruber) Roth, was born in East Zorra, Ont., May 28, 1873. G. O. Licht, her husband, died at her home after a short illness; aged 82 y., 1 m., 29 d. In 1895 she was married to Abraham S. Licht, who preceded her in death in 1940. She was a member of the East Zorra Mennonite Church. Surviving are one son (Daniel, New Hamburg, Ont.), 2 daughters (Selma—Mrs. Simon Roth, New Hamburg, Ont.; and Erma—Mrs. William Roth, Breckport, Ont.), one brother (Joseph, South Eastphoria, Ont.), 9 grandchildren, and 8 great-grandchildren. Funeral services were held at the East Zorra Church, May 24, in

charge of Peter Nafziger and Henry Yantzi, with burial in the adjoining cemetery.

Martin, Philip, son of the late Adam and Katie (Ingle) Martin, was born in Dauphin Co., Pa., March 8, 1889; died at his home at Lancaster, Pa., March 9, 1953, of a heart attack after a six-month illness; aged 67 y., 1 m., 1 d. He was a member of the Hess Mennonite Church for many years. Surviving are his wife, 3 children (3 Martin), 12 grandchildren, 1 son (John, Trona, Calif.; Clarence, Reamstown, Pa.; and Albert, Rothsville, Pa.), one daughter (Anna—Mrs. Richard Lausch, Brownstown, Pa.), 12 grandchildren, 10 brothers (John, Lancaster, Pa.; and Levi, Lititz, Pa.), and 6 sisters (Mrs. Anna Scott, Mrs. Sadie Starr, and Mrs. Mabel Hill, all of Reading, Pa.; Minerva, Harrisburg, Pa.; Mrs. Viola Christ, Wyomissing, Pa.; and Mrs. Edith Smith, Union Deposit, Pa.). Funeral services were held at the Hess Mennonite Church, April 13, with John S. Hess, Raymond Bucher, and Richard Hess officiating. Burial was made in the Hernley Cemetery, Manheim, Pa.

Newcomer, Walter S., son of Annie C. and the late Norman S. Newcomer, was born April 1, 1895, at Mt. Joy, Pa.; passed away May 13, 1953, at age 58 y., 1 m., 12 d. He had been in apparent good health but passed away several hours after a severe heart attack. He was a faithful member and Sunday-school teacher at the Chestnut Hill Church, near Philadelphia, Pa., and lived at his home near Hershey, who preceded him in death in 1929. Surviving are his mother, 4 children (Jay, Mt. Joy, Pa.; Benjamin, Genesee, Pa.; Ethel—Mrs. Alvin Miller, Elizabethtown, Pa.; and William, Mt. Joy, Pa.), 2 brothers (Amos and Martin, both of Mt. Joy, Pa.), and one sister (Mrs. Menno Hoffer, Manheim, Pa.). Funeral services were held at the Landisville Mennonite Church, May 14, with Rev. and Raymond Charles, with burial in the adjoining cemetery.

Notzinger, Charles J., son of John and Mary (Lelechy) Notzinger, was born in Fulton Co., Ohio, Nov. 15, 1894; departed this life at the Memorial Hospital, Wauson, Ohio, May 15, 1953; aged 58 y., 6 m. On Dec. 20, 1917, he was united in marriage to Eliza Beck, who survives. Also surviving are 2 daughters (Leanna—Mrs. Edward Haus, and Loretta—Mrs. William Mast, both of Archbold, Ohio), 4 grandchildren, 2 brothers (John J. Archbold, Ohio; and William H. Wayland, Iowa), one sister (Ida—Mrs. Moses Notzinger, Wauson, Ohio), and a large number of other relatives and friends. One sister and his parents preceded him in death. All of his life was lived in the vicinity of Archbold, Ohio, and for the last 28 years he was associated in business with his brother John. In 1947 he suffered an attack of coronary thrombosis but had recovered when on the morning of his death he again became seriously ill and in the evening passed to his eternal rest. Surviving are his wife, 10 children, 10 grandchildren, 10 great-grandchildren, and 10 great-great-grandchildren. Funeral services were held at the Central Mennonite Church, May 18, in charge of P. L. Frey and Walter Stuckey, with burial in the Pettisville Cemetery.

Sommers, Lizzie, daughter of Joseph and Lydia (Hess) Sommers, was born in Miami Co., Ohio, Feb. 18, 1873; departed this life at the age of 79 y., 8 m., 11 d., May 18, 1893. On Jan. 1, 1891, she was married to Daniel J. Sommers who preceded her in death by a heart attack in 1914. She had 11 children, who together with a stepdaughter (Mrs. Jane Mast) survive her departure (Edwin, Wabash, Ind.; Katie—Mrs. George Troyer, Albion, Pa.; Fred, Wlad, Ind.; and Mary, Wlad, Ind.), 1 son (Fannie, Monroe, N. Y.), 1 daughter (Mrs. Raymond, Albert, Clayton, and Esther—Mrs. Ora Troyer, all of Kokomo, Ind.). Also surviving are 46 grandchildren and 67 great-grandchildren. She was a devoted member of the church and her services were accepted until her death. Her daily life gave a strong testimony of her faith in God. Funeral services were held at the Landis Valley Mennonite Church, May 18, in charge of A. G. Horner and N. M. Slaughter, with burial in the Mast Cemetery.

Troyer, Elizabeth, daughter of the late Simon P. and Barbara Good, was born in Elda, Ohio, Feb. 18, 1882; departed this life May 18, 1953; aged 70 y., 7 m., 13 d. She gave her heart to the Lord in her youth and united with the Mennonite Church, to which she remained faithful. She was united in marriage to Dec. 23, 1914, to John S. Troyer. Together they established a Christian home which was blessed with 3 sons and one daughter. She was a devoted companion and mother to her children and to the church. Surviving are her husband, 3 sons (Leonard, Robert, and Fred, all of Elda, Ohio), one daughter (Lucille—Mrs. Warren Christman, Goshen, Ind.), 9 grandchildren, 4 sisters (Anna

—Mrs. J. M. Brenneman, Rebecca—Mrs. E. E. Troyer, Mary—Mrs. Herschel Brenneman, all of Elda, Ohio; and Clara—Mrs. Robert Ross, Denigh, Va.), and one brother (Meno, Elda, Ohio). One sister (Mrs. Reuben Brink) preceded her in death. Funeral services were held at the Central Church, Elda, Ohio, May 21, in charge of Andrew Brenneman, assisted by Richard Main, James Dewiler, and Timothy Brenneman, with burial in the Salem Cemetery.

Weaver, John A., son of the late Jacob W. and Magdalena (Auker) Weaver, was born near Martindale, Pa., June 22, 1877; passed away at his home after an illness of three months, May 28, 1953; aged 75 y., 9 m., 4 d. On Dec. 25, 1900, he was united in marriage to Annie B. Stauffer, who survives. Also surviving are 5 sons (James S. Ephrata, Pa.; Jacob, Lancaster, Pa.; Martin S. Ephrata, Pa.; John S. New Holland, Pa.; and Enos S. Reamstown, Pa.), 7 daughters (Mary S. New Holland, Pa.; Katie—Mrs. Titus W. Zimmerman, Ephrata, Pa.; Lydia S. New Holland, Pa.; Annie M. East, Pa.; M. Horst, East Earl, Pa.; Maggie S., at home; Frances S. Narvon, Pa., and Lena S., at home), 45 grandchildren, 2 great-grandchildren, and 2 brothers (Michael and Levi A., New Holland, Pa.). He was preceded in death by 3 children (Levi, Mabel, and an infant son), and one sister (Mary). When a young man he united with the Pike Mennonite Church and Feb. 23, 1902, he was ordained to the ministry. On Sept. 2, 1928, he was appointed bishop of the congregation. Funeral services were held, March 30, at the Pike Mennonite Church, Hinkleton, Pa., by Aaron Z. Sensenig and Levi W. Zimmerman, with burial in the adjoining cemetery.

Yoder, James Edward, infant son of Howard and Fannie Mae (Troyer) Yoder, Hicksville, Ohio, was stillborn on May 21, 1953, at the Commonwealth Hospital. Surviving are the parents, one brother (Robert Eugene), 4 grandparents, and 2 great-grandparents. Graveside services were held in the Lost Creek Cemetery in charge of Ralph Yoder.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:30)

Amstutz, Ivan and Ruth (Shenk), Dalton, Ohio, second child, Marilyn Kay, April 6, 1953. Barber, Mitchell and Verla (Lehman), Wheatridge, Colo., third child, Jonathan Paul, May 22, 1953.

Brandt, Harry K. and Ethel (Weaver), Ephrata, Pa., twin sons, Merle David and Earl Daniel, May 15, 1953.

Brenneman, John W. and Elizabeth (Landis), Millersville, Pa., third child, Joanne L., May 20, 1953.

Burkholder, Stanley and Elsie (Reschly), Mt. Pleasant, Pa., first child, Joyce Ann, May 1, 1953. Delp, Herbert R. and Rose R. (Hange), Fricks, Pa., second child, Lowell, May 26, 1953.

Diener, Daniel and Carrie (Yoder), Middlebury, Ind., fourth child, Marjeth, May 20, 1953. Eash, Dana and Betty (Nuesbaum), Wooster, Ohio, second child, Pamelyn, April 24, 1953.

Herzler, Leroy H. and Blanche (Grosch), Mt. Wolf, Pa., second child, Laura Ann, May 15, 1953.

Hoover, Ethel W. and Mary (High), Reinholds, Pa., fifth child, Lucille Fay, Jan. 1, 1953.

Hoover, Herbert and Anna Mary (Beiler), Denver, Pa., by adoption, third child, James Milton, Feb. 8, 1947.

Kreider, Roy and Florence (Cressman), Harrisburg, Va., first child, Jerry David, May 13, 1953.

Landis, Paul G. and Anna Marie (Hershey), Homestead, Pa., first child, Daniel Ray, May 29, 1953.

Long, Dale and Joyce (Loughe), Sterling, Ill., first child, Steven, May 19, 1953.

Long, Wilmer H. and Ada (High), Ephrata, Pa., second child, Eugene Lamar, March 1, 1953.

Martin, Orville E. and Pauline (Martin), Hagerstown, Md., sixth child, Nancy Marie, April 23, 1953.

Martin, Titus W. and Elizabeth (Martin), Lititz, Pa., twin daughters, Jane and Janet, May 25, 1953.

Mellinger, John and Pearl Marie (Miller), Bainbridge, Pa., second child, William Paul, May 28, 1953.

Miller, Donald and Dorothy (Troyer), Middlebury, Ind., second son, Daniel Paul, May 16, 1953.

Musselman, Henry S. and Lois (Leatherman), Morwood, Pa., second child, David, May 14, 1953.

Musser, Rufus S. and Esther (Zimmerman), Lititz, Pa., second child, Lorraine, April 16, 1953.

Schertz, Melvin and Verda (Nafziger), Roanoke, Ill., by adoption, Leland Jay, March 25, 1953.

Sensenig, Amos and Lydia (High), East Earl, Pa., second child, Laura Mae, Feb. 23, 1953.

Shelly, Paul and Verna (Shank), Brewton, Ala., fourth child, LeMar, May 28, 1953.

Smucker, Francis and May, Orrville, Ohio, Vera May, May 23, 1953.

Smucker, Jonathan and Mary (Glick), Bird-in-Hand, Pa., Marlin Lee, May 22, 1953 (one brother).

Stauffer, H. Wilmer and Corena (Yoder), Lancaster, Pa., second child, Harold Wilmer, May 15, 1953.

Srits, Russell B. and Fannie Louise (Ebersole), Manheim, Pa., Linda Lou, May 21, 1953.

Troxel, Ivan R. and Mary (Stover), Ephrata, Pa., first child, Ivan Richard, Jr., April 18, 1953.

Weaver, Aaron and Mary (Bicher), New Holland, Pa., second son, Marvin Roy, April 27, 1953.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Borntrager — Yantzi. — Oscar Borntrager, Bloomfield, Mont., and Violetta Yantzi, East Zorra congregation, Tavistock, Ont., by Henry Yantzi at the East Zorra Church May 23, 1953.

Conrad — Wagner. — Merle Conrad and Verla Wagner, Wayland, Iowa, by Simon Gingerich at the home of the bride Feb. 8, 1953.

Moser — Zehr. — Elton Moser, Copenhagen, N.Y., and Maxine Zehr, Beaver Falls, N.Y., by Lloyd Boshart at Croghan, N.Y., May 15, 1953.

Norris — Wagner. — Ronald Norris, Allensville, Pa., and Frieda Wagner, Mt. Union, Pa., by LeRoy A. Zook at the Otelia Mennonite Church Jan. 8, 1953.

Scheerer — Shantz. — Russell Scheerer, St. Jacobs, Ont., congregation, and Mildred Shantz, Kitchener, Ont., congregation, by Roy S. Koch, assisted by John Hess at the St. Jacobs Mennonite Church May 30, 1953.

Yoder — Landis. — Earl Yoder and Joanna Landis, both members of the Chicago Avenue Mennonite Church, Harrisonburg, Va., by Ira E. Miller, assisted by Harold Eshleman at the church May 16, 1953.

The United Evangelical Lutheran Church of Germany has set up more stringent regulations as concerns the marriage of divorced people. The new code, as reported in Time, bans church marriage for anyone who has been divorced (barring exceptional cases), couples in which one of the partners is not a member of a Christian church, and couples in which one partner proposes to educate the children in a different denomination.

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Ralph Mortensen of the American Bible Society was one of the last Americans permitted to leave Shanghai. The Bible Societies, he says had prepared themselves with ample stocks of Bibles prior to the coming of the Communists, and he estimates that there are enough Bibles in Shanghai to serve the needs of the people for the next three years. He is confident that the seed of the Word will sprout and bear fruit.

• • •

The American Bible Society has initiated a publication project with the Bible Society of India. It will give the people of that country the Sermon on the Mount in seven major languages of India. The little books will be done in simple, easy-to-read translations and bound in colored covers. A wide reception among India's millions is expected because of Gandhi's devotion to this portion of the Scriptures.

• • •

CARE, foreign aid agency, has since its beginning in May, 1946, sent gifts with a total value of \$150,000,000 to people of 40 countries in Europe, Asia, Africa, and South America. The gifts ranged from food and textiles to plows, tools, new books, health and surgical supplies, and community center equipment.

• • •

Italy's Supreme Court has rejected an appeal by the State Prosecutor that it overrule a provincial court's decision revoking the sentence imposed in 1951 on a Waldensian minister for holding a church service without "proper authorization." It was the first time a case involving a Protestant clergyman had reached Italy's highest tribunal. The Supreme Court's action was considered an important precedent by Protestant leaders in Italy. The Waldensian Church, the oldest Protestant group in the world, is the largest non-Catholic body in Italy.

• • •

Baptists in Russia have increased 800 per cent under Communism, it was reported to the pastors' conference of the Southern Baptist Convention. The report was given by the president of the European Baptist Federation. He said that despite Soviet control of children under the age of 18 the number of Baptists in Russia has grown from 400,000 a generation ago, to 3,200,000 as of last year. Dr. Petersen said the source of these statistics was the secretary of the Baptist Union in Russia. His figures were checked by the Russian ministry of cults. Commenting on the huge increase, Dr. Petersen said, "That's what persecution did."

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Douglas Blanchard, staff correspondent of

Coming—July-September

To help you teachers, Sunday-school superintendents, and church librarians buy books when they are most needed for your Sunday school, here is notice of books which will be advertised on the Sunday-school quarterlies during July, August, September.

Erdman's Commentaries

Charles R. Erdman

Volumes most needed for the concluding series of lessons on Paul's letters are: Romans, Ephesians, Colossians and Philemon, and the Pastoral Epistles. \$1.50 per volume. \$22.00 for entire set of 17 volumes boxed.

Conqueror in Chains

Donald G. Miller

Paul's life told in story form. Valuable background information woven into story makes Paul's times seem contemporary with our own. \$2.50.

New Testament in the Language of the People

Charles B. Williams

A present-day translation outstanding for accurate renditions of verbs. \$3.00.

I Will Build My Church

Amy Morris Lillie

Church history interestingly told and dramatically illustrated for juniors and intermediates. \$2.50.

The Home Booklets series

When You Date, 35¢
Clear Thinking About Courtship, 30¢.
So You're Going to Be Married, 50¢.
Living Happily Married, 35¢.
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How to make the home truly Christian in every aspect. 75¢.

You may get the above books from your

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the Toronto Star, writing from Capetown, reports: "In Kenya they told me the black man must be suppressed because he is a 'savage cannibal' incapable of effectively absorbing white civilization. In South Africa they

ITEMS and COMMENTS

Dr. Victor Rambo of the Vellore Medical College in India reports that he and his team perform 3,000 cataract operations each year. But he says it should be 10,000 a year. According to Dr. Rambo, at least 1,000,000 blind men and women in India could be made to see again by simple surgical removal of cataracts.

Ownership of the David C. Cook Publishing Company of Elgin, Ill., has been turned over to the David C. Cook Foundation for Christian Education. All present and future earnings of the company will be used by the Foundation for "aiding and promoting the work of religious education without profit to any person or group." A young people's evangelism club, a radio program, and better teacher-training materials are in the plans of the Foundation at present.

tell me the black man must be suppressed because he has shown such capacity for education and the acquiring of modern skills that he threatens to overthrow white supremacy altogether."—Christian Newsette.

Communist behind the Iron Curtain are endeavoring to change the name of Easter Day to Spring Day. Communist regimes are working to abolish many Christian feast days as workless days. Workers were exhorted to labor on Easter Sunday.

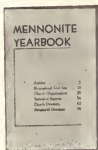
Southern Baptists maintain church papers in 20 different states. Twelve years ago the combined circulation of these papers was only 192,000. It has now passed 1,000,000.

One of the most influential men in India today is Vinoba Bhave. He is a scholarly ascetic who has set out by Gandhian methods to distribute the land of the rich among the needy poor in India. Walking from one to another of India's 700,000 villages, he asks those who have land to share it with those who have not, and he does remarkably well. In two years' time he has walked 6,500 miles with a small group of followers and has seen to the redistribution of hundreds of thousands of acres of land. Vinoba feels he has a call from God to do his present task.

Time magazine recently ran an encouraging story on the improvement of Negro-white relations in the United States. The military services and industry seem to be chiefly responsible for the breaking down of segregation habits. It continues to be a shame that religion is tagging behind. The wife of a Negro college president says, "Still eleven o'clock Sunday morning is the most segregated hour of American life."

The importance of Africa in the current world scene is demonstrated by the fact that two magazines, *Saturday Review* and *Life*, have recently devoted entire issues to Africa. The chief trouble spots in this continent which is so sure to figure largely in world-of-tomorrow are Morocco, where the Moroccans are struggling to shake off the hand of French imperialism; Egypt, where the government is moving toward a democratic form, and is attempting to drive British control away from the Suez Canal; Kenya, where the Mau Mau nationalistic fanatics are in a bloody campaign to drive the whites from that country; Rhodesia, where the white settlers are setting up a confederation of northern and southern Rhodesia against the will of the colored people of the area; and South Africa, where the recent victory of Malan at the polls has intensified the pattern of segregation and is no doubt preparing the way for a major conflict. The African situation is a threat to the missionary cause in that continent because, rightly or wrongly, many of the black people are associating Christianity with white domination.

Some part of the Bible has now been translated into languages that 90 per cent of the



The New

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edited by Ellrose Zook

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world's population can understand. In the past half century some part of the Bible has been appearing in a new language at the rate of about one a month. At the recent meeting of the American Bible Society the manuscript of the first translation of the New Testament into the language of the Navajo Indians was presented. The Navajo language was first reduced to writing by Bible translators in 1910 and the New Testament translation has been in preparation since then.

More than one thousand young Protestants have been expelled from schools in East Germany for refusing to renounce the evangelical youth organization, Junge Gemeinde.

The American Bible Society distributed 13,369,030 Scripture volumes in the United States and abroad last year, it was reported at the Society's 137th annual meeting. This total is second only to the 1951 circulation. Of this total over one-half million were complete Bibles. For the third successive year the Society received more than a million dollars in gifts from individuals. It also received three quarters of a million dollars from some fifty Protestant denominations. During 1952 the Society aided the Korean Bible Society in producing the new edition of the Korean Bible in Hankul, modern written form of the colloquial Korean tongue. It was reported in the meeting that the Japan Bible Society has a revision committee now working to produce an acceptable text in colloquial language. It is hoped that both Old and New Testaments may be completed next year.

More than 100 men of various Mennonite

groups in central Kansas assisted in restoring order at Hebron, Neb., which had been struck by a tornado.

A new library building was dedicated at Bethel College, North Newton, Kans., on May 25. The address of the occasion was delivered by E. E. Leisy, a former teacher at Bethel and now professor of English at Southern Methodist University. The new library is a three-story brick building.

Mennonite colonies in Paraguay contributed more than \$160 for Holland flood relief.

A new radio station at Newton Kans., will carry a fifteen-minute devotional hour each morning sponsored by the General Conference Mennonites.

George F. Kennan, former Ambassador to Russia, recently told a University of Notre Dame convocation that excessive and emotional forms of anticommunism now current in this country are a serious threat and danger. He said we must "remember that the ultimate judgments of good and evil are not ours to make; that the wrath of man against his fellow man must always be tempered by the recollection of his weakness and fallibility and by the example of forgiveness and redemption which is the essence of his Christian heritage."

If an international conference of Jews from a number of different countries were to be held, no single language would be understood by all of them. Hebrew is spoken only by inhabitants of Israel and a handful of scholars. Even the Talmud was not written in Hebrew, but for the most part in Aramaic.

EXH

KANSAS
NORTH NEWTON
MENNONITE LIFE

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLVI

TUESDAY, JUNE 23, 1953

NUMBER 25

Man Is Lost Outside of Christ

By J. B. Martin

For the Son of man is come to seek and to save that which was lost.—Luke 19:10. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.—Matt. 1:21.

On Aug. 24, 1952, about twenty-five of us were going down the street toward the Damascus gate in Jerusalem. Along this street you come to a place called "Gordon's Calvary." We read in John 19:41: "Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid." The rocky hill of Gordon's Calvary and the resemblance of a human skull, and the cut out rock tomb about seven feet high, fifteen feet long, and eleven feet wide, impresses one that this may be the place where Jesus Christ was crucified, laid in the tomb, and rose again. As we held a worship service one was thrilled with the thought of redemption and sins forgiven. But one also stands in the presence of God with awe as he meditates on sin and being lost—no Christ, no Calvary, no resurrection, no ascension, and lost. But thanks be unto God, "the Son of man is come to seek and to save that which was lost." "Thou shalt call his name Jesus: for he shall save his people from their sins."

The Scriptures speak about the lost outside of Christ and the saved in Christ. Let us catalog some of these Scripture references. We will first consider verses that deal with being lost.

"But go rather to the lost sheep of the house of Israel" (Matt. 10:6).

"For the Son of man is come to save that which was lost" (Matt. 18:11).

"... I have found my sheep which was lost. . . I have found the piece which I had lost. For this my son was dead, and is alive again; he was lost, and is found. . ." (Luke 15:6, 9, 24).

"... those that thou gavest me I have kept, and none of them is lost, but the son of perdition that the scriptures might be fulfilled" (John 17:12).

"But if our gospel be hid, it is hid to them that are lost" (II Cor. 4:3).

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36). See also Matt. 16:24-26; Luke 9:23-26.

Next let us read some Scriptures which teach us the truth of the lost outside of Christ being saved in Christ.

"... thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21).

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17).

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

"... Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30, 31).

"Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:9, 10).

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9).

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Cor. 1:18).

"Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved); . . . For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:5-8).

"Who will have all men to be saved, and to come unto the knowledge of the truth" (I Tim. 2:4).

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5).

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

From these references we can arrive at a few conclusions. The Bible states all people are either lost or saved. The Word of God plainly states that to be outside of Christ is to be lost, and to be in Christ is to be saved. The Scriptures declare that Jesus Christ came into the world to seek the lost and to save them.

Let us notice the lostness of the lost. They are outside of a saving Christ.

There are five awful statements about sinners in Eph. 2:12. "That at that time ye were [1] without Christ, [2] being aliens from the commonwealth of Israel, [3] and strangers from the covenants of promise, [4] having no hope, [5] and without God in the world."

To have no saving Christ means no one to bear the sinner's sin and no Saviour's blood to stay judgment.

The lost outside of Christ have no life. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12). A man may have culture, education, wealth, influence, but if he does not have Jesus he lacks the one essential thing, life eternal. To be without the Son is to be dead in trespasses and sin. Eph. 2:11.

The lost outside of Christ have no peace. "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20, 21). The third chapter of Romans says that all are under sin, both Jews and Gentiles, and that they do not know the way of peace.

The lost outside of Christ are in darkness. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:13).

The lost outside of Christ "are with-

Query of a Nurse

It may be but a few more hours

He has to linger here,

Miserable, wretched man.

It may be yet a few more days

Until his heart beats no longer.

Or it may be that before

The dawning of tomorrow

His soul shall bid farewell

To mortal clay,

And wing its way to immortality—

And he is unprepared.

Shall then I go my way

To chat with friends,

To stretch luxuriously

Beneath the warming sun—

Content, and peaceful—

Shall I, when unprepared

He lies upon his dying bed?

Or shall I go and try to save

His dying soul?

Am I responsible?

Contributed

Our Readers Say—

I appreciate the GOSPEL HERALD very much because it is food for our never-dying souls. I have received much comfort and encouragement through its columns.

I can remember my parents getting the *Herald of Truth*. I remember Mother sitting down and reading it as soon as the mailman left it. And then came the *Gospel Witness*, and still Mother was much interested. Then later it was changed to GOSPEL HERALD, taking the word GOSPEL out of the Witness and HERALD out of the Truth and called it GOSPEL HERALD, which it is today. Mother appreciated it still, and she gave me the desire of reading it by her influence. Mothers, what do you read? Does it put out the right influence? I enjoy reading the GOSPEL HERALD.—Noah Bontrager, Elkhart, Ind.

I should like to congratulate you on the very fine treatment of the Revised Standard Version presented in the GOSPEL HERALD, the issues of May 12, 19, and 26. The articles are thorough, unprejudiced, and judicious. I have read quite a number of reviews of the RSV, both in British and American periodicals, but I have not seen anything finer than the appraisal published in your journal.

I wonder if you plan to publish these articles as a pamphlet. They deserve wide circulation, and in that form they would be readily available for widespread distribution and study. In fact, we would advise all our students to secure a copy, and would commend the pamphlet warmly to our graduates and other friends. . . . J. B. Rhodes, Principal, Toronto Bible College, Toronto, Ont.

out excuse" (Rom. 1:20). They refused to glorify God and He gave them up to uncleanness and to a reprobate mind. The outcome of such sinful living was "being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despisive, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful, who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Rom. 1:29-32).

God's estimate of the lost is measured by the righteousness and holiness of God and not by the standards of man's goodness.

Think of the lost now and hereafter. What does God mean when He says the soul that sinneth shall die, the wages of sin is death, and sin when it is finished bringeth forth death? The unsaved sinner is under the sentence of death in a

threefold way. To the lost outside of Christ death means separation.

"For as the body without the spirit is dead, so faith without works is dead also" (James 2:26).

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12).

"But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:2).

"We know that we have passed from death unto life, because we love the brethren . . ." (1 John 3:14).

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8).

The person outside of Christ is lost now and is dead in trespasses and sin. If he dies outside of Christ he will experience the second death and eternal separation from God.

The shepherds said, "Let us now go . . . and see this thing which is come to pass." "For the Son of man is come to seek and to save that which was lost."

Waterloo, Ont.

We Are What We Will to Be

By WILLIAM M. WEAVER

"Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5).

We hear so much about "heart" religion. Many sects make this their clarion call. Certain periodicals are jammed with declarations upholding the idea. Some radio preachers shout their challenge over the ether waves so authoritatively that one would think real Christian experience has no relationship with knowledge of the Scriptures. One made so bold as to declare that head knowledge has nothing whatsoever to do with salvation, and that if some people were to lose their heads (by an act of severance) their religion would be all gone and there would be no hope for that soul throughout eternity.

Let us examine the factual interpretation of the Word on this matter. First we should recognize the fact that "Not every one that saith . . . Lord, Lord," is on speaking terms with the Lord. It is true that some people can quote Scripture without being in the least concerned about its meaning. It is one thing to

search the Scriptures to "prove" an argument or to substantiate some biased opinion; but it is quite another to "Study to shew thyself approved unto God . . . rightly dividing the word of truth." It is the seeker after Truth with whom we are concerned now. It is not possible to bypass the mind (or head) while filling the heart with full Christian testimony and experience.

As a man thinketh, so is he. It is so with everything we say or do. The old, time-worn, alibi, "I spoke before I thought," or "I acted before I thought," is totally false. There is not the flick of an eyelash but what is first telegraphed from the mind. Not a syllable but what it is first framed in the head. Proximity with evil and a seared conscience may leave us prey to words and deeds which cause belated remorse; but if there had been no flirting with evil, no grievous habits could have resulted. Resisting the Spirit of God at the first crossroads is always fraught with defeat, save through the atoning merits of the shed blood of Christ, by faith applied. Procrastination at the foot of the Cross always tends to harden the nature of the sinner, until after while it is easy to commit sin or to omit to do proper honor to the Lord and His body. It could hardly be proved that this is not a condition of the mind as well as the heart.

Studying the Scriptures and searching the Scriptures implies the acquiring of knowledge therefrom. The very first impression received pertains to the application of one's mind to the job of finding out just what is required of a sinner seeking salvation from his sins. The Holy Scriptures, being the only source of accurate knowledge (whether read or heard read), it follows that salvation (when accepted) must have been a matter of fact rather than emotion, and therefore came through the medium of the mind before it could reach the heart. It is granted that once the mind is illuminated, the heart will be rejuvenated, and then may come any amount of spontaneous collaborations of both satisfaction and emotion.

It is a travesty to teach that God maneuvers His children around like puppets, pulling this and that string and moving the creature here and yon against the "will" of the disciple. Man could not be a free moral agent and be bound thus to any directive other than his own will and volition. It is true, glory to God, that when the disciple has willed to do the Father's will, then the Father takes over mind, heart, and spirit. Everything then

(Continued on page 588)

GOSPEL HERALD

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EDITORIAL

The Cost of Discipleship

And whosoever doth not bear his cross, and come after me, cannot be my disciple. . . . whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.—Luke 14:27, 33.

A Christian disciple is one who has experienced redemption, but who also has accepted a commission. The hand which snatches away his guilt lays upon him a responsibility. There are people who have gone only half way in their acceptance of Christ. They have accepted Christ's cross, but not their own. Christ is their Saviour, they say; but He is not their Lord. A partial Christianity is a vicious thing. It comes from an attempt to have a half-Christ. Can Christ be divided? Can He save those who refuse to follow Him?

It costs to be a Christian. For a true faith finds its expression in living. The Christian walk "crosses" the ideas and ideals of a sinful world, and so Christian living involves taking up a cross. A crossless life is not truly Christian. It is not an easy thing to be a disciple of Christ.

The first price of discipleship is a denial of self. Not only is Christ crucified for us; we must be crucified with Him. There must be a daily judgment on the natural tendency to take good care of Number One. We must say no to the indulging of desires, to the seeking after security and ease, to the reaching after honor and wealth. Carnality is the enemy of discipleship, and self-seeking is carnality.

In paying this price of discipleship we must guard against the danger of asceticism. One is not Christ's disciple simply because he puts a rein upon his appetites. Paul protested against the "touch not, taste not, handle not" concept. A Christian practices self-denial, but mere self-denial does not make one a Christian.

Another cost of discipleship is taking the minority way. Of the narrow way to life Jesus said, "Few there be that find it." The Christian must walk on a lonesome way. It takes courage and conviction to go against a crowd, to stand alone. It is not pleasant to be misunderstood and misinterpreted. A Christian in a non-

Christian society must be a nonconformist. This will often put him out in bold relief. He must be willing "to stick his neck out," to risk comfort, reputation, freedom, even life itself, for the sake of truth and right.

There is a danger here too. Sometimes we stand alone, not because we are right, but because we are stubborn and proud. If our nonconformity is just a formal fetish, an end in itself, it becomes pharisaical. Again, we do not become Christians by being different; we are different because we are Christians.

A third cost of discipleship is making life a fight. It is easier to passively accept things as they are. If we know they are wrong, it is easy to think of the right as an unattainable ideal, to be realized, if at all, in some distant future for which we are not responsible. But the true disciple rallies to the plain command, no matter how much difficulty is involved. He believes the will of God for men should be realized here and now. He becomes a campaigner. He sets out to change what is wrong, to wrestle against the forces of Satan. He engages in a lifelong struggle.

The danger here is that the fight may be waged in an unloving spirit. The disciple accepts, not only the goals, but also the methods, of his Master. The contest against evil is carried on with fairness and with loving sympathy. It is no evidence of discipleship when we lose our tempers and indulge in name-calling and mud-slinging.

A fourth price of discipleship is uneasiness. There is a constant stirring of conscience. There is a realization that we are not perfect disciples, and an urgent desire to follow more closely. There must be a continued study of the world's evils and the application of Christian principles. Too many people, luxuriating in the peace Christ has given, neglect the sober thinking which an evil age requires. And so we have people glibly testifying of saving grace who have very dull ethical and social consciences. True discipleship has plenty of the "fear of the Lord" mingled with peace of the justified. It leads the disciple into a growing awareness of the implications of the Christian faith for daily living. The dis-

ciple never "arrives," but is ever seeking the further will of God.

The danger here, of course, is a lack of Christian assurance. If being a Christian includes doing the will of God, and if one never reaches perfection in that doing, how can one have assurance of salvation? It is necessary to see clearly that Christ is the atonement for our sins, past and present. Since the provision is sure and our acceptance is genuine, our salvation is sure. We know, too, that so far as daily righteousness is concerned, God knows our hearts, and accepts the wish and the intention. It is necessary, however, that we follow on in obedience to the best that we know, and in seeking to know more.

Yes, it costs to be a disciple. Our Anabaptist fathers knew the cost. Disciples in countries like Russia and China today know the cost. Why are we so slow in taking up our own crosses?

I Press On

By WAYNE H. MILLER

Walking is saving yourself from a series of falls. When you throw the center of your body forward past the tip of your toes, you have to throw your one foot out to keep yourself from falling. A man that is running a race wants to keep his center of weight far past his toes in order to run faster, but an older man wants to keep his center of weight back of his toes so he will not fall as quickly and he will be able to save himself more easily.

Just so in life! You must have a goal or a mark which you want to reach before your life is ended. Your goal might be to own a big Lancaster County farm, or to serve the Lord somewhere on the mission field. When you have a goal in life you know just what you want to do or be. So you lean hard toward it just like a running man. You do not do or take part in everything that comes by the side of the road. In that way you save yourself from falling in life. But without a goal you do not know what you want to do and you never make a success if you do not end up with more than you started. "A running man leans neither to the right nor to the left but toward the goal." The Apostle Paul said. "I press toward the mark."—*Kraybill Echoes*.

Anthropologists do not find that intermarriage between individuals of different races produces inferior children. It is society and its customs which make such a marriage an unhappy one for those involved, especially the children. —Grant M. Stoltzfus.

Drugstore Religion

Is "accepting" Christ a Biblical concept?

By MAYNARD HOOVER

Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.—Ps. 19:13.

In addition to the Scripture text, I should like to preface this discussion with a quotation from A. W. Tozer, in his book *The Pursuit of God*, which is worthy of our most serious consideration:

How tragic that we in this dark day have had our seeking done for us by our teachers. Everything is made to center upon the initial act of "accepting" Christ (a term, incidentally, which is not found in the Bible) and we are not expected thereafter to crave any further revelation of God to our souls. We have been snared in the coils of a spurious logic which insists that if we have found Him we need no more to seek Him.

One of the unfortunate consequences springing from a common concept of medical healing gravitates around the general idea that man can eat, think, and live as he pleases without undergoing its natural consequences of physical suffering and retribution because science has discovered and provided some wonder drugs in capsule form that can be purchased at the drugstore that will take care of everything. A thinking person can easily detect the sinister hand of an enemy in trying to make the fundamental laws of nature, which an all-wise Creator had set in motion, of very little importance, since with one clever stroke he can circumvent God's "outmoded" laws and leave the general impression that the Author is not so important after all.

A similar pattern applies in the spiritual world to a startling degree, and it is this philosophy of religion which largely accounts for this deadly safe-to-sin attitude in the church. But the sad thing about it is, that too few people are aware of this devastating fallacy. It seems so right and in order to announce a series of evangelistic meetings, and then produce a psychological tension in which this all-important capsule can be given with the least amount of difficulty, and strangely, but significantly, we name this capsule with a non-Biblical term, "accepting" Christ.

Thus, with this one specific act appropriated in capsule form, we make ourselves believe, and leave the general impression, that we have about all that is required or to be had in Christ. This may be denied with words, but the designs of the devil, himself, with his lurking shadows, general evidences, and trends in the church will substantiate this analogy. Then what about our teaching and preaching? Of course we

teach the fundamentals in order to be orthodox, and somehow tie this historical faith to a single climactic act of "accepting" Christ. Then in our preaching it is not too often the tendency to paint beautiful word pictures of our vaulted position in this synthetic structure?

It is my innermost fear and conviction that this spurious concept is lulling many to sleep, and causing many careless church members to feel secure in their sin, and on the way to an endless hell. God forbid that this caution should be given in a spirit of reckless criticism. I mean that we should be aroused and face the situation squarely and honestly. At this point I should like to insert a personal testimony of my faith and joy in a once crucified Saviour and now living Redeemed and Intercessor. If I know myself, I can sincerely say that I have no worldly ambition, but would give my farm and all that I possess for a more intimate knowledge of, and deeper experience with, my precious Lord, because the more I can see His guiding hand in my past life, notwithstanding my failings and imperfections, the harder I want to follow after in this all-important search. I feel that our acquaintance with the Master is too shallow and abstract, and in our testimonies and stated convictions and spiritual discernments, when we may seem to be critical of others, we want at the same time to present our own lives as an open book to be judged by the searchlight of God's eternal truth, and be brought into harmony with His divine will.

What kind of philosophy is this, anyway, which permits members to practice known sin and at the same time regard them as faithful members in the church simply because they have "accepted" Christ? Granting that these may be in the minority, what about the growing majority which no longer is willing to bear the reproach of a crucified, separated life in a visible or tangible way? Or why should an ambassador for Christ wish to appear in the snazziest two-toned outfit on Fifth Avenue, except for the mistaken idea that he had "accepted" the fullness of Christ at some psychological moment just as neatly as having a medical prescription filled?

Do we realize how presumptuous and unscriptural the idea of "accepting" Christ really is? Can we, the lesser, who are born in sin, and in need of a Saviour, "accept," in any rational or evangelical sense, the Greater, who fills the universe? It seems to me that our credulity in adopting such a formula, which is casting its shadows in the church, is an evidence of failure on our part to recognize the all-pervading greatness of our blessed Lord and Saviour. This idea is akin to some people's curious ideas of "using" the Holy Spirit, just as though He (they say "it") were some convenient instrument at our command. We know of no reference or concept anywhere in Scripture concerning our acceptance of Christ;

It Happened —

FIFTY YEARS AGO

From HERALD OF TRUTH, June 11, 1903

[Bro. J. A. Ressler] preached the baccalaureate sermon for the graduating class of Elkhart Institute.

From HERALD OF TRUTH, June 18, 1903

The Ohio-Penna. conference held near New Wilmington, Lawrence Co., Pa., May 27, 28 was attended by 10 bishops, 13 ministers and 2 deacons.

Eld. S. F. Sprunger, pastor of the General Conference Mennonite Cong. in and near Berne, Ind., since 1871, has . . . resigned. . . . Under his care the congregation grew from a mere handful to a membership of 625.

The sense (which is lost in the Authorized version) is restored in the Revision, viz., "But having itching ears will keep to themselves teachers after their own lust" [J. B. Smith].

however, we have numerous references, yes, the whole scheme of redemption centers around the condescending grace of God in Christ, the Greater, in "accepting" us, poor, hell-bent sinners, the lesser, and herein, if at all, we learn the lesson of *object humility*, in "following on to know the Lord" (Heb. 12:28; II Cor. 5:9; Eph. 1:6). Likewise, when we are filled with the Holy Spirit He "uses" us instead of our "using" Him, but the latter is right in line with this "drugstore" concept of religion.

When we are truly humble we will linger and meditate at great lengths on such soundly Scriptural and soul-cheering terms as "believing," "loving," "obeying," "following after," and "abiding in" Christ. These are the elements which satisfy the weary and thirsty soul, because they will lead us to our final resting place—in Christ.

New Paris, Ind.

What We Will to Be (Continued)

done, in word or deed, is done for love of the Father, through the express "purpose" of the mind, to which the heart gives assent in triumphant strains.

The wisdom and the love and the power of God flows from the throne of God, through the channels of the Word, into the mind and the heart of the believer, to "water" the whole man, equipped for all good works. Every non-Christian must be approached through the medium of his mind. It detracts, somehow, from the beauty and the stability of the idea of grace and love and peace and vicarious priesthood when Christian living is divorced from mind capacity, will, and knowledge.

Mifflintown, Pa.

Is There a Second Definite Experience?

By G. Richard Culp

We were spending our vacation near my old native haunts, and rolled into a filling station to fill up with gas. The station attendant noticed my license plate, and soon made it known that we were members of the same church. "You folks out in the West are different from those around here," he ventured, adding confidentially, "around here if you so much as mention the baptism of the Holy Ghost, they think you're crazy. I think that it is a second definite experience in the believer's life."

Out on the Pacific Coast I was visited while at work by a brother who had lived in evident sin and recently come to the Lord. He related how on a certain day he was converted, and about four days later he was sanctified. "I'll tell you, Richard," he shouted enthusiastically, "the second experience was so much better, that it's as though the first were nothing at all."

This—the doctrine of one second definite experience on a par with conversion—is a doctrine that we cannot pretend to evade. If these friends of ours have a genuine, Biblical experience, that we do not have and should have, then by all means we should seek it and claim it as our own possession. If, on the other hand, the experience is not genuine and Scriptural, then we must oppose it as a false doctrine, for such will always bear false and ruinous fruits in wake. In either case we must be *searching the Scriptures* to find how the Lord has spoken on this point.

The Baptism of the Holy Spirit

It is imperative to recognize that some manifestations of the Holy Spirit are given once for all, provided that we remain faithful. What shall we say of the baptism of the Holy Spirit? "For by one Spirit we are all baptized into one body..." (I Cor. 12:13). The preceding verse identifies the "body" as the body of Christ. All within that body are true believers in Christ Jesus; they are born again, or saved. All outside the body are unsaved. Since, then, by the Holy Spirit we are baptized out of the unsaved into the saved, the baptism of the Holy Spirit can take place only at conversion in this age. Thus we became members of the body of Christ by Holy Spirit baptism, which produced in us the power of regeneration. Titus 3:5.

Cases that are often cited to attempt to prove that the baptism of the Holy Spirit usually comes at some point subsequent to conversion are: the disciples at the outpouring at Pentecost (Acts 2), the Samaritans (Acts 8), Cornelius and the other Gentile Greeks with him (Acts 10:11), and disciples of John the Baptist (Acts 19). Although this was clearly a

transition period in the early church, many will stoutly deny it, objecting that "God doesn't have more than one way of working with His people." They insist that we need to seek the experience of the early church as the pattern for us today. As one brother has aptly stated, however, we need to experience the teaching, rather than teach the experience of the early church. The teaching is consistent throughout, but a little study will show that the experiences were not always the same.

The disciples before Pentecost, whose names were "written in heaven" (Luke 10:20), were in a unique period of history. Although they had personally seen the Lord and believed in Him, they could not receive the baptism of the Holy Spirit as yet, for none had received it since the world began except the Lord Jesus, and none could until all did at Pentecost. Such is not at all our situation today, and thus they could not constitute a pattern for us in that sense. In addition, there is ample evidence that until Pentecost they had not experienced the power of regeneration that is associated with true conversion. Compare Peter, cursing and swearing, saying "I know not the man" (Matt. 26:74), and a short time before the ascension returning to his old vocation of fishing (John 21:3), to Peter *after* Pentecost standing up before thrones of hostile Jews preaching fearlessly and with marvelous inspiration. Before Pentecost "all the disciples forsook him, and fled" (Matt. 26:36). Afterward, they were outstanding for their boldness. It is odd that this elementary truth that we have taught our Sunday-school pupils these many years should escape our attention in this connection.

After Pentecost, only in the case of the Samaritans is there a break in time between their confessing Christ with water baptism and the baptism of the Holy Ghost. It is also one of the two instances where hands were laid on a group before the Holy Spirit fell on them. Even here, however, it was recognized as unusual. All other activities were seemingly at a standstill for that short period until they had received the Spirit. It was not at all comparable to one being saved and ten years later being urged to pursue Holy Spirit baptism as a second experience. But why should the Samaritans be different? The Bible gives the clue—the distinctive feature of the Samaritans, other than their racial and religious mixture, was that the Jews had "no dealings with the Samaritans" (John 4:9). The intensity of this deep-seated hatred would at last dwindle into naught when the Holy Spirit baptized them "into one body." How fitting that Jewish hands were placed on Samaritan heads for the

outpouring of the Spirit of God! How appropriate that the apostate Samaritan "fulfill all righteousness" by bending before one of the race through whom God had preserved His message of redemption. Rom. 3:2.

Cornelius and his friends are of special interest to us because they were Gentiles. Surely, if any of these instances would be a pattern for us the Gentiles would be. There was clearly no time interval between their conversion and the baptism of the Holy Ghost, for "While Peter yet spake... the Holy Ghost fell on all them which heard the word." Some have imagined that Cornelius was saved previous to this experience because he was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." However, such is the case of many "seekers" prior to their conversion. Indeed such might have been said of Saul, who did not seem to be really seeking the truth of the Gospel, but was vigorously opposing it. That Cornelius was not saved at this point, before meeting Peter, is evident in the command of the angel to send for Peter, "who shall tell thee words, whereby thou and all thy house shall be saved." (Acts 11:14). Notice the future tense. The conversion of Cornelius and his baptism by the Holy Spirit were simultaneous.

It is sometimes given that the disciples of John were previously saved, and that Acts 19 records their baptism by the Holy Spirit at a later time. There is considerable reason for questioning that they had really experienced salvation, however, as they were much in need of further light. They had not so much as heard of the Holy Ghost. They had not even understood John's mission in the world. Therefore, Paul gave further instruction: "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus" (Acts 19:4). This is the essence of the Gospel message. When they heard this additional light, then they were baptized with water in the name of Jesus and also with the Holy Ghost. They were not considered candidates for the church of Jesus Christ until they had heard the message of the Gospel and understood it clearly. It is evident that what they had believed previously was both hazy and incomplete, and Paul's searching question, "Have ye received the Holy Ghost since ye believed?" brings this into the light. When they received the Gospel, however, they also received the baptism of the Holy Ghost.

In reviewing these experiences, we find that in this transition period they were not identical. In some cases hands were laid on them to receive the Holy Ghost, in other cases it was not so. In one case, that of the Samaritans, there was a brief time interval between their receiving of Christ and the baptism of the Holy Ghost because of the peculiar conditions which existed. Although these instances argue

against using early church experiences as a pattern for today, if any example would be used, it would necessarily be that of the Gentiles, where conversion and the baptism of the Holy Spirit were simultaneous. The rule for the Christian church for receiving the Holy Spirit after the transition period ("when virgin sod was being turned") is specified in 1 Cor. 12:13. We are brought into the body of Christ at conversion by Holy Spirit baptism.

Lancaster, Pa.

(To be continued)

How Is Your Church Behavior?

Imagine my embarrassment! Recently I discovered that I was a church wiggler. I suppose I had been at it for years without being aware of it. And an old minister who had been my pastor for years helped me make the shocking—and helpful—discovery.

"I have long since ceased to look at my watch while delivering a sermon," he told me. "It isn't necessary. I can tell the time of day by looking at my audience. I have always tried to end my morning message five minutes before noon. For twenty years there has been a man in my audience who yawns at a quarter of the hour. I have never been able to deliver a sermon interestingly enough to stifle that yawn. It's the wide-open variety, which he never tries to hide with his hand or his handkerchief.

"Then I have a few leg-crossers," he continued, "who begin their activities slightly before the yawner. They cross and recross at two-minute intervals. Sometimes it seems to me that they have a plan for acting in unison. Yet they never take their eyes from my face, and I doubt if they are conscious of what they are doing.

"Then there is the hymnbook doodler, and believe it or not, she is a cultured lady. About the time the yawner finishes, this lady takes a hymnbook from the rack and a pencil from her purse. Though apparently engrossed in the sermon, she begins to write on the flyleaf.

"One day my curiosity got the better of me, and I examined one of the books after the services. That flyleaf had nothing but some meaningless drawings like those people sometimes make during a telephone conversation.

"At ten minutes of 12, I have a dozen ladies who begin to make their going-away preparations. They start tiny adjustments on their hats or feel for loose strands of hair . . .

"A bass singer in the choir gives me the final notice. At about seven minutes to 12 he begins preparations to sing the last hymn. He stretches his neck two or three times, then runs an index finger around his collar, as if to loosen things up a bit. Finally, he clears his throat loudly. I know then it's time for me to quit."

Ashamed of Jesus

Jesus, and shall it ever be,

A mortal man ashamed of Thee?

Ashamed of Thee, whom angels praise,
Whose glories shine thro' endless days?

Ashamed of Jesus! sooner far

Let evening blush to own a star;

He sheds the beams of light divine

O'er this benighted soul of mine.

Ashamed of Jesus! just as soon

Let midnight be ashamed of noon;

'Tis midnight with my soul till He,

Bright Morning-Star, bid darkness flee.

Ashamed of Jesus! that dear Friend

On whom my hopes of heaven depend!

No; when I blush, be this my shame,

That I no more revere His name.

Ashamed of Jesus! yes, I may,

When I've no guilt to wash away;

No tear to wipe, no good to crave,

No fears to quell, no soul to save.

Till then, nor is my boasting vain,

Till then I boast a Saviour slain;

And O, may this my glory be,

That Christ is not ashamed of me!

—Joseph Grigg. Alt. by Benjamin Francis.

The old minister hastened to apologize for his members. "They are good people and mean no harm by their church behavior. It is just that they have formed habits of which they are unaware, and these habits look different from the pulpit than from the pew."

It was then that I began to think about my own churchly etiquette. Offhand I did not think I was guilty of those things, or any similar ones. However, I decided that it might be a good idea to check on myself. The result proved disconcerting.

I discovered that not only was I guilty of one of the habits he had mentioned, but of another he had not. First, I found that I belonged to the leg-crossing breed. For the first 15 minutes of the sermon I sat very still, then I crossed my left leg over the right. Taking notice of the action, I uncrossed and concentrated on the sermon. It must have been less than three minutes later that I noticed my right leg crossed over the left.

Then I noticed something else. While listening intently I was pulling at the lower edge of my right ear. I took my hand down quickly and folded it with the other in my lap. A little later I was again yanking at my ear.

I was embarrassed by my actions. Though they were minor things, I realized that they were likely to attract the attention of others and detract from the worship service. I took a few glances around at the audience and discovered other things the minister had not mentioned. I saw snoozers, watchlookers, and chin-scratchers, all perhaps totally unaware of what they were doing.

During the following week I met a friend. "How is your church behavior?" I asked him.

He looked at me in surprise. Then I explained what I meant.

"I have never thought about it," he said, "but I'll check and find out."

Two weeks later I met him again. He was grinning. "I am a watchlooker," he reported. "I had never realized it before."

So I pass the question on to you. How is your church behavior?—Edward A. Autry, in *Christian Advocate*.

The Attractiveness of a Life That Is Shared

By MRS. ELLA MILLER

What does it take to make a life attractive? Would we say, good personality? Personality is something we create within ourselves day by day. A charming or inspiring personality has not just happened that way, although heredity and environment may help. It is rather something we must achieve and create within. A pleasing personality is not just handed out to a chosen few, but each of us may have it if we will work for it.

To keep a pleasing personality "we cannot let life's inevitables get us down but we must let them push us up. We must rise above them. We must use them as stepping stones or rounds in our climb upward. We cannot let our environment master us." Quiet times alone with God are one of the secrets of an attractive life.

In order to really enjoy anything, we must share it—good news, a cheery letter, a good book. How fortunate, how rich, the life that has acquired many beautiful friendships! One writer says, "To lose a friend in whom one has invested something of one's personality is to lose a certain amount of one's self." He adds that "we cannot add to another's personal power without increasing our own." Thus, in giving of ourselves to others we are enriching our own lives.

This author also suggests that we be spiritually thrifty. We should put aside beautiful memories that will nourish our minds and souls in our declining years. We must be careful what kind of memories we store up for that rainy day, though. Some may become assets and some liabilities; so let us be careful to impart to others something worth having, worth remembering, something that is helpful. We should so live that we can build our personalities "into other personalities, not out of them."

Possibly we do not give more of ourselves to others because we fail to let our thoughts rise above our own petty troubles. We must forget self in order to be of service to others. We must have something in our lives that is worth giving—something that so fills and enriches us that it will just naturally overflow into

A Prayer for This Week

O Lord, I thank Thee for the joy unpeakable that Thou hast given to me.

Purge me and fill me with Thy spirit this day, that Thy love may flow through me to strengthen a taunting child of Thine.

God, I thank Thee for the examples of saints of old who were victorious in all. Give me like faith to battle for Thee.

I thank Thee that Thou answerest our prayers when according to Thy will, sometimes in ways unknown to us. Give us the assurance of Thy presence when we are being chastened.

Help me, Father, to claim Thy promises as stepping stones along the thorny way.

I am very happy when I realize a mansion is being prepared for me. Give me boldness to witness for Thee that others may at last claim ownership to a mansion being prepared for them. I ask through the Giver of love and blessing. Amen.

—Dorothy Glick.

the lives of others. It must be something that will uplift them and make them better for having come in contact with us.

People want what attracts them. If our life is lived in such a way that it becomes attractive and uplifting to those about us, then we have something worth sharing. The attractive life is one that burns with an inner beauty of soul, one that possesses the silent strength of steel, that enriches and broadens character.

I once knew a young girl who, whenever she was called upon to do something hard or disagreeable, would remark, "Oh, well, this will strengthen my character."

Whenever life centers around self and self alone, it cannot be attractive. A selfish person is not one who inspires others. It would be better if we could wear out serving others than rust out doing nothing. If in life we have achieved some measure of wisdom, grace, kindness, understanding of others, why not share it?

If we are tempted to let the other person struggle along with his own load, we should ask ourselves: Is he weaker than I? Will it make life easier for him if I help him? We never know how much a helping hand, a smile, or an encouraging word may mean to the individual struggling along beside us.

Why are you attracted to certain people? Just what is it that makes their life attractive? It is not because they are especially beautiful or brilliant. It must be something that goes deeper. You search

until you find the secret—because their life is so unselfish. They are never too busy to take time out if others need them. They give of their time and of themselves. We can give money, but it can never take the place of our self in service to others. May our lives ever be a benediction, a blessing, a bright ray in the darkness in helping mankind onward and upward. The life that is shared is the one worth living—it attracts and enriches.

It is important that we measure up to the task God has entrusted to us—that of winning souls for His kingdom. There is no surer way than to share our own selves with them. When we are tempted to ignore others let us remember that Christ said, "Because thou hast kept the word . . . I also will keep thee from the hour of temptation . . ." (Rev. 3:10).

Nampa, Idaho.

God's Will and Man's Total Responsibility

By D. D. MILLER

Pulpits and radios are flourishing with the teachings that "Nothing that man does counts in the matter of salvation," making it easy for man also to believe that nothing that he does in the matter of right living is of any great importance. Plainly stated, man is saved by doing—God's will, and remains saved the same way; BY DOING GOD'S WILL. This is not "man's good works which is filthy rags," but it is God's will working in and through man; that (God's will) being done by man and working for man both saves and keeps saved. The lost and the saved both must know this before they will have any interest in God's will, and before they will know to carry out their responsibility in the matter of salvation and right living.

Grace is God's part: Eph. 2:8, "For by grace are ye saved . . . and that not of yourselves: it is the gift of God." Titus 2:11, "For the grace of God that bringeth salvation hath appeared to all men." This is God's eternal favor to us. It is His good will toward lost man. We had no part in bringing this about, nor could we have had. We do not deserve it, nor can we in any way win it as an award, nor merit it. On God's part to man, it is the offer of a gift for acceptance, as long as there will be lost sinners to be saved. Please remember, it is for acceptance, according to God's will.

Faith is man's part: Jesus said, Mark 11:22, "Have faith in God," a command for man to do the will of God. Gal. 3:26, "For ye are all the children of God by faith." A living faith in God is an obedient act toward God, and that is what a sinner must have and do to be saved, and that is what a Christian must have and do to live godly. God's offer stands to all unsaved; man's faith moves him to accept; this is God's will and the only

Prayer Requests—

(Requests for this column must be signed.)

Pray for God's blessing on the summer camps of the church, that they may not be mere vacation spots, but centers of spiritual life and power.

Pray for a spirit of unity and consecration in our various district conference sessions this summer.

Pray for Margaret Horst, who is ill at Wesley Hospital, Wichita, Kans.

Pray that the hundreds of highway Gospel signs made available to our congregations by Bro. Ralph Palmer may carry conviction to the hundreds of thousands who will read them.

Pray for a man and his wife who need a deeper experience with Christ, so that they will be a better example to their children.

Pray for the outpouring of the Spirit on the first of this summer's Hammer tent campaigns, in progress at Baden, Ont., June 7-30.

Pray for two boys and a girl who have grown cold and indifferent and are staying away from services, that they may be saved.

Pray for a father and mother who need a closer walk with God in obedience to Him and the church, that they will guide their children aright.

Pray for revival in the Mennonite Church.

means of salvation. Man must be taught the wonders of God's grace in Christ Jesus, but he must also be taught his own sinfulness before he can receive the Saviour to save from sin. Man must by faith completely commit (Do) His life to the Saviour to be saved. (Man must DO, TO BE saved.)

There are many harmful teachings which are part truth

1. "There is nothing you can do in the matter of your salvation." As far as God's part is concerned, this is entirely true; as far as man's part is concerned, man has the total remaining responsibility. If salvation is to come to the sinner's house, he must make the next move—he MUST DO. Acts 16:31, "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 2:38, "Repent . . . for the remission of sins." Rom. 10:9, "Confess with thy mouth . . . believe in thine heart . . . thou shalt be saved." Rom. 10:13, "Call upon the name of the Lord [and thou] shalt be saved." Prov. 28:18, "Whoso walketh uprightly shall be saved."

Matt. 10:22, "... he that endureth to the end shall be saved."

Whether it is the beginning of man's salvation in his life, which may be but a momentary act of God, or whether it is the final triumph in living that life, it is man's responsibility throughout. God does not force men and women to get good, but man must make that decision for salvation, and he must keep it made a lifetime for final results. I know that God does His part, and *far more*, but He has also given man to understand that he has a serious lifetime responsibility to get to heaven.

2. "What you do will never save you." As to God's part, which is already done. Yes; this is entirely correct. But as to man's part, God will never save him until he DOES something about his lost condition. He must yield for God to do.

3. "All you have to do is believe." The Bible does say, "Believe . . . and be saved." The Bible makes it plain that there always has been (and is now) more dead faith than there is living faith. Faith wanes when it does not grow. The apostles recognized this and prayed, "Lord, increase our faith." In Acts 8:9-24, Simon believed and was baptized, but his heart was not right in the sight of God; he needed to repent. A living faith in man gives *all credit* to the work of God through Christ, and position places man to receive the offered Gift.

4. "Obedience is a secondary matter since the Law." This is an erroneous teaching. No one can have faith without obedience; for faith is an obedient act to God. Obedience to God in New Testament times is of no less importance than it was under the Law. More is expected of God's children now than under the Old Economy. The Law said, "Thou shalt not kill" (take life). Jesus said, "He that hateth his brother is a murderer." Again, the Law said, "Thou shalt not commit adultery." Jesus said he that "looketh on a woman to lust after her hath committed adultery with her already in his heart." We have added power to live right, which power can be used ONLY for holy living. We have much greater freedom in Christ, but it MUST BE IN CHRIST. According to Hebrews we have something better; then it must be used in a better way. The Bible is clear that "more" and "better" things add to man's responsibility. The New Testament brought new and greater responsibilities, and these responsibilities are none other than to obey God's will (to do what God says). Man is *saved* by doing what God says, and he is *kept* the same way. So obedience to God on the part of man is all that counts with God. Our love to Him is proved by our obedience to His commands. John 14:23; 15:10, 14.

A few facts become clear in the careful study of the Scriptures

1. God placed men and women on earth to have His will done through

them. Nothing else counts with God, for time or for eternity. He that "heareth these sayings of mine, and doeth them." "If a man love me, he will keep my words." "If ye keep my commandments, ye shall abide in my love." "Ye are my friends, if ye do whatsoever I command you." "He that shall endure unto the end, the same shall be saved." "He that doeth the will of God abideth for ever." This is not a religion of "good works"; it is a religion of God's will, and the only religion that God ever gave. It is a religion wherein man entirely yields to God for all that God has for him. It is a religion wherein man must (and gladly will) open his heart and mind to the true meaning of God's will, and open his life to the perfect practice of God's will.

2. God's will and plan needs no adjustments. Men and women everywhere! The adjustments which are necessary to be made to be reconciled to God are ours. It is man's decision, to be maintained a lifetime. We take the Word (Will) of God as it is, without adding, subtracting, or misinterpreting; and the difference between *doing* this or *not doing* it is heaven and hell. God has not asked our counsel nor advice; He has given us His will, which is our responsibility.

Berlin, Ohio.

Prayer is not conquering God's reluctance, but taking hold on God's willingness.—Phillips Brooks.

"What Is Truth?"

By JEAN STANLEY

"What is truth?"—a big question from a mere Roman officer, Pontius Pilate. But he is not the only one searching, or was he searching? Why that question?

Was he, a Roman, searching, during a trial, from this Man who was counted as a mere Jew? Did he lack something? Yes, but "what is truth?" seemed to be but a mocking reply, an unanswerable question.

Who was this Jesus, this Jew? Why, or how did He bring on this question, "What is truth?" from the person who was trying Him? In the shadow of the death which He foresaw, Jesus was revealing truth. Yet Pilate, blind to this, seemed to want an answer that fitted his earthly idea of the meaning.

Pilate's question was, as we see it, a childish one. He was asking a question that no person could expect an answer to. Truth is more than can be summarized.

Did he have any idea of what he was asking of a man, or could it be that Pilate hoped this Man would teach him? No, Pilate did not expect an answer. Pilate's was a senseless, but thought-provoking question. He had heard enough. Jesus had said, "came I into the world . . . that I should bear witness unto the truth." Pilate with wonder, bewilderment, it seems, said, "What is truth?" and left.—*Kraybill Echoes*.

CHURCH HISTORY

The History of the Millersville Mennonite Church

By ANNA C. SHERTZER

The land around Millersville, Pa., was first owned by Abram Herr, who with his father, Hans Herr, and five brothers came from Zurich, Switzerland, in 1710. He obtained a tract extending from the Little Conestoga to the Big Conestoga creek, an estimated 600-1,000 acres. It was on this land that the early colonists built the first log meetinghouse in the year 1756. It was located on what is now the cemetery of Millersville Mennonite Church. A schoolhouse and a well were there too. Indians lived in the settlement at that time.

Bishop Benjamin Hershey came with a colony from Switzerland in 1708. He came to this province and settled on what we know now as the John Herr place. Benjamin Hershey, Jr., later became minister and bishop in his father's place.

The ministry from 1825-43 consisted of David Herr, deacon, John Brubaker, minister, who later was chosen bishop,

John Shenk, minister, Christian S. Herr (son of Deacon David Herr), minister, and Henry Shenk, minister, who later was ordained bishop.

Abram Herr II's granddaughter, Elizabeth, married John Becker. A deed dated April 2, 1849, stated:

One acre and twenty-two and one-fourth perches of land from John Becker's heirs to Christian Brubaker and Christian Eschbach, trustees of the Millersville Mennonite congregation.

A church was built on this lot in the year 1848, at the place where the church now stands. Its dimensions were 35 x 69 feet. The interior of this church was remodeled during the years. It was dedicated January 4, 1880.

Up to this time all worship services were in German. In 1849 a German-English Testament was used.

The early worship services did not have a song leader but had a singers' table, where the good singers sat. In song worship a line was read and then everyone joined in singing. The music was usually in one meter. The songbooks were small with only the words printed.

Worship services were once every two weeks. Children were not encouraged to attend. Preacher Christian S. Herr was greatly concerned about the young people at that time. He said, "Something has to be done to get the young people." Soon some of the other leaders also sensed the great need, and the German-English transition began.

In June, 1863, Jacob N. Brubacher opened up a Sunday school in the Pike schoolhouse, but the first Sunday school under the authority of the conference was not held until 1872. At the spring conference at Rohrerstown, 1871, every bishop district was given the privilege to organize Sunday school if their members decided to do so. In 1887 the first Sunday school was started at Millersville. Deacon Abram Eshleman and Christ Kendig were superintendents. Bro. Kendig was also chorister. The time of meeting was Sunday afternoon; the young people were encouraged to attend. Each one used a Testament or Bible and question and answer book. There were twelve teachers. By 1913 German preaching was only once every eight weeks, when it did not interfere with baptism or communion services. In 1869 the cemetery was started. The deed stated:

On August 8, 1870, two acres and one hundred three and three-fourths perches of land were received by trustees, Christian Brubacher and Christian Hershey, from Christian S. Herr, for \$794.53. The first burial was John Becker's daughter, February 1880. The next year Mrs. Becker and daughter were buried there.

On June 17, 1876, four acres and seventy-one perches were granted by Christian S. Herr to trustees Christian E. Hostetter and Abram Denlinger. Ninety-five perches of this were to be put into the church yard. The congregation was growing and more and more ground was needed for the horses and buggies. In 1881 one hundred and twelve perches were added to the yard. During the same year Benjamin Hertzler was chosen as minister.

On August 28, 1880, Christian S. Herr (minister) died. He served his generation well and was widely known as a man of faith who had power with God. It was estimated that 1,500 persons attended his funeral and 400 persons went to the home afterwards for refreshments.

In 1890 an agreement was made that cemetery plot owners were subject to taxation and also had to whitewash the fence. At this time there was a road running through the cemetery.

In 1902 the cemetery was chartered to sell burial lots and a fund was started. Christ Herr, descendant of Christian S. Herr, served as treasurer for forty years.

As the congregation increased, the church was crowded. In 1885 it was agreed to build a larger building. In 1897 the old church was taken down and the present church was built on the same spot. This one is 56 x 84 feet and cost \$5,888.36. This new church was dedicated to the work of the Lord on January 13, 1898, with joy and gratitude. Isaac

Eby from an outside district was bishop at this time.

On December 20, 1898, Daniel N. Lehman was ordained a minister. In 1899 Abram B. Herr was chosen bishop; he had served in the ministry for twenty-four years.

Noah Mack had charge of the first evangelistic meetings.

On the afternoon of April 6, 1907, public instruction meeting was held at the church; there were fifty applicants.

Annie Herr kept a record of all the persons who were baptized from 1892, when she was received into the church, until her death in 1947. From 1892-1952 there were 730 baptized in our church. Six, by request, were baptized in a stream near by. Forty others were baptized in their homes in times of illness.

On January 3, 1914, three acres and twenty-four and one-fourth perches were bought from Abram U. Charles for the expansion of the cemetery. This land extends southward and borders the Men-

A conscience must be cultivated on social justice as taught by the Christian Gospel bearing in mind that the Christian ethic places its emphasis on doing justice rather than on seeking justice for one's self.—John A. Hostetter.

nonite Orphan's Home, the dedication of which was on May 31, 1911, in the Millersville Church. In 1920 four acres and fifteen perches were bought from Aaron Herr. With these and other later additions the cemetery is now one of the largest in Lancaster County. It covers nineteen acres and seventy perches of land. There have been 5,694 burials since the first in 1869 until January 5, 1953.

During the past few years two acres of the new ground have been used by the young people of our church for a missionary project.

In 1903 A. D. Wenger began his ministry and served five years, after which he moved to Fentress, Va. In 1921 Daniel N. Lehman was ordained as bishop. He was a man of faith and was an encouraging influential leader. He loved the Lord and His people dearly. He passed away July 12, 1925. On his sick bed he said, with tears streaming down his face, "Oh my dear church." The Lord has been using his children and grandchildren as channels to spread the Gospel. His two youngest sons, Daniel W. and Chester K., have been serving for many years as teachers at Eastern Mennonite College.

In 1927 an annex, 14 x 42 feet, was built to the church. This made it possible for Sunday school classes to pass to the basement by an inside stairway. There were also two rooms made upstairs and steps leading to the attic.

On January 11, 1936, Clyde Shenk was ordained a minister to serve as a mission-

ary to Africa. January 12 he delivered his first sermon in the morning service.

On September 1, 1938, Christian K. Lehman, the oldest son of Daniel N. Lehman, was ordained bishop. He has been faithfully serving ever since. Since 1939 Jacob Shaub has been our deacon. On August 10, 1943, J. Herbert Fisher was ordained as minister at the age of twenty-four. He has been our youngest minister, and we as young people have appreciated his support in our youth program.

In 1911 the Sunday-school enrollment was 585. Throughout the past years our church has provided many new activities to interest her young people. The first of these was the Sunday school, followed in 1911 by the young people's Bible meetings. At this time the young people were all young Christians and it was more difficult for them to prepare good programs; they did not have the training and Christian education that we have today. As they dedicated their talents, the Lord could use them and the spiritual temperature of the church increased.

Summer Bible school has continued annually since July 20, 1912. The young people's Christian Workers' Band was organized 1948 and has been witnessing in many ways. We distribute "The Way" throughout the town of Millersville and have cottage meetings once a month. At Christmas time and during the year we remember the sick with cards, flowers, or fruit baskets. Several Gospel signs have been made and erected. The "Lord's Acre" project is carried on during the summer. A meeting is held once a month in which the young people can develop and use their talents. Our junior sewing circle meets monthly in the homes. We also sponsor a youth conference annually. In 1952 we opened the first church library. The young people's evening meetings have varied through the years. At present we have it every Saturday evening. This meets at Rohrerstown and Millersville in alternate weeks.

On December 31, 1952, the first prayer meeting was held in the home of Bro. Jacob Hess. Bro. Hess has been especially interested in the young people and has given us much encouragement.

Our church is extending her witness in Alabama and Africa: Alta and Clyde Shenk, since 1936, have been serving the Lord in Tanganyika, East Africa, and Ada and Wilbur Martin have been serving in Brewton, Ala., for the past seven years.

The Lord has richly blessed our church and her leaders in all these years. We feel indeed grateful to our faithful forefathers for their deep concern for the spiritual welfare of the young, growing church. Their efforts were not in vain. Our church today, the Millersville Mennonite Church, is full of consecrated young people with a fine Christian spirit and a desire to build for Christ and His kingdom.

Millersville, Pa.

FAMILY CIRCLE

Waiting House

By Lorie C. Gooding

No sticky little fingers ever pulled her drapes aside
to press a smudgy little nose against a windowpane.
No muddy little overshoes leave tracks upon her floor
when little ones come romping in from playing in the rain.

Her tablecloths are snowy, and her mirrors always gleam,
her rugs are always spotless, and her walls are just the same.
She has a lovely little home, she keeps it perfectly.
But the house seems always waiting for someone who never came.
Holmesville, Ohio.

Stewardship in the Home

By EDITH R. BLOSSER

Stewardship—taking care of the affairs of others in the home—is one of the jobs allotted to husband and wife. If conscientiously done it is a full-time responsibility, and children make it more important. "Homes are not built in a day."

Since we desire to make our homes Bible-centered, we must use the Bible as our guide. A real home cannot be established without God. Let's go back to the time when courtship becomes a serious aspect in the life of a young person. Home then has much thought and consideration. Marriage should be a serious religious ordinance, in which both firmly believe. The home will then have its first firm foundation and ruler, from which Christian stewardship can more easily be maintained.

If one takes charge of the affairs in the home only, stewardship is lost in selfishness. There must be a desire for the happiness of each other. This can be done by saving in a material way. Be economical and wise in the buying of groceries, household furnishings, and clothing. Decisions of any importance should always be made together, and not as one man said: "When we were first married we decided that all little decisions would be made by my wife but the large ones would be my problem. There have never been any large decisions." That is poor stewardship.

Stewardship also includes providing literature such as any Christian could read and be inspired or led into thoughts which will make each day better. A little consideration of the tastes and dislikes of each in the home should give guidance and wisdom in the selection of books and magazines.

Good stewardship in the home requires working and pulling together with the same goal in view.

What about our time? Is it our own

to do with as we choose? How tired one feels—mentally, bodily, and spiritually—after a wasted day. In Eccl. 3:1 we are told, "to every thing there is a season, and a time to every purpose under the heaven." At no place in the chapter do we find that there is a time for loafing or simply doing nothing.

Stewardship with our children begins from birth. Even before they are born we make plans for them which can or cannot be pleasing to God. In the average home in the United States today the children are given too much. We are anxious to make them happy.

We lose patience with their slow and messy feeding time, and so we feed them. With a little patience or given the chance they would master it alone. And we complain in their presence and thereby cloud their day with the darkness of our frowns? When they go to school we hope their teacher will understand them and that they will like her. As they grow older they wonder what good there is in this world when their parents meet it so gloomily.

Are we good stewards in our homes if we give our children their every desire? Should we not instead guide them into channels that will permit them to make their own decisions? They will enjoy doing this. A high school boy pretended to be ill, thus frightened his parents into giving him special privileges and desires. We are poor stewards indeed when we have raised our children to high school age and they cannot go out and make at least an effort to get the things they want, and with a little coaching, choose wisely.

Now a look at the positive side of good stewardship in the home. You have been a good steward in your home when your children realize that you expect certain things of them—(1) That you expect them to love Jesus Christ as their Saviour; (2) They should be strong enough to recognize Jesus and firm enough to stand by convictions; (3) Never be satisfied with second best;

(4) Despise cowardice, fearing no one but God; (5) Be true sportsmen in all they do; (6) Cleanliness in body and mind; (7) Never be ashamed of their ideals, but keep them high; (8) Confidence in oneself, but not egotism.

May we be just stewards so that we may hear, "Well done, thou good and faithful servant."

Columbiana, Ohio.

Housework and God

By DOROTHY C. HASKIN

Eloise was a highly educated young girl, trained in music and the world's finest literature. But when she went to summer camp she had to take her turn at K.P. duty.

She was peeling potatoes when a friend remarked, "It is too bad that a girl with your ability has to spend her time peeling potatoes."

Eloise glanced up and smiled, "But when I peel potatoes I don't have to think about them. I can think about the Lord."

That is the secret of being happy when doing routine kitchen jobs—think of things above. Brother Lawrence learned that many years ago. He was a footman for a noble family in France, but he decided that he wanted to serve God. He became a monk, expecting, no doubt, to be given some noble task to do. Instead, he was assigned to work in the kitchen.

He thought he could not stand it. The work was distasteful to him. But gradually, as he peeled potatoes, washed the dishes, and even as he did the shopping for the monastery, he began to think of God, until he could say, "The time of business does not with me differ from the time of prayer; and in the noise and clatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquility as if I were upon my knees at the altar."

He had learned the great secret of "practicing the presence of God" and had learned it so thoroughly that he wrote his friends of his joy in serving God in the kitchen. After his death, his letters were collected and printed in book form. They have gone through many editions and have been translated into English. Immortal fame came to Brother Lawrence, who spent many years of his life in a kitchen, because he learned that as he worked, he could think of God.

Many women have also learned the secret of rising above the monotony of housework. One of my friends has memorized many chapters of the Bible. When she vacuums she repeats these chapters and her heart is warmed. Another keeps a poem in a plastic frame over her sink and as she washes dishes she memorizes the poem.

(Continued on page 605)

TO BE NEAR TO GOD

"Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) and all the brethren which are with me, unto the churches of Galatia:

"Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: to whom be glory for ever and ever. Amen."

Sunday, June 28

Paul an Apostle Read Acts 9:10-16.

Saul, the very antagonist of the Christian faith, sought out by God and encountered on the Damascus road, is commissioned to a specific task, as here indicated by the Commissioner to Ananias. Even so the same Commissioner calls us today to be saints and sends us forth as witnesses. Paul was aware of his calling and commission. Even as he writes he is serving as "an apostle," a called and sent one.

God of Isaiah, of Abraham, of John the Baptist, of Paul, develop in us a keener awareness of Thy purposes and our specific function therein.

Monday, June 29

not of men, neither by man Read Gal. 1:10-17.

Paul's call did not originate with Ananias. His commission did not come from the Jerusalem council. He received instruction, inspiration, directly from God, through Jesus Christ. As a representative of Christ, he preached His Gospel and no other. To whose Gospel are we witnesses? In whom do we place our faith? Whose servants are we?

God, our Caller and Commissioner, clarify our vision of the church as Thy body, organism of whom Thou art the head. Reveal to us the possibility of trusting in the organization of the church as our final inspiration and authority. Forgive us for so blaspheming Thy name.

Tuesday, June 30

who raised him Read I Cor. 15: 13-23.

What a confession in so few simple words! Coming from the pen of Paul, it is reminiscent of the about-face in his early beliefs, and symbolic of his maturing faith in Jesus, the Messiah, as our predecessor.

O God, through whose loving omnipotence Jesus Christ, our Lord, has become the first fruits, we offer our praise this day for the glorious hope which is thereby ours. Use us to spread the hope and increase the harvest.

Wednesday, July 11

all the brethren . . . unto the churches Read I John 3:14-18.

Paul was fellowship-conscious. He seems to be always aware of the kinship with fellow believers, both those who worked with him and those he addressed. Do we enjoy this oneness? Are our handclasps significant of deep feeling? Is there meaning in the holy

kiss? Are we burdened for one another's spiritual welfare?

God, the Father of all born-again ones, let Thy love be demonstrated in our concern for all who are joint heirs with us. Oh, let our love for one another be an invitation into the household of faith.

Thursday, July 2

Grace . . . and peace Read Isa. 26:3; Rom. 5:1; Phil. 4:7.

The undeserved favor of God . . . and the resultant tranquility of spirit within, which expresses itself in peaceful relationships without, despite any adverse condition, any turmoil existing in the environment about. Timeless are these gifts of God. They are ours in exchange for the will to accept.

O God, bounteous Giver, grant us the will to accept Thy proffered grace and the peace which none with mortal understanding can comprehend.

Friday, July 3

who gave himself

It was a willing act. Blessed thought. He did it not from coercion or persuasion, but out of desire, out of deep concern for generations of men who as yet knew him not. Abandoning selfishness, He freely offered His very life.

O God, who has given of Thy life that we might have life, enable us by that same great grace to give in similar measure and in purity of desire.

Saturday, July 4

deliver us . . . from evil

"Lead us not into temptation, but deliver us from evil." Christ teaches us to pray. Indeed, He has given Himself in order to deliver us, in order to snatch us as brands from the burning, to rescue us from the evil that predominates in this realm of time and space.

God, our Deliverer, enable us to perceive evil in its subtlest forms. By Thy grace preserve us from any knowing indulgence therein and from being inadvertently party thereto. For Jesus' sake. Amen.

—Catherine Hernley.

THE RIGHTEOUSNESS AND JUSTICE OF GOD

Sunday School Lesson for July 5
(Romans 1—3)

Have you ever been ashamed of Jesus? ashamed of His Gospel? Why are people ashamed of Jesus, one who has done so much for them? Some people think Christians are disreputable folk. They are too proud socially to be classed with this despised sect. Some "intellectuals" think Christians are weaklings and ignorant. Others think they are better than the followers of Christ. Does it depend on the crowd one is in as to what testimony will be given? Consider carefully why in certain circumstances you have been ashamed to be known as a Christian, perhaps.

Paul was bold to say to the Romans that he was not ashamed of the Gospel. Was not Paul an educated man? He studied under the greatest of teachers. Was he not once a very prominent and zealous Pharisee? Was he not a very righteous man as far as the law taught? Did he not hate the Christians? And now when Paul wrote this boast he knew the Christians were "a sect everywhere spoken against." Rome was the proud mistress of the world. Would he dare testify there?

Why was Paul not ashamed? His reasons for boasting were found in the Gospel, not in himself. The Gospel is the power. Think what the Gospel did in Rome. There is no greater power in the world. The Gospel can change a sinner to a saint.

The Gospel is the power of God—divine power. That is the source of the power. It is the power of God to salvation. History attests this fact over and over. And the Gospel is this effective without respect to race or class. The Gospel can transform anyone. No human need too great. Paul knew much of this by experience.

Also the conditions for this salvation are simple. Anyone who believes in Jesus Christ can be transformed. One cannot work or pray or better himself to be saved. It is the power of the Gospel above that cleanses. After one gets his new mind, then he will pray and work for Christ. He will be a disciple. "The just shall live by faith."

How could anyone be ashamed of such a powerful factor as the Gospel of Jesus Christ? Read the poem "Ashamed of Jesus" (p. 590). Am I so secure in Him that I won't be ashamed?

Paul explains the great plan of God for all men even farther. This great work of Jesus Christ on Calvary places God's righteousness at the disposal of men who have no righteousness. Salvation is righteousness made possible. And there is no other way to become righteous. Why should we ever be ashamed of such a power whereby our indebtedness to God is canceled and a righteousness we do not have is placed to our account?

This "righteousness" gift is for anyone. Likewise anyone who does not receive this gift remains in the state of death under the wrath of God.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

The Anabaptist faith was not a new faith. It was rather a new and fresh understanding of the original Biblical faith, and its vitality lay in the fact that it represented a release of the eternal truth of God.—J. D. Graber.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. Kenneth G. Good will preach his farewell sermon to the Salem congregation, Elida, Ohio, on July 5. On July 12 he will be installed as pastor at Morton, Ill.

Sunday school teachers of juniors and intermediates should read the detailed instructions for sending in Honor Roll reports in Words of Cheer for June 28. These reports are due July 5.

Bro. J. C. Gingerich has been released by the Lake Region congregation, Detroit Lakes, Minn., to serve the small congregation at Coalridge, Mont., for the summer months.

An illustrated talk on relief work in Germany was given by Bro. Lester Hostetter, Freeman, S. Dak., at Bloomfield, Mont., on June 5.

The Bothwell, Ont., congregation dedicated a mission farm on the afternoon of June 14.

A quartet of I-W men from the Northville Michigan State Hospital gave a program at Pigeon, Mich., on June 21.

Bro. Edward Stoltzfus is preaching for the Bethel Church, West Liberty, Ohio, for the summer months.

The girls' chorus of the Benton and Clinton Frame congregation, Indiana, under the direction of Galen Johns gave a program at North Goshen on May 24.

Bro. Donald Driver, Hesston, Kans., is serving as associate pastor for the Roanoke, Ill., congregation during the summer months.

Bro. Paul Bender, Springs, Pa., spoke in a Bible school rally at the Wiley Ford School near Pinto, Md., on June 7.

The Heart-to-Heart radio program for mothers, conducted by Sister Ruth B. Stoltzfus, has added a fifth station: WSWA (550), Harrisonburg, Va., 9:30, Saturday morning.

The Olive MYF, Elkhart, Ind., gave a program at Fort Wayne on June 7.

Peace books and pamphlets will be on display at the nonresistance conference being held July 4 and 5. This will give you opportunity to select peace literature that meets your needs.

Bro. John F. Garber, Alma, Ont., spoke at a Sunday-school convention at the Wallace, Ont., United Church on June 10.

A seventh anniversary program was held at the Trevoise Heights, Pa., Church on June 14, with Bro. J. Lawrence Burkholder as speaker.

The Brunk Evangelistic Meetings in the Kishacoquillas Valley will be held July 12 to August 2 on the Louis Peachey farm near Route 76 between Belleville and Reedsville. Meetings will be held each day except Monday at 7:30 D.S.T.

The annual July conference held at Zurich, Ont., will be held this year July 11 and 12 instead of the usual time of July 1. An invitation is extended to this week end of spiritual refreshment.

Three adults were received by baptism into the Blooming Glen, Pa., congregation June 7.

Interested patrons of a church high school met on June 9 at Orrville, Ohio, to adopt a constitution and selected a board of trustees.

The North Central Conference annual sessions near Bloomfield, Mont., June 8 and 9, were well attended and marked by a spirit of warm fellowship and inspiring messages. Bro. Eli Hochstetler is the newly elected moderator. Visiting ministers were Loyal Roth, C. I. Ramer, Milo Kauffman, Peter Kennel, Marcus Lind, Orvin Hooley, Calvin Ringler, A. J. Metzler, and a number from the General Conference Mennonites who were in conference sessions nearby.

Seven applicants were received into church fellowship by baptism at Upland, Calif., on May 24. This brings the membership there to 122.

The Ontario Conference in its recent sessions, decided to use the Mennonite Hour radio program originating at Harrisonburg, Va., as its official radio program. The Ontario Conference has been making its own broadcast for some years.

The Mennonite Hour, through the blessing of the Lord, is able to expand its ministry by releasing the message of the Gospel over seven additional stations. These stations with their dates of beginning and broadcast time are: beginning June 21—WHW Rutland,

Vt. (1000) 1:30 p.m. Sunday; beginning July 5—KWAD Wadena, Minn., (920) 1:30 p.m. Sunday; CHML Hamilton, Ont., (900) 7:30 a.m. Sunday (official Ontario Conference program); CJDC Dawson Creek British Columbia (1350) 8:30 a.m. Sunday; KNWS Waterloo, Iowa, (1090) 1:30 p.m. Sunday; KTIS Minneapolis, Minn., (900) 6:30 p.m. Saturday; WFEL, Montrose, Pa., (1250) 1:30 p.m. Sunday.

Bro. Urie A. Bender, Baden, Ont., is the newly elected secretary of the Ontario Conference.

Bro. Nelson Litwiler gave the commencement address on June 9 at E.M.C. The baccalaureate sermon was preached by Bro. Linford Hackman and the mission sermon by Bro. Samuel E. Miller.

(Continued on page 604)

Calendar

Indiana-Michigan MYF convention, Goshen College Union, June 26-28.
Pacific Coast Conference Youth Camp at Camp "Arrah Wana," Wenatchee, Wash., June 27-31.
Laurelvale Mennonite Camp, Mt. Pleasant, Pa.
Boys Camp (ages 8-13), June 27-July 3.
Girls Camp (ages 8-13), June 27-July 3.
Junior High Camp (boys and girls 13-15), July 11-17.
Junior High Camp (boys and girls 13-15), July 18-24.
First Family Week, June 24-31.
Writers' Conference, July 27-31.
Missionary Bible Conference, July 31-Aug. 2.
Church Music Conference, Aug. 5-7.
First Young People's Institute, Aug. 8-14.
Second Young People's Institute, Aug. 15-21.
Second Family Week, Aug. 22-28.
Little Eden Camp, Okemaw, Mich.
Junior High Week (grades 7 and 8), June 27-July 4.
Senior High Week (grades 9 through 12), July 4-11.
Boys' Week (grades 4, 5, and 6), July 11-18.
Girls' Week (grades 4, 5, and 6), July 18-25.
Young Adult Week, July 25-Aug. 1.
Family Week, Aug. 1-8.
Christian Business Men's Week, 8-15.
Bible Conference—Family Week, Aug. 15-Aug. 22.
Farmers' Week, Aug. 22-29.
Church Music and E.C.A. Workshop, Aug. 29-Sept. 5.
Rocky Mountain Mennonite Camp, Divide, Colo.
Pre-camp Training Camp, June 25-July 4.
Week-end Bible Conference and Dedication, July 4, 5.
Junior Boys' Camp (ages 8-12), July 6-11.
Junior Girls' Camp (ages 8-12), July 13-18.
Junior High Week (boys and girls 13-15), July 20-25.
Junior High Week (boys and girls 13-16), July 27-Aug. 1.
Family Week, Aug. 3-8.
Family Week, Aug. 17-22.
Youth Retreat (16 yrs. of age and over), Aug. 24-29.
Simultaneous Bible Conference, Sept. 7-7.
Simultaneous Peace Conferences at various places throughout the country, July 4, 5.
Alberta Saskatchewan Conferences and associated meetings, Duchess, Alta., July 4-7.
Annual meeting Southwestern Pennsylvania Mission Board, Cranston Church, Cranston, Md., July 10, 11.
Business and inspirational meeting, Eastern Mennonite Bible Missions and Churches, at River Corner, Cosqueaga, Pa., July 22.
Virginia Conference and related meetings, Mt. Pleasant Church, Fentress, Va., July 27-30.
Annual meeting Southwestern Pennsylvania Conference, at Stahl's, Johnstown, Pa., Aug. 2-5.
Chesley Lake Camp, Altonford, Ontario.
Boys Camp, Aug. 3-10.
Girls Camp, Aug. 10-17.
Young People's Camp, Aug. 17-22.
Ohio Mennonite Youth Fellowship Convention, Aug. 7-9, place not announced.
Ohio Christian Workers Conference, Aug. 10-12, place not announced.
Annual meeting Conservative Amish Mennonite Conference, Hartsville, Ohio, Aug. 11-14.
Annual meeting Iowa-Nebraska Conference, East Fairview, Millard, Neb., Aug. 11-14.
Annual Indiana-Michigan Christian Workers' Conference, Fairview congregation, Fairview, Mich., Aug. 18-20, 1953.
Annual meeting Illinois Mennonite Conference, Science Ridge, Sterling, Ill., Aug. 18-20.
Annual meeting South Central Conference, Hutchinson, Kans., Aug. 18-21.
Mennonite General Conference, Kitchener, Ont., Aug. 28-30, 1953.
Annual meeting Mennonite Board of Education, Naperville, Ind., Oct. 15-17.

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Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

All foreign missionaries on furlough and all new appointees of the General Board, home and foreign, plan to be at Elkhart Board headquarters for a week of orientation, June 23-30. On Thursday evening, June 25, the women of this group plan to give the program at the Prairie Street Church, Elkhart, Ind., sponsored by the Women's Missionary Society, to which all women and girls are invited and at the same time the men of the group will give a program at Studebaker Park to which all men and boys are invited. Prairie Street, Belmont, Pleasant View, and Roselawn Churches are co-operating in these meetings.

Under the Illinois Mission Board opportunity is given to enroll for a short period of full-time Christian service. The extent of the program this year will be determined by the number and experience of workers available. Both middle-aged and young people can be used. Most of the work is centered around a program of summer Bible school work. Some workers will be sent to assist missions and small congregations with their summer Bible schools. Others will be sent to comparatively new areas.

A vesper service at the Mennonite Home Mission, Chicago, Ill., June 7, was in care of the young people's chorus from the Martins Church, Orrville, Ohio, with George Falb directing. In the evening they gave a program at the Bethel Church in Chicago and in Fort Wayne, Ind., Monday evening, June 8.

Bro. and Sister Nelson Litwiler, Goshen, Ind., were with the Wooster, Ohio, Mennonite Church, June 7. Glimpses of the life and needs of the peoples of Argentina were given by the Litwilers.

Bro. and Sister James Lark, Chicago, Ill., in their deputation work for the Chicago Bethel Mennonite Mission program, spoke in the following churches recently: May 31, evening, Sacramento, Calif.; June 2-5, attended Pacific Coast Conference at Salem, Oreg.; June 7, morning, Albany, Oreg.; evening, Sweet Home, Oreg.; June 9, Harrisburg, Oreg.; June 10, Fairview, Oreg.; June 11, Zion, Oreg.; June 12, Bethel, Oreg.; June 14, morning, Portland, Oreg.; evening, Sheridan, Oreg.; June 16, Nampa, Idaho; June 17, Hammett, Idaho; June 18, Filer, Idaho; June 21, Creston, Mont.

Bro. John Frisen, missionary to the M.P., India, has been seriously ill recently. The prayers of the church will be greatly appreciated.

Missionaries scheduled to serve on the Indiana-Michigan Annual MYF meeting program to be held at Goshen College, Goshen, Ind., June 26-28 include the brethren Nelson Litwiler and John Koppenhaver, missionaries on furlough from Argentina.

Sister Marjorie Shantz, missionary nurse on furlough from Puerto Rico, spoke on mission work in Puerto Rico to the Crown Hill congregation, Rittman, Ohio, on Sunday evening, June 21.

Bro. and Sister Stanley Weaver, Grants, N. Mex., spoke to the Metamora congregation regarding their work among the Navajo Indians on Sunday, June 21.

Bro. and Sister Lawrence Greaser, Hesston, Kans., missionaries under appointment to Puerto Rico, spoke at the Midway Church, Columbiana, Ohio, on Thursday evening, June 18; at the Oak Grove Church, West Liberty, Ohio, Sunday morning, June 21; and at the South Union Church, West Liberty, Ohio, that same evening.

The MYF Youth Team sponsored by the MYF Council, the MRC summer service program, and the Indiana-Michigan Christian Workers' Conference will begin its summer program at the Clinton Brick Church near Goshen, Ind., June 24, 25. They will then participate in the annual meeting of the Indiana-Michigan MYF at Goshen College, June 26-28.

The Brethren Marcus Clemens, Herbert Derstine, and Marvin Ruth, executive officers of the Franconia Mennonite Board of Missions and Charities, spent the week end of June 6-8 at Peasville, Vt., planning for an addition to the Mission Church there for Sunday school purposes.

Bro. and Sister J. L. Rutt, missionaries to Argentina, arrived in New York on furlough on Monday, June 8.

Myra Jean Vogt, daughter of Bro. and Sister Milton Vogt, missionaries to Bihar, India, has been discovered to require medical attention and will be taken to Vellore for further examination. Pray for Myra and her parents.

Dr. Fred Brenneman, Moundridge, Kans., has accepted a position in the American administered Samoan Islands as Director of Public Health for his I.W. service. Let us pray that God will use the witness of the Brenneman family to His glory as they go to Pago Pago to live and serve.

The Mission and Executive Committees of the General Board have authorized the opening of a Mennonite Center in Tokyo to serve as a witnessing center and a headquarters for the mission.

The General Board at its recent meeting approved plans for the establishment of a missionary Bible School in Uruguay and the development of a witnessing program in France. Bro. and Sister Orley Swartzentruber are already living in Paris directing planning for the future.

Bro. and Sister Edwin I. Weaver, missionaries on furlough from India, kept the following appointments in Ohio recently: June 17, Oak Grove, Smithville; June 19, Walnut

Your Treasurer Reports

The Table 1 below is taken from the Treasurer's Report covering the past fiscal year. It shows a comparative condensed balance sheet for the years 1952 and 1953. You will note, accordingly, that the financial situation of the Board has remained fairly constant for this period.

TABLE 1
COMPARATIVE CONDENSED BALANCE SHEET

Resources	1952	1953
	\$236,606.55	\$282,628.04
Cash Balance	1,299,671.33	1,338,946.72
Investments	80,389.71	84,132.05
Other Resources		
Liabilities and Fund Balances	\$170,264.51	\$234,484.38
Current Liabilities	474,804.24	454,752.86
Mission Funds	70,618.42	88,767.36
Relief and Service Funds	67,426.55	66,245.30
Undesignated Funds	719,929.21	727,998.33
Investment Funds	113,594.86	133,760.58
Reserves		

The following Table 2 shows a comparative statement for the same period covering contributions and disbursements. You will note according to the 1953 figures that our Contributions and Other Income have risen during the past year. This has made possible the larger disbursements which have been necessary to carry on the program.

TABLE 2
COMPARATIVE STATEMENT OF
CONTRIBUTIONS AND DISBURSEMENTS

	1952	1953
Contributions	\$604,616.99	\$700,588.84
Endowment and Other Income	126,117.79	161,186.57
Disbursements	765,958.73	875,421.40

We wish to take this opportunity to again express our appreciation to the constituency for making possible the contributions which have been necessary for the work of the Board.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Creek; June 21, morning, Canton; evening, Beech, Louisville.

Bro. and Sister Wilbur Nachtigal and family, missionaries on furlough from Puerto Rico, served the Pleasant Hill Church near Sterling, Ohio, on Sunday, June 21.

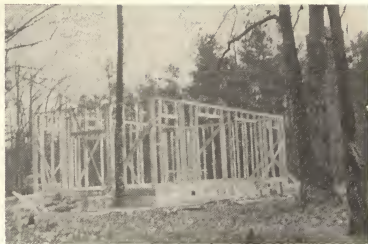
A Radio Evangelism Committee was set up by the General Board at its recent meeting and an agreement concluded with the Mennonite Crusaders, Inc., Harrisonburg, Va., for sponsoring a church-wide broadcast.

Bro. J. B. Martin, Waterloo, Ont., has been appointed by the General Board as a Commissioner to Israel to accompany Bro. and Sister Roy Kreider for the purpose of beginning mission work in that country. Bro. and Sister Martin will go to Israel on a six months' assignment.

(Continued on page 604)



Breaking ground for the new church building for the Mount Joy congregation, Optimus, Ark.



New Mt. Joy church building under construction, Optimus, Ark.

A New Church for Optimus, Ark.

By EDWIN ALDERFER

The ground-breaking service for the new church building of the Mt. Joy congregation near Optimus, Ark., took place Jan. 31, 1953. The date for completion and dedication was set for May 24. The above photograph gives somewhat of an idea of the progress made by the end of March. Work has been progressing through the leading and blessing of the Lord to whom be praise and honor given.

The members of the congregation with Bro. M. E. Bontreger, the minister, sincerely appreciate the gifts and offerings contributed by members of the Mennonite Church in various places; and also the gifts of donated labor by folks from Indiana, Kansas, and Pennsylvania. This sharing with us is a great encouragement to us and a challenge to more complete consecration to the tasks and opportunities in witnessing for Christ at this place. Our congregation is small and the population of the community is small, but except for us the Gospel is not preached here. Therefore, we have a work to do and by God's grace and power we shall do His will and fulfill Matthew 28:19, 20.

While we at present do not have sufficient funds to complete the construction of the building, we have confidence that the Lord will continue to provide in the future as He has been doing in the past.

The members of the congregation have been helping as they are able with finances and labor. Also, other folks in the community have helped by working with us in felling trees, cutting logs, digging for the foundation, clearing out brush, and mixing concrete. The week of April 20, seven men from the Blooming Glen congregation in Pennsylvania and a family from Hutchinson, Kans., were here to help with the construction. Bro. Willard Barge, a member of the congregation, is the head carpenter for the building construction.

If anyone would care to share with us the cost of construction, gifts may be sent to M. E. Bontreger, Calico Rock, Arkansas.

Our prayer is that with the construction of a church building at this place a spiritual church may be built of those loosed from the bands of sin and death through faith in the blood of Christ and obedience to His Word.

[An appropriate dedicatory service for the new church building was held on Sunday afternoon, May 24. This included a history of the Mt. Joy Church by Bro. Frank Horst; a report of the building committee by Bro. Edwin Alderfer, secretary; a dedicatory sermon by Bro. Nelson Kauffman, bishop of the local congregation; and a dedication service in charge of the pastor, Bro. M. E. Bontreger.—Ed.]

· Culp, Ark.

The Mount Joy Mennonite Church, Optimus, Ark.

By MANASSEH AND MARY BONTREGER

In the spring of 1944, when Bro. and Sister Frank Horst were present at a farm sale in the Optimus community, two women of that place came to Sister Horst and asked whether it was possible for someone to come and conduct religious services at Optimus. They prayerfully considered and then consented to conduct a preaching service one Saturday night of each month.

The first service was held in May of that year, the community being almost one hundred per cent present, and giving exceptional attention. They volunteered a free will offering after the service. A Bible school was held in March of 1945. In the same year Bro. Frank Horst was relieved of some of his duties at Culp and the Sunday services began. The Saturday night services were then discontinued. In 1947 Bro. Frank assumed the full pastoral oversight of the Optimus work and Bro. John Detwiler served as Sunday school superintendent.

Early in 1948 the writer was contacted with regard to serving as resident pastor. We endeavored to find the will of the Lord in the

matter and spent a few days here in the first week of March. We constantly sought the unerring guidance of the Holy Spirit. The call was accepted and we received our appointment in July. Our home was purchased in August and we arrived on December 4, assuredly gathering that the Lord had called us here. Although many mistakes have been made, yet His daily presence gives us much joy in service. We earnestly solicit the prayers of God's people.

A great deal of migratory labor leaves Arkansas each year to work in other areas of the U.S., and our community also contributes its share. For this reason our attendance varies and the membership changes.

We began to feel the definite need of having our own place of worship in 1951. The now abandoned schoolhouse was rapidly deteriorating and we felt the time to act had arrived.

Early in 1952 we met the district forest ranger and explained what we felt to be the Lord's will. A plot of one acre was decided upon. By December we had the permit to build on government land and at this date (March 11) the outside frame is all up. Our local folks are also rejoicing with us in this great blessing. As the Lord supplies the needed time, means, and help, we expect to continue until completion.

In August, 1952, Bro. Willard Barge from Upland, Calif., moved here with his family on a farm they had bought the year before. We felt their coming was a definite answer to prayer. Bro. Willard is moderator of our Sunday night services, member of the church council, and now building foreman for the new church.

Bro. Edwin Alderfer accepted the call and began serving as principal of the Bethel Springs School in 1951 and they, too, are worshipping with us. He also is a council member, Sunday school superintendent and secretary-treasurer of the building committee. These two brethren and the pastor form the church council.

Our assignment was three-fold: to serve as pastor, to sponsor a community project, and to provide our own support. We have only partially succeeded. Our community project is broiler raising and in it we again had to pioneer as in Indiana nearly twenty-five years

ago. A good chick, a good feed, and available finance as well as a reliable market had to be sought. This was a rather difficult task, but the present setup is quite gratifying. Two weeks ago there arrived in this our area the largest shipment of chicks ever. There are now six feeders with an average of two thousand each. The chicks are from the Shenk Hatchery, Harrisonburg, Va. The increase in production has been slow but steady.

Here in the Ozark National Forest we have many scenic spots. We enjoy God's great handiwork. The mountains and valleys, the creeks and rivers and ferries, but most of all the challenge of God's call here to be a witness to His love by being faithful to His Word and will is the greatest of all joys.

Pray that we may be faithful in this cause: ambassadors for Him.

Calico Rock, Ark.

partly by local (Culp) personnel, and partly by summer service units. These service units have also helped in the Sunday school at Advance.

In the summer of 1951 and again in 1952, Bro. Joe H. Yoder of Albuquerque, New Mexico, conducted a two-week series of evangelistic meetings. The results were not great, if measured in numbers of definite conversions, but the meetings were worth while. Several young people confessed Christ and one adult reformed Christ precious. Their total value upon the community, of course, cannot be fully ascertained.

The Higginbothams have left the community, but Bro. Strubhar has remained as leader of the work. The following have helped him: Mae Strubhar, Norma Freeman, Vadene Lester, Lydia Driver, Bro. and Sister Paul Diener, and Bro. and Sister Theodore Walter. However, more important, the work has continued by God through His Church.

The attendance at Advance fluctuates with the weather, the seasons, and the community population. This past winter the group was at times quite small. Many people had gone away to find work, and quite a few people were hindered by sickness. Of course, a small attendance brings discouragement to the workers. Some people asked us whether it was worth while to drive the thirteen rough miles to Advance and the same thirteen home again each Sunday for the handful who came out. We wondered, too. Then another denomination began to hold services in the same building each Sunday afternoon and still another started services at the Lone Rock schoolhouse.

However, we knew that most of the people we were reaching would not attend these other services. Also, it was a known fact that the local population wanted us to continue—even some who never came to our services were glad for what we were doing. One Sunday we were a bit delayed in our coming. We were met by two people—a young man and older woman—both of whom had not been there for quite some time. Both said sincerely they were afraid we had become discouraged and had quit coming. "Please don't do that," they said. With the coming of spring, attendance has increased.

We seem so far removed from the Advance community. For the work to "advance at Advance," it has been felt that someone should move there and live, work, play, and pray with them daily. A farm has been purchased there and this plan may become a reality someday.

We see the power of the devil at Advance as well as everywhere; this reminds us of the stronger power of God available. Souls are our goal. Pray for us.

Culp, Ark.

The quality of our response to the Great Commission becomes the test of our spiritual honor.—J. H. Mosemann.

Advancing with God at Advance

By THEODORE WALTER

The Advance Sunday School is a local mission outpost of the Bethel Springs congregation at Culp, Ark. The work began upon invitation of some people of that community. There had been a minister living at Advance who conducted services, but with his moving away, public religious activity ceased. The remains of an old Methodist church is a reminder, too, of the religious life of the community of long ago. But what about something for the present generation?

Mary Razor, who lived in that community, was concerned about the children growing up there with no Sunday school available to them. She asked the Mennonites to do something about it. That was in 1948. At Christmas time of that year, a Gospel team from Hesston College was scheduled to give a program there. Since they were prevented in coming, a "Gospel team" from the Culp congregation gave the program. Once-a-month Saturday night services followed. In April of 1949, a meeting was held to plan a more active program. The possibility was discussed of someone going to Advance and hauling the interested ones to Culp for Sunday school. However, because of the distance involved

and because of the feelings of strong community spirit, it was decided to begin a Sunday school there. The Culp Church would supply workers and funds. A mission-established church would turn missionary.

Clifford Strubhar and the E. D. Higginbotham family were delegated responsibility for the Sunday school which was begun in a large community building, formerly a schoolhouse. The attendance was around 30. The Sunday school contained one adult class of about five or six members and the children were divided into two classes. Usually Sunday school was followed by a preaching service or children's meeting. The monthly Saturday night service was continued.

A summer Bible school was held in 1949 and has followed each year. Considerable community interest was shown in these—the attendance reaching as high as 30. Some children were hauled in from the neighboring Lone Rock community for the first two years but this community asked for a Bible school of their own; so, since 1951, two separate schools have been conducted with a resulting greater total attendance. The summer Bible schools have been staffed



Advance, Ark., summer Bible school, 1952.



Bethel Springs School, grades 7-11, Edwin Alderfer, teacher.



Bethel Springs School, 8th grade graduates, Theodore Walter, teacher.

Bethel Springs School

By ARLETTA SELZER

"I'm happier now since I'm a Christian than I used to be."

"I dreamed last night that Jesus came and took me to heaven."

"I wouldn't be afraid to die now because my name is written in the Lamb's book of life."

These and numerous others were snatches of conversation heard in the lunchroom, classroom, or playground after a week of daily chapel periods which Bro. I. Mark Ross conducted at our school, February 23-27.

Each morning the entire student body and faculty met together in the chapel as Bro. Ross explained the way of salvation and what God expects of our lives. He used language so simple that even the youngest children could understand and yet present it interestingly enough to keep the attention of us all. Children of all ages raised their hands for prayer; several made reconsecrations expressing their desire to live better Christian lives. Six of our students accepted Christ for the first time. Others availed themselves of the opportunity to discuss some spiritual problem with Bro. Ross.

This is one phase of life at Bethel Springs

School, one which we feel should have a very prominent place.

Your child, and every child has the right to a good education—to learn to read fluently, write legibly, have a workable knowledge of the use of numbers, and the ability to express his thoughts and ideas to others. These are considered basic. Our government has recognized this need and has provided free elementary and secondary education. But however adequate the system for the learning of the three R's may be, it is still very incomplete until it has been combined with a knowledge and understanding of God. "For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding" (Prov. 2:6).

This was the conviction of those who started mission work in this area. A Christian school was a necessity in helping to build up a community both morally and spiritually.

The first school (grades 1-8) was opened in September 1944 by using the church building which served as both church and school until 1947 when our present brick building was finished sufficiently for the opening of school in September.

In 1945 the ninth grade was added to the elementary school; in 1946 both freshman and sophomore years were given in the high school. Since then the high school courses have been scheduled for a four-year rotation basis, so that the entire four years of high

school may be offered with a minimum of courses each year.

Today, eight years after the beginning of a Christian day school there are 47 pupils and four full-time teachers in our school. Thirteen pupils are enrolled in the junior high and high school. Edwin Alderfer, principal, and Theodore Walter serve as full-time teachers. At the beginning of the second semester Mrs. John Grasse and Clifford Strubhar started teaching two days each week. Mrs. Grasse has classes in home economics, literature, and art. Mr. Strubhar teaches agricultural classes for the boys. Mae Strubhar is the teacher of 15 pupils in grades 4-6 and Arletta Selzer teaches 19 pupils in grades 1-3.

These pupils come from 22 different homes in the Culp and Optimus communities. Some of the homes are Christian, some non-Christian, and in some just one parent is a Christian.

No matter what the home background, the basic needs are much the same—the sympathetic understanding of Christian teachers who consider each child and young person as a separate individual. Each needs to know Christ as the Saviour and Lord of his life and understand that being a Christian is practical, workable, and the only way for real joy in living.

Culp, Ark.



Bethel Springs School, grades 4-6, Mae Strubhar, teacher.



Bethel Springs School, grades 1-3, Arletta Selzer, teacher.

Culp, Ark., Mission Farm

By CLIFFORD STRUBHAR

A farm containing about seven acres of field and one acre of yard under fence, with one hundred fifty-two acres of woodland and open range, with three wonderful springs and two creeks, with dwelling house overlooking Mill Creek and Caaaract Creek hollows designates Culp Mission Farm. It was donated to the Mission Board at Elkhart and is being used as an experimental farm in an endeavor to find something besides cotton in remunerative crops and products in connection with community building.

On March 1, 1948, C. D. Strubhar took over as operator with the objective of building it into an economical unit as quickly as possible on limited funds, without further depleting the soil and timber resources, and checking creek and other erosion. During the first three years by oral agreement the Mission Board furnished the capital for approved major improvements and the operator furnished the labor which was to be counted as rent. The next two years were on a self-sustaining basis and though these two years have fallen short, it is still the goal.

Major improvements have included water and electricity in the house, barn, and 800-capacity brooder house; the addition of a porch, built-in cabinets in the kitchen, refinishing the living room, and finishing a room upstairs. Water was piped from a spring on the hillside above the house and electricity supplied by R.E.A. highline. To help in production we now have an additional hay shed, two acres of reclaimed field, and some new fence. With more fertile soil and a road now under construction connecting us to the county road, the outlook is improving for a less strenuous life. Sustenance heretofore was maintained largely by a poultry and livestock program. With increased community interest in fish, poultry, and livestock improvement we are seeing other help in community building. Our county agent is working to get a milk route for our community.

With this and the Veteran's Farm Training program, farm life should be, and is, taking a new perspective. However, we are still one and one-half hours by car from Mountain Home which is thirty miles away and across the river, which must be ferried. Mountain Home is our county seat and the beginning of truck service north.

We are indebted to the co-operation and patience of fellow Christians and neighbors, to Bethel Springs Church and Culp community, to help from student boarders—Mabel Yoder, Juanita Lester, Irene Nisely, Mildred and Jerold Tunnelcliff—and to the Troy Freemans for serving two months as managing operator of the farm. These are much appreciated in making it possible for us to help in the school and church programs. The Lord has blessed us with health, strength, and joy. We wish to respond to His great love and goodness with a wholehearted dedication of our lives to Christ and His cause. To our many friends we say "thank you" for your prayers, help, and encouragement while we have been learning to appreciate Southern rural life and the significance of the motto of

our Arkansas auto-license plates, "Land of Opportunity."
Culp, Ark.

PAX Men Share Clothes

By MAHLON D. AMSTUTZ

Early one cool morning here on the site of the refugee housing project at Backnang, Germany, the men were gathering to get their tools from the shed to begin their daily tasks. We noticed a middle-aged man who was dressed in a dark blue suit and gray hat and who was also looking for some tools in anticipation of work.

Walter H—was thin. With dejection, worry and weariness written on his face, yet with a look of concern, he quickly picked up a trowel, hammer, and level and immediately began working industriously! Upon completion of a few neatly laid bricks, one could tell that Walter was an "old hand" at this work.

To see a man work was not unusual. But it was unusual for us to see a man work with cement blocks and mortar in a good suit and work as anxiously as Walter did.

In our astonishment several of us promptly inquired from the *meister* (foreman) who Walter was and from where he hailed. Yes, you guessed it—Walter was a refugee. The previous day he came to Backnang from Berlin and previous to that from the East Zone.

Now our questions were satisfied. Our conclusions were that he had no other clothes. This was quite obvious. Nevertheless we went about our work, watching and still thinking to ourselves that laying blocks in suit clothes is not exactly the proper procedure. As our hands kept working the time passed rapidly and a glance at my watch soon sounded the alarm for *zweite Frühstück* (second breakfast).

Mouths were working exceptionally fast now, devouring the freshly baked bread interrupted by gulps of milk. However, some minds were also working and a buddy suggested to me: "Couldn't we scrape some clothes together for him?" I replied, "Sure, I think that would be a good idea." Soon trunks were raided and a pile of clothes was awaiting Walter.

Then shyly I approached him and introduced myself. I told him we had some work clothes for him and that maybe they would help save his suit somewhat. I explained to him how the boys gathered some of their clothes for him and that it was in love and the name of Christ that he was receiving these clothes. Almost speechless and with tears in his eyes, he accepted them and said "Danke" as he shook my hand firmly.

The above situation stresses the fact that the PAX man has a greater purpose of entering PAX than just for mere adventure. I thank God that He has made us eager to take advantage of situations such as this. I am not sure who received the greater blessing, the receiver or the givers, but I am sure both were richly blessed.

May God bless the work of His earthly kingdom as we continue our work both here and at home.—Via MCC News Service, Akron, Pa.

A New Bible for Indonesia

For several centuries already the Malay—the language spoken in Malaya and parts of Sumatra and the islands in between—has had a special position among the languages of Indonesia. From the sixteenth century onward it has been the *lingua franca* of that archipelago. The twentieth century has been a period of radical change and rapid development for this Malay language, so that it could become the vehicle for modern scientific, cultural, and political evolution and revolution. The difference of this modern Malay from the older variety is rather great. Therefore it is no longer called Malay, but Bahasa Indonesia, which means literally the Indonesian language. This Bahasa Indonesia is the union language of the Indonesian Republic. Its past was the Malay mentioned above; its present is filled to the brim with changes, wonderful possibilities, solved and unsolved questions, and daring experiments. Its future development and strength will be of utmost importance for the Indonesian state.

Of course it is necessary for the Indonesian churches to be able to read and propagate the Bible in this modern union language. The Bible was translated into the older Malay by M. Leidekker in 1733, by H. C. Klinkert in 1879, by W. C. Shellablar in 1912, and in the more modern Malay of about 1935 by W. Bode, but even this translation of eighteen years ago cannot meet the modern requirements. In some cases these older translations present a text which can still be used in modern Indonesia, in other cases they do not. So the work on the new Indonesian Bible is something between a revision and a new translation. Ever since World War II the Bible Societies have tried to tackle this task. Owing to the difficulties in the first years after the war it has not been easy to get the translation-revision work started. The shortage of qualified Indonesian workers, due among other reasons to the closing of schools during the war, has been one of the most serious handicaps.

Finally, in 1951 the plans began to take shape and in 1952 the work was actually started. It is done as a co-operative endeavor of the Indonesian and the Netherlands Bible Societies. Financial contributions to it are made by the British and the American Bible Societies; so it is really an international affair.

To the committee of translators the Netherlands Bible Society is contributing two men. One of them, Dr. J. I. Swellengrebel, has had previous experience in translation work in Balinese, the language spoken in Bali and the west of Iombok, two islands to the east of Java. This language is different from Malay and Indonesian, but as it is a member also of the big family of Indonesian languages, it is related to them about, for instance, as German is related to English. In November, 1950, Dr. Swellengrebel had to leave Bali for missionary and political reasons. Early in 1951 he was appointed to the work of revision and translation. During his leave in Holland and since the con-

(Continued on page 602)

Missions Editorial

Going Out in Christ's Stead

Some 100 people are now in the MRC summer service program. Another 70 have begun their service in the MCC summer program. In addition to these, several hundred more will be serving under the Lancaster, Ontario, Illinois, Indiana-Michigan, Franconia, and other conference programs, to say nothing of the many faithful workers giving two weeks of their time in local congregations and mission outposts to make summer Bible schools possible.

All of these workers are going out in Christ's stead. Their main task will be to make Christ known, whether they serve in a summer Bible school unit or a mental hospital unit.

To accomplish this task they will need to do more than teach and preach. They will need to live exemplary lives, to meet physical need where they find it.

Jesus gave a good example of how to go out in His stead when He met the man born blind. The disciples asked the stock question: "Who sinned that this man was born blind?" Jesus replied: "No one. This man was born blind that the works of God might be made manifest in him."

Jesus then proceeded to meet the man's physical need. Later, after the man had time to reflect on what had happened to him and after he had been put out of the synagogue by the religious leaders, Jesus found him and led him to a saving faith.

Service workers today often have opportunities to use this method of Jesus in their service work. Deeds of kindness performed in a spirit of humility and unselfishness contrast so directly with usual practices that they arrest attention and arouse curiosity. Hearts are thus readied for receiving the Word of God. Jesus indicates that the works of God include meeting both spiritual and physical need.

This incident also gave Jesus occasion to say something about the urgency of the task and who was to do it: "I must work the works of him that sent me, while it is day. . ."

Now is the time to go out in Christ's stead for all who are able to go. Next year may be too late. We dare not put off opportunities for service for selfish reasons.

The work will be done by the disciples of Christ today just as Jesus indicated it was to be done by them in His day. And the promise of His presence in "We must work" will remain until He comes again.—L. C. Hartzler.

MISSIONS SECTION

Relief and Service News

MRC Weekly Notes

Voluntary Service

The Voluntary Service Center at 118 E. Bloomington, Iowa City, Iowa, was opened during the week of June 15. There are two workers in the Iowa City unit assigned at present. Several others will begin their service during the months of July and August.

Sister Annabelle Conrad, Smithville, Ohio, completed her term of service at the Gladstone Mission in Cleveland recently.

Sister Esther Hoover, Goshen, Ind., and Sister Bertha Alderfer, Telford, Pa., completed their terms of service with the Navajo Migrant Unit recently when the unit closed its services temporarily to attend the Annual Meeting of the Mennonite Board of Missions and Charities.

Sisters Mildred Jewitt, Preston, Ont.; Phyllis Kehl, New Dundee, Ont.; Della Kinzie, Preston, Ont.; Edna Shetler, Pigeon, Mich.; and Eileen Steckley, Preston, Ont., completed their terms of service of La Junta Mennonite Hospital and Sanitarium on June 15.

Sister Alma Bechtel, Hesper, Ont., completed her term of service in the Mathis, Tex., unit as of June 15, 1953.

I-W Services

A home has been purchased at 680 W. 15th Street, Des Moines, Iowa, for the use of the I-W brethren serving in the city. Several thousand dollars of loan funds were contributed by the southeastern Iowa churches at Wayland, Wellman, and Kalona.

Released June 12, 1953
Relief and Service Office
Elkhart, Indiana

Women's Activities

How do you decide on your amount of sewing circle literature for your group? As reports come in, this question presents itself occasionally. Whereas many circles order enough Prayer Guides and Monthlies for their congregations (one for each home), there are still a few circles in some of our more remote districts that order 15 Monthlies and no Prayer Guides, or say 10 Prayer Guides and no Monthlies. It would be helpful to know why this difference in orders. Is it possibly because some of our sisters have never seen any of our prayer booklets? In such cases we should be happy to send introductory copies of our current issue. We do want every sister in the church to join us in our whole program, especially in the prayer effort. Let us have your suggestions for our publications; we want to serve you needs.

Start now to list your prayer suggestions for the 1954-55 Daily Prayer Guide so that you can send them in promptly in September. This year the deadline for sending in materi-

als will be November 15. We want to help our Publishing House to get our literature out early, so want to give them our manuscript on January 9, 1954.

• • •

Mrs. Norman Trauger, president of the Deep Run congregation circle, Perkaskie, Pa., reports that the combined sewing circles, both seniors and intermediates, of their church had a soap-making project. The sisters were invited to bring their fats to the home of one of the sisters and at this place all worked together, made it and packed it ready for relief. This is an excellent idea. What a blessed time these sisters must have had working together for their sisters across the sea. It is this working together for others that enriches our lives with spiritual blessings and broadens our vision for further service. May we be faithful in inviting our friends to help in these projects that they, too, may know the joy of serving in the name of Christ. New projects offer new opportunities for interesting others in the work of the church.

• • •

The summer months offer good opportunities for all circles of a congregation to have a joint meeting. Such meetings are inspiring. It is good to get acquainted with the members of the circles and their work, their abilities, and interests. Getting acquainted helps to unite our interests and serves as a promoter for the work of the whole organization. Plan now to have a meeting for the two or three circles of your church, and do one thing more—invite to this special meeting your friends who find excuses for not going to the regular sewings, but who could go if given a special "package of interest."—Mrs. C. L. Shank.

BIBLES FOR INDONESIA (Continued)

ference of Bible translators in May, 1952, in Djakarta he has been specializing in the Bahasa Indonesia.

Usually only one Western translator is appointed for translation work in Indonesia. But from the beginning of this project it has been clear that this new translation must be produced as quickly as possible. It was hoped by the Societies and urgently requested by the Indonesian churches that the Old Testament should be put out in three, and the whole Bible in five years. Whether it will be possible to meet this schedule depends on several circumstances, one of the most important being how many men can give full time to the task. Therefore the Netherlands Society decided to send one more man. He was Mr. C. D. Grijns, who was studying Indonesian linguistics in Utrecht. He was sent to Indonesia immediately after taking his M.A. degree. He served as secretary to the translators' conference at Djakarta, a fine introduction to his new work.

However, with these two workers only one part of the personnel problem was solved. Without the co-operation of qualified Indonesians with an accurate knowledge of their language and a thorough acquaintance with the message of the Bible, the work could not possibly be done. So the first task

of the two Dutch translators was to find their linguistic masters. This might have seemed an easy task in the capital of Indonesia, but it was not. The use of the Indonesian language has so vastly increased in recent years that everyone well versed in it can have, and usually does have, two or three jobs at the same time. It was September before one of the translators discovered a Mr. Naiaposos, an Indonesian Christian from the Batta country in Sumatra. He is fully qualified for the new undertaking. He has had extensive training in the new Indonesian language, has worked on the translation of some Dutch schoolbooks, and is an author himself.

The first translation work done with Mr. Naiaposos proved that he was the right man in the right place. For the first months, when the work necessarily will be moving at a slow pace, his help will suffice. Later on, a second and possibly a third committee member will have to be found.

Where to establish the workshop for the committee presented other problems. Present-day Djakarta has about three times as many inhabitants as prewar Batavia. Lodging accommodation is lagging far behind. Every house is filled beyond its capacity. To find a good room to be used as an office for the translation committee proved practically impossible. This puzzle was solved, however, through the kindness of the consistory of the Immanuel Church, the largest Protestant church in Djakarta. Over the vestry of this church are two rooms, not yet discovered, it seems, by the housing authorities. One of them was given to the committee.

In the translation work the older translations in Malay will have to be taken into account. The committee will have the further benefits of partial translation work done on some books of the Old Testament, and of notes sent in by some pastors and missionaries.

A card index on which to record all such data, verse by verse, as well as the tentative and the final decisions of the translation committee, has been set up. This will be valuable for the people who in due time will have to revise again this new translation.

In order to keep in close touch with the members of the Indonesian churches a number of pages of Bode's translation in modern Malay were sent to the churches and circulated among persons regarded as experts. In this the example was followed of the committee for the revision of the Spanish De Valera Version, which was discussed by Dr. Eugene A. Nida of the American Bible Society in "The Bible Translator" and further explained at the translators' conference in Djakarta. These samples were sent to about one hundred persons. The results of this survey have not yet been thoroughly tabulated, but a first superficial perusal of about thirty answers shows that this method is a sound one.

It is hoped that in 1953 a booklet with a selection of the most important parts of Old and New Testaments will be finished. This will then be published in a tentative edition in order, first, that the churches can give their opinion about the translation and, second,

that at any rate some parts of the Bible may be ready for immediate use as quickly as possible. For the remainder of the work the translators will be able to take into account the suggestions made on the basis of this tentative edition.

Of course there is much more to be said about this work; for instance, about the way the translation has to be checked, the difficulties about local varieties of the Indonesian language, etc.; but the above will perhaps do to give the sponsors of the American Bible Society some idea of the work done for the translation of the Bible in the union language of the Indonesian Republic.—Laton E. Holmgren, in Bible Society Record.

When the modern Protestant missionary movement did break out, it came as the result of an outpouring of new religious life.—S. F. Pannabecker.

From Our Churches

ALLENSVILLE, PENNSYLVANIA

Dear Fellow Christian,

Quite a number enjoyed the spiritual feast that was served at our winter Bible school, Jan. 19-Feb. 6. The teachers were Bro. Harold Brenneman, Ephrata, Pa.; Bro. Ross Metzler, Mattawana, Pa.; and Bro. Orie Kauffman from Michigan.

From Feb. 22 to March 1 Bro. Eli Kramer, Portsmouth, Va., was with us, conducting revival meetings.

Baptismal services were held in our church on Palm Sunday. At this time twenty-four young people sealed their vow with Christ and the church by water baptism.

John A. Lehman, Boswell, Pa., was the guest speaker at our Passion Week services. Communion services were held on Easter Sunday.

In March Bro. and Sister Joshua B. Zook celebrated their sixtieth wedding anniversary. They both enjoy reasonable good health and attend church regularly. The blessing of God upon their lives reminds us all that the only thing that counts is a life of service to Him.

On May 20 a farewell service was held for Sister Sadie Yoder who is going to Canada to carry the good news to the Indians. May we all be "about our Father's business."

Lucille Morris.

HYATTSVILLE, MARYLAND

(Georgetown Congregation)

June 7, 1953, approximately eighteen months after the beginning of the congregation, the first counsel meeting was conducted. The congregation voted unanimously to extend an invitation to Bro. Nevin Miller to serve as our pastor. This period, the Lord willing, will begin in June 1954.

Two members were received into church fellowship upon confession of faith. This brings the total number eligible for charter membership to 28. We are looking forward to preparatory and baptismal services on June 20. This will be another historical event. The first members received into the church by water baptism will be Joseph Sharpes, Jr., and Cleo Sharpes, Bro. John L. Horst, our bishop, plans to conduct a ceremonial service in connection with our communion service, for the charter members, on June 21.

The Georgetown Mennonite congregation will, the Lord willing, conduct the regular evening service at the Central Union Mission at 613 C Street N.W. Please pray that the Lord Jesus might be magnified and that some souls may find Him as their personal Saviour.

Harold Sharpes.

SOUTH BOSTON, VIRGINIA

Dear GOSPEL HERALD Readers: Greetings of love in the name of Him who has done everything for us.

Since our last writing we have had showers of blessing. In May Bro. Silas Brydges came into our midst and opened our eyes anew to the privileges and opportunities we have of telling others of Christ's love. He made it plain to us that we must be doers of the Word; that we must get out and get busy for the Lord.

I wish I could picture to you our beautiful lesson. Bro. Silas brought to us on Christian love. We should be ready to lay aside everything to show and teach others the Gospel way of living. I have seen this love shining in the faces of those who have started out with a determination to win souls for Christ. We want to praise the Lord for the two souls that have been made to see the need of a Saviour's tender love. There are so many more that need Him but will not yield.

Bro. Silas said you would run to Jesus when you learn what He has done for you and what great love He has for you. Instead of being begged and still turn from Him.

We know prayer changes things and we must keep praying and keep working to get our prayers answered.

We were glad for all the visitors we have had and the help they have been to us.

On May 30 Bro. Joseph Driver and Bro. Franklin Weaver came and held communion and baptismal services. Two souls were received into the church. Let us pray for them that they might be faithful and help win others. There is work for all to do and when we neglect to do ours it leaves double duty for others and we lose the blessing God has for us.

Hattie Koger.

STRYKER, OHIO

(Pinegrove Congregation)

Dear GOSPEL HERALD Readers: Greetings in the name of our precious Lord and Saviour Jesus Christ.

On January 1 we were established as a church, with a total membership of 66. We thank God for the many blessings that we have received since for this year. Truly we can say with the Psalmist, "The Lord hath done great things for us; whereof we are glad."

Bro. and Sister William Flory and workers from the Mexican Mission at Archbold, Ohio, rendered a very interesting program on the evening of January 4.

On January 25 baptismal services were held with two members being added to the church.

On the evening of March 1 we were privileged to hear Paul Sieber and a group of workers from the orphanage at West Liberty, Ohio.

Over the week end of March 15 a music conference was held. A number from some of the other congregations in the community were with us for educational and inspirational services. The conference was conducted by Dwight Weldy of Goshen College.

On March 16, Bro. John Moesmann, Goshen, Ind., brought the morning message, using as his theme, "The Layman's Responsibility." The message was very challenging and made one very conscious of our responsibility toward God and the church.

Communion was observed on Easter with 68 members partaking. Bro. Leland Bachman was with us and delivered the morning message on April 12. The evening service on May 10 was rendered by the Ambassadors quartet from Elkhart, Ind.

We extend a hearty welcome to come and worship with us.

Elaine Short.

STUARTS DRAFT, VIRGINIA

(Valley View Congregation)

Dear GOSPEL HERALD Readers: "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward . . . if I would declare and speak of them, they are more than can be numbered." (Ps. 40:5).

We observed our communion service on May 17, with Bro. Joseph Driver and Bro. Franklin Weaver. It was a very impressive service and most of the members were present.

Our Bible school, under the leadership of the children have been looking forward to this for some time. One little girl remarked, "Why don't we have Bible school every year?"

Our July 5 Bro. Myron Augsburg will conduct our evangelistic service. A large tent will be erected just opposite the church. Pray with us that many souls will be won for Christ through our brother's efforts. We welcome you to our Bible school and each Sunday to our services.

Mrs. Lorene W. Suter.

MISSION NEWS (Continued)

Bro. and Sister Samuel E. Miller spoke at the Kidron, Ohio, Mennonite Church on Sunday morning, June 21.

Sixty-seven persons participated in the consecration service on Tuesday afternoon, June 16, the last day of the General Board Meeting at Eastern Mennonite College conducted by Bro. J. D. Graber, secretary of the Board. These included missionaries returning to the field and new appointees for India, Japan, South America, and Puerto Rico under the General Board; Tanganyika, Ethiopia, and Honduras under the Eastern Board; Cuba under the Franconia Board; and city and rural missionaries and institutional workers under the General Board.

FIELD NOTES (Continued)

A third printing of Amish Life brings the total number printed to almost 20,000.

Newly elected officers of the General MYF are Everett Metzler, Manheim, Pa., vice-president, and Alice Metzler, Scottsdale, Pa., treasurer. Raymond Kaufman, Lebanon, Ore., succeeds Don Jacobs as secretary of fellowship.

Change of Address: Bro. John E. Gingrich, from Elkhart, Ind., to 703 Somerset Street, Johnstown, Pa.

Bro. Milo Kauffman gave the Conrad Greber lectures on stewardship in the Weavertown district in Lancaster County as follows: June 19 at Goodville; Sunday morning, June 21, at Weavertown; afternoon at Martindale, evening at Bowmanville.

Bro. Ira E. Miller is director of the summer session at E.M.C. The enrollment is 37.

Bro. John A. Hosteler of the Mennonite Community and Christian Living staffs received his Ph.D. degree from Pennsylvania State College on June 4. His dissertation was entitled "Sociology of Mennonite Evangelism." Bro. Hosteler has received a Fulbright Scholarship and will study next winter at Heidelberg University on a "Study of Social Life of Mennonite and Amish Communities in South Germany and Alsace-Lorraine." Bro. and Sister Hosteler plan to sail in September.

Large orders of tracts have been received from the E. V. Publishing House, Nappanee, Ind., and the Gospel Publishing Company, Anderson, Ind.

The Gospel Ambassadors, Dayton, Va., have recently ordered 20,000 each of five tract titles.

A new tract for Jews entitled "I Hope Not" is ready for sale.

Bro. J. C. Fretz is representing our publication interests at some of the western conferences of Canadian Mennonites.

Bro. A. J. Metzler conducted the chapel service at the Canadian Mennonite Bible College, Winnipeg, Man., on May 26.

Bro. J. H. Koppenhaver, Argentina, addressed the editors at Scottsdale on June 9, concerning present-day conditions in South America.

The summer months bring a number of personnel changes at Scottsdale. Virginia Ann Brenneman, a former worker, is serving

as secretary in the Gospel Herald office. Allan Eitzen and Joe Alderfer are working in the art department. Willard Roth and Jay B. Landis will be giving editorial assistance. Goldie Slagel will serve as secretary for the curriculum planning group. Margaret Lapp, Perkasi, Pa., will be working in the sales division. Glenn Millslage, Scottsdale, Forrest King, West Liberty, Ohio, and Roman Yoder, Flint, Mich., are studying Linotype. Taizo Tanimoto, Osaka, Japan, Gayle Millslage, Scottsdale, and Phyllis Lauver, Scottsdale, are working in the finishing department. Clara Eshleman is leaving to serve as a secretary at Little Eden but will return to Scottsdale next September.

The Benton, Ind., congregation has applied for a permit to erect a church building in Kendallville, where a branch work has been started.

One hundred and eight students, the largest combined graduating class in the history of Hesston College, received diplomas or degrees on June 2.

Ground was broken for the new church at Hesston, Kans., on June 14. The educational wing of the building will be constructed first.

Bro. E. E. Miller, Goshen, Ind., was a speaker at the Ontario Conference on June 2. Dedication services of the new Mt. Joy Church at Calico Rock, Ark., on May 24 were in charge of Bro. Nelson E. Kauffman.

The Johnstown Mennonite School is planning to build an annex which will provide two elementary classrooms, a combination auditorium-gymnasium, and space for industrial arts.

Bro. S. F. Coffman, Vineland, Ont., was the guest speaker at a dinner honoring Mabel Dunham, well-known author of books about the pioneers of Waterloo County, Canada.

Bro. Norman Loux has been assigned to Butler Hospital for his two-year period of alternate service and will continue his psychiatric training there. Bro. Loux teaches the Varsity class at the Covenant Congregation Church, Providence, R. I.

Announcements

Bro. I. R. Lind will be a visiting speaker at the Illinois Conference, August 19-21. Conference sermon will be by Bro. J. D. Hartzler.

The staff for the young people's camp at Chesley Lake, August 17-22, will include J. H. Hess, Raymond Kramer, Osiah Horst, Anna Bowman, Dick Martin, and Olive Arbogast.

The Perkasi, Pa., congregation will conduct a service at the Bowery Mission, New York City, on Sunday evening, August 16.

The fiftieth anniversary and home-coming of the Fairview congregation, Minot, N. Dak., will be held July 15-17. Programs are planned for the evening of the 15th and all day the 16th. The 17th is set aside for all-day reunions and fellowship. All former members and children of former members are invited.

Nonresistance and peace conference at Hernley's Church, Manheim, Pa., evening of July 4 and all day July 5. Speakers, J. Irvin Lehman, Lloy Kniss, Clyde Stoner.

Seventh annual meeting of the Gospel Messengers at Shirksville Church on Route

343, six miles north of Lebanon, Pa., afternoon and evening of June 28 with Raymond Charles, David Thomas, and Harold Brennehan as speakers.

Bro. Russell J. Baer will be ordained to the ministry at 2:00 p.m. on June 28 at the Steelton, Pa., Mission, in accordance with the action of a council meeting at Steelton.

Bringing joy to a shut-in's life by sending cheer-up cards. Miss Dorothy Keibe, 208 Frederick Street, Steelton, Pa., a member of the Steelton Mission, is suffering from a stroke.

Three C's for Youth is the topic to be discussed by Bro. Walter Keener at the Hess YPM, Lititz, Pa., on June 28.

Visiting Speakers

May 11: J. C. Meyer, Sterling, Ohio, at Goshen College, Goshen, Ind.; Bro. and Sister Clyde Shenk, Tanganyika, at Mt. Vernon, Oxford, Pa.; J. G. Hosteler, Creston, Mont., at Portland, Ore.; Ralph Stahly, Wakarusa, Ind., at Pleasant Hill, East Peoria, Ill.

June 7: John Eby, Manheim, Pa., at Mt. Vernon, Oxford, Pa.; E. V. Snyder, Yorktown, Texas, at Lower Deer Creek, Kalona, Iowa; Paul Swarr and men's quartet, St. Jacobs, Ont., at Vineland, Ont.; Abram Kaufman, Plain City, Ohio, at Turkey Run, Bremen, Ohio; Dan Demin, chaplain of LaTourneau-Westinghouse, at Peoria, Ill.; R. M. Weaver, Hesston, Kans., at Harper, Kans.; Edward J. Yutzey, Haven, Kans., at Hutchinson, Kans.; Oscar Snyder, J. H. Hess, and Salome Bauman, Kitchener, Ont., at Clarence Center, N. Y.; J. M. Nissley, Sarasota, Fla., at Ybor City, Tampa, Fla.; Elam Hollinger and Earl Buckwalter, at Protection, Kans.; Orrie D. Yoder, Del Paso Heights, Calif., at Portland, Ore.; Millard Lind, Scottsdale, Pa., at Morton, Ill.

June 14: Leslie Witmer, Baden, Ont., at Alma, Ont.; Boyd Nelson, Elkhart, Ind., at Elkhart, Va.; Harold Longenecker, Andalusia, Ala., at Congregational Mennonite, Marietta, Pa.; William Detweiler, Jr., at Pleasant Hill, Sterling, Ohio; Valentine Headings, Plain View Conservative, Hutchinson, Kans., at Yoder, Kans.; Christian Frank, Salunga, Pa., at Stony Brook, Pa.; Martin Weaver, Anville, Pa., at Metamora, Ill.; H. B. Schmidt, Goessel, Kans., at West Liberty, Windom, Kans.; Alton Horst, International Falls, Minn., at Prairie Street, Elkhart, Ind.; Howard Stevanus, Breslau, Ont., at Elmira, Ont.; Jency Hensberger, Totto, Ind., at Clinton Frame, Goshen, Ind.; J. W. Hess, Akron, Pa., at Steelton, Pa.; Lowell Nissley, Crystal Springs, Kans., at Frazer, Pa.; James Millen, Quakertown, Pa., at Mountain View, Lyndhurst, Va.

June 21: Kay Crager, formerly of Java, at Hopedale, Ill.; Ezra Yordy, Eureka, Ill., at Pleasant Hill, East Peoria, Ill.

Evangelistic Meetings

B. Charles Hostetter, Harrisonburg, Va., at Mountain View, Lyndhurst, Va., July 12-26. Orvin H. Hooley, Burr Oak, Mich., at Wolford, N. Dak., May 31-June 7. Aaron Shenk, Myerstown, Pa., tent revival on North Eighth Street, North Lebanon, Pa., June 28-July 12.

FAMILY CIRCLE (Continued)

Beds have to be made. Dishes have to be washed. There is no way to avoid housework but while your hands do automatic tasks your thoughts can be of God and your life filled with joy.

Los Angeles, Calif.

EXPRESSIONS OF APPRECIATION

Words cannot express my thanks and sincere appreciation to my many friends, neighbors, and the Sunday-school classes who so kindly remembered me with cards, letters, gifts, visits, flowers, and prayers while at the hospital and since I am home. May the Lord richly bless and reward you.—Grace R. Gentzler, Lancaster, Pa.

I wish to thank all who so kindly remembered me with prayer interests, visits, cards, and flowers during my stay at the hospital and convalescence at home.—John Bomberger, Elm, Pa.

I wish to express my sincere thanks and appreciation to the many friends who so kindly remembered me during my stay at the hospital and since my return home. Your prayers, visits, flowers, and cards meant very much to me. May the Lord richly bless you all.—Mrs. Esther Herr, Willow Street, Pa.

I wish to express my sincere thanks and appreciation to all the friends who so kindly remembered me with their prayers, visits, flowers, gifts, and cards during my stay at the hospital and since my return home. It was all greatly appreciated. May the Lord richly bless you all in my prayer.—Mrs. Aden K. Diller, State Line, Pa.

I wish to express my sincere thanks and appreciation to the many friends who remembered me with cards, flowers, fruit, and the nice scrapbook. Also for the many prayers during my stay at the hospital and since I am home. May the Lord richly bless you all in my prayer.—Mrs. Martin K. Heistand, Sr., Elizabethtown, Pa.

We wish to express our appreciation for the many kind deeds done for us this past year while I (Mrs. Detweiler) was hospitalized four times. We especially appreciated the financial help and prayers, and also the sunshine boxes and kindness shown to our son Lorne who is a patient at the Heart Haven at Lancaster.—Mr. and Mrs. Mahlon Detweiler, New Holland, Pa.

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, who made heaven and earth" (Ps. 121:1, 2). I wish to thank each and every one for remembering me with prayers, encouraging words, letters, cards, and gifts during my week at the hospital. May God richly bless you all.—Sadie Musser, East Earl, Pa.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3c)

Bowman, Harold and Doris (Bearinger), Kitchener, Ont., first child, Carolyn Ruth, May 9, 1953.

Brubaker, John and Doris (Hostetter), Colon, Mich., second child, Janet Sue, May 21, 1953.

Gyler, Vernon Eugene and Fanny Mae (Gingerich), Des Moines, Iowa, a son, Nolan Winell, May 30, 1953.

Outman, Luther and Clara (Ebersole), Langfletts, Pa., second child, Robert Luther, May 27, 1953.

Erh, Robert and Mary (Troyer), Shickley, Neb., second child, James Robert, May 27, 1953.

Farel, Paul K. and Esther Mae (Martin), Ronks, Pa., first child, Marvin Lee, May 9, 1953.

Gingerich, Iro and Ada (Ropp), Kalona, Iowa, second child, Grace Irene, May 27, 1953.

Hege, Noah H. and Ella (Zimmerman),

Mechanicsburg, Pa., second child, Noah Warreu, May 27, 1953.

Jones, Leonard and Wanetta (Juday), Ligonier, Ind., third child, Calvin Lenny, May 10, 1953.

Kinsie, Alex and Alice (Littwiler), Breslau, Ont., first child, Robert Alexander, May 11, 1953.

Kolt, Donald and Betty (Hostetter), Springs, Pa., first child, Karl Lynn, May 5, 1953.

Landis, Henry H. and Catherine (Rice), Souderton, Pa., third daughter, Sally Ann, May 26, 1953.

Manan, Reuel and Agnes (Hersherberger), Goshen, Ind., second child, Barbara Ann, May 10, 1953.

Martin, Seth B. and Miriam H. (Risser), Mason and Dixon, Pa., Simon Risser, May 10, 1953.

Miller, Roy and Audrey (McTimmonde), Sheridan, Oreg., Rita Annette, May 27, 1953.

Miller, Wayne and Millie (Anderson), Morocco, Ind., second child, Corinne, May 30, 1953.

Miller, Wilbur and Ena (Sommers), Kokomo, Ind., second child, Marcia Ann, May 28, 1953.

Mumaw, Stanford and Lavina (Hilly), Dalton, Ohio, Loreta Pearl, April 30, 1953.

Niesley, Merwin R. and Esther Ruth (Weaver), Bainbridge, Pa., third daughter, Joyce Eileen, June 4, 1953.

Nolt, Elam and Esther (Nolt), Stevens, Pa., six child, Arthur Eugene, May 26, 1953.

Shenk, Charles and Ruth (Frey), Biglerville, Pa., third child, Barbara Sue, June 4, 1953.

Stoltzfus, Stephen and Almada (King), Malvern, Pa., first child, Laurel Elizabeth, June 2, 1953.

Stutzman, David and Grace (Smith), Sheridan, Oreg., first child, Dennis Dale, May 2, 1953.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bender—Ropp—James Bender and Martha Ropp, Kalona, Iowa, by Elmer G. Swartzendruber at the Fairview Church Nov. 25, 1951.

Benner—Lapp—Kenneth J. Benner, Perkaspie, Pa., and Anna Mary Lapp, Paradise, Pa., by Aaron F. Stoltzfus, assisted by Richard Detweiler, at the Maple Grove Church May 23, 1953.

Gingerich—Brenneman—Leslie Gingerich and Mary Brenneman, by Elmer G. Swartzendruber at the Fairview Church, Kalona, Iowa, March 18, 1953.

Gingrich—Musser—Lloyd W. Gingrich, Martindale, Pa., congregation, and Rachel Musser, Bowmanville, Pa., congregation, by J. Paul Graybill at the Bowmanville Church May 23, 1953.

Graber—Kaufman—Jay Graber, Kokomo, Ind., and Mary Kaufman, Amboy, Ind., both members of the Grace-Idem-Miami congregation, by A. G. Horner June 6, 1953.

Helmuth—Ropp—Paul J. Helmuth and Edith Ropp, by Elmer G. Swartzendruber at the Fairview Church, Kalona, Iowa, Dec. 21, 1952.

Hochstetler—Gingerich—J. Wesley Hochstetler and Alice Gingerich, by Elmer G. Swartzendruber at the Fairview Church, Kalona, Iowa, March 22, 1953.

Kirkendall—Prowant—Lavern Kirkendall, Pike congregation, Elida, Ohio, and LaDonna Prowant, Mt. Pleasant congregation, Cloverdale, Ohio, by Harold Good, assisted by Ronald Martin, at the home of the officiating minister Jan. 13, 1953.

Martin—Gockley—Irvin W. Martin, Weaverland congregation, East Earl, Pa., and Miriam Gockley, Grace congregation, Bereville, Pa., by Mahlon Witmer at the home of the officiating minister June 6, 1953.

Martin—Shreiner—Warren H. Martin and Betty L. Shreiner, both of the Weaverland congregation, East Earl, Pa., by J. Paul Graybill at the home of the bride June 6, 1953.

Miller—Ulery—Leon D. Miller and Rosalie May Ulery, Pleasant View congregation, Goshen, Ind., by Lester Mann at the home of the bride June 5, 1953.

Mull—Weaver—Kenneth A. Mull, Conestoga congregation, Morgantown, Pa., and Edna Mae Weaver, Churchtown congregation, Norton, Pa., by J. Paul Graybill at the Churchtown Church May 30, 1953.

Stauffer—Hirschy—Darel Stauffer and Joannita Hirschy, both of the Sugar Creek congregation, Wayland, Iowa, at evening service at church May 31, 1953; devotion, Willard Hirschy; sermon, Vernon Gierig; officiating bishop, Simon Gierich.

Swartzendruber—Miller—Paul Swartzendruber and Susie Miller, Pleasant View congregation, Goshen, Ind., by Lester Mann at the home of Howell Whitlock, Ft. Wayne, Ind., May 10, 1953.

Troyer—Hostetter—Wilbur Troyer, Kalona, Iowa, and Nadine Hostetter, by E. S. Garber at Nazareth Church, May 29, 1953.

Yoder—Yoder—Wilbur Eugene Yoder and Dorothy Alice Yoder, both of the Midway congregation, Columbus, Ohio, by Paul Uryer, father of the bride, at the church May 30, 1953.

Zimmerman—Stoltzfus—George M. Zimmerman, Goodville, Pa., and Verna B. Stoltzfus, Atzlen, Pa., by Aaron F. Stoltzfus at the home of the bride June 6, 1953.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bucas—Stillborn son of Anthony and Mildred Bucas, Johnston, Pa., May 8, 1953. A graveside funeral service was conducted by Dr. G. A. Winger on May 29, 1953.

Miller, Judy Eileen, daughter of Manford D. and Beulah (Swartz) Miller, was born Nov. 20, 1951, at Albuquerque, N. Mex.; passed away May 28, 1953, from meningitis; aged 1 y. 6 m. 8 d. She leaves to mourn her early departure, her parents, one grandfather, one grandmother, and a number of other relatives and friends. Funeral services were held at the French-Fitzgerald Mortuary in charge of Joe H. Uryer. Burial was made in Sunset Memorial Park.

Shank, Perry E., youngest child of Samuel and Catherine (Rhodes) Shank, was born Sept. 26, 1870; passed from this life on May 28, 1953, after an illness of 2 months; aged 82 y. 8 m. 2 d. He was ordained to the ministry on Aug. 25, 1901, and faithfully served the Lord and the church in the Northern District of the Virginia Conference for almost 52 years. The early days of this service was by horseback and brought over rough roads and mountain trails. He lived to see the time when most of the work can be reached by car and surfaced highways. His most recent charge was the care of the Woodland Tabernacle congregation near Orkney Springs, Va. He also served for a number of terms on the Board of Trustees of Eastern Menonite College. On Dec. 1, 1901, he was united in marriage with Katie M. Showalter. This union was blessed with 4 sons and one daughter (Cecil Ward, Earl, Ind., July 2, 1928).

Martha A., surviving all 7 grandchildren. He was preceded in death by 4 brothers (David, Lewis, Joseph, and John) and one sister (Sarah—Mrs. D. H. Zieffler). Funeral services were held at the Zion Church, Broadway, Va., May 30, by J. L. Stauffer, S. H. Rhodes, Dewey Emswiler, and Timothy Showalter. The body was laid to rest in the cemetery by the church. His long and faithful ministry was greatly appreciated by the church and his memory will long be cherished.

Shettler, Ruth Ann, daughter of Earl and Mary (Slough) Shettler, was born July 12, 1914; passed away May 31, 1953; aged 38 y. 6 m. 10 d. Surviving are her parents, 6 brothers (Donald Ray, —, Calif.; Cecil Dean, Carl Edward, Fredrick Milford, Gary Gilbert, and Kermit), 2 sisters (Mary Lou and Rachel June), 3 grandpateras, and a number of other relatives. She and her brothers were at a lake north of Wellman wading when she disappeared in too deep water. Help was summoned but all efforts to revive her failed. She was looking forward to attending Bible school with great joy by the Lord called her home. A prearranged 2 sister's homecoming and home and Sunday-school class. Services were held at the Wellman Menonite Church, June 3, with George S. Miller and Max Yoder in charge. Interment was in the Menonite cemetery.

Unzicker, Elta May, daughter of J. S. and Elizabeth Shoemaker was born near Dakota, Ill., Nov. 27, 1883; died in her home, 510 E. Garden St., Freeport, Pa., June 3, 1953, aged 69 y. 6 m. 6 d. In addition to her husband, W. Frank, she is survived by 5 children and 11

grandchildren. Three brothers and 3 sisters also survive (Cora—Mrs. A. L. Buzzard and Stella—Mrs. A. E. Kreider, Goshen, Ind.; Edwin, Arthur, and Louella—Mrs. W. R. Sanders, Dakota, Ill.; and Charles of Scottsdale, Pa.). Mrs. Unzieker was a member of the First Methodist Church of Freeport. Funeral services were held at the Walker Mortuary with V. Edward Birch officiating. Interment was made in Oakland Cemetery.

THE BOOK SHELF

Scalpel and Cross in Honan, by Casper C. Skinsnes, M.D.; Augsburg Publishing House; 1952; 254 pp.; \$3.50.

Here is an intriguing, adventuresome report of the experiences of a Lutheran physician-surgeon missionary, Casper C. Skinsnes, who served in the province of Honan, China, during the troublous days of Civil War, Japanese occupation, and finally Communist control. His experiences in the midst of warfare, Chinese peasant ignorance, banditry, and the multiple unforeseen circumstances, demonstrated again and again the marvelous grace of God.

Casper C. Skinsnes was devoted to God with little concern for himself. His contribution in the center of adversity portrays vividly the life of a medical missionary. The superstitions, the customs and living practices of the Chinese, with which he needed to cope, tell us the story of a man of patience, of skill and of kindness. His reliance upon God is a credit, indeed.

Dozens of incidents, in fact so many that they are nearly taken as a matter of course, are related to show the effect, the impact of Christianity among the Chinese. The famine-stricken, the ill, and the injured, including soldiers of several armies, wended their way to Skinsnes' medical centers. He treated them as they came, without regard to political or national affiliation.

This incident, outstanding and yet representative of the issues which missionaries in China have had to face, pulls at the reader's heart, as he shares with the newspaper woman who visited author Skinsnes at his hospital:

"She was horrified at the tragic story of a young woman who had suffered from a large abdominal tumor for five years. Finally the woman had come to the hospital and had the tumor removed; but to her amazement she was delivered at the same time of a son—the prettiest boy in the world—beautifully strong and healthy. But now, the mother sobbed, he was dead, for the elders of the village had said that a boy born so abnormally could not be allowed to live. 'He would bring a curse to the town,' they said. 'And so they hurried my only boy—the sweetest child I ever saw!'" (p. 222).

Skinsnes' work in treating the ill and injured impresses one again with the valuable work which medical missionaries can perform in spreading the Gospel. The need is on the field, and the challenge is to commit a life of service as did the physician Skinsnes.

There is a doctrinal escapade on pages 38-41, where infant baptism is practiced. Interestingly, the incident shows the fallacy of infant baptism when because of the desperate circumstances, the fact that the mother of the child was not a Christian was overlooked.

While Skinsnes performs deeds after deed which represent a nonresistant life, he no doubt was not of that viewpoint, for he finally got permission to use a revolver for self-protection.

In spite of the baptism incident, Christians will be challenged at the life of commitment, the possibilities of Christian service, and the many acts of preservation which are so deeply impressed upon the reader. This book is greater than fiction, yet it is a report of true incidents.—Ford Berg.

Angel Unaware, by Dale Evans Rogers; Revell; 1953; 63 pp.; \$1.

Every once in a while an "untheological" person writes a theological treatise. **Angel Unaware** discloses very touchingly why

God permits evil in the world and more particularly illness and imperfect bodies.

Angel Unaware is written as if it were a letter from little Robin from heaven. Robin Elizabeth Rogers, the daughter of the author, came to this earth on a very special mission. She died at the age of two, and the story which she writes from heaven will put it mist in your eyes. This, of course, is fantasy literature.

The 63 pages of this book can be read in one sitting. It can be recommended especially for those who have an ill or handicapped child, or for those who may have had a child go to God. It should also be of interest to those who have imperfect bodies.

Alien to our thinking is that the author and her husband are TV, movie, and rodeo stars. This is not promoted intentionally.

As you read this touching book, you will probably agree that Christians should "be not forgetful to entertain strangers; for thereby some have entertained angels unawares" (Hebrews 13:2).—Ford Berg.

OUR SCHOOLS

ROCKWAY MENNONITE SCHOOL

Graduation exercises for the class of '53 were held at the First Mennonite Church, Kitchener, Ont., on Thursday evening, May 28. Howard Charles of Goshen College presented the commencement address. The program also included the valedictory address and class testimonies by Lewis Weber, Vera Wismer, and Graham Bickle, and special music from the school chorus and male quartet. The climax of the evening was, of course, the presentation of diplomas by Harold D. Groh, principal. Twelve of the eighteen members of the class are planning to continue their training next year—in grade thirteen, nurses' training, normal school, and college.

The grade eleven class entertained the graduates at the annual graduation banquet on Friday evening, May 29. The banquet was planned around the timely theme of Coronation, with every detail of the evening from the Royal Guard place cards to the Coronation Salad, suggesting June 2. John Snyder, secretary of the school board, spoke to the graduates.

Under the direction of Nancy Burkholder the chorus presented its spring program in a number of the community churches. The chorus also traveled to Toronto in a chartered bus to render a Friday evening program at the Danforth Mennonite Mission. After this program chorus members enjoyed a pleasant fellowship hour with the members of the mission in the church basement.

Additional opportunities for service have come to the students through devotional and extension committee activities. The devotional committee has planned programs for several community churches as well as arranging for student chapel, prayer meeting, etc., within the school. The extension com-

mittee has sponsored bi-weekly services at the chronic ward of the K-W Hospital and a weekly Bible club.

This year's Rockway Lighthouse is dedicated to the alumni of Rockway who are using their training in the service of the Lord. Of the 66 members of Rockway's five graduating classes, 55 have continued their formal training after high school. Those who are now in training are scattered anywhere from Wheaton College to EMC. Successful teachers, farmers, secretaries, and nurses can already be numbered among the growing alumni.

One of the spiritual highlights of this year at Rockway was the week of the spring revival meetings, May 4-8, with Bro. Charles Hostetter as evangelist. Sharing a prayer concern for revival proved an enriching experience to the student body. During this week of special emphasis each of us grew as we made new decisions, accepted the challenge of discipleship in a new way or shared a prayer burden for fellow students.

During the last weeks of school, each class selected a Scripture verse as a guide for Christian living and witnessing during the summer months.

Marie Gingerich.

The small college surrounds the student with a group of Christian young people who have high ideals like his own so that his own ideas are confirmed and his purpose in life made stronger. He is known by all the other students and knows that he is known by them. This alone helps to engender a sense of leadership and personal responsibility. Education may be gleaned from books, but the love of knowledge is transmitted best by personal contact. Nothing takes the place of one personality in touch with another personality.—Hubert Eaton.

ITEMS and COMMENTS

One of the thrilling chapters of Christian heroism is probably now being written in East Germany. The President of the German Evangelical Church Day movement has written the East German premier protesting against the Soviet Zone Interior Ministry's denunciation of their movement. The Ministry had censured church leaders for issuing a plea to the Christian world to intensify aid to "the many millions of refugees" who have fled their homes "impelled by an overwhelming sense of despair." The Ministry charged that "the real motives of this meeting were not inspired by Christian love but by a desire to agitate against the East German Republic at the order of American and West German warmongers." Expressing bewilderment at these charges, the church president said that "the church never accepts political orders but Christians will always offer to help where there is distress without asking how this distress developed." This leader went on to say, "Christianity everywhere is watching the situation of churches in the Soviet Zone with grave alarm and looks with profound sympathy upon the sufferings being imposed daily upon Christians by the actions of East German political and state authorities." He has requested that the premier arrange a conference in which recent anti-church measures of the East German government can be discussed.

Neues Deutschland, official organ of the Socialist Union (communist) party, has threatened that the death sentence may be imposed on East German clergymen who oppose the communist regime.

Protestants are "more than twice as zealous as Roman Catholics in seeking to win converts" to their respective groups, according to a nationwide survey made for the *Catholic Digest*. To a cross section of people representing 75,000,000 adults in the United States who go to church, two questions were asked. "(1) Have you ever tried to get anyone to join your religious group? (2) Did you ever succeed in getting anyone to join?" The article in the *Catholic Digest* says, "The replies of Catholics representing 20,000,000 showed that 72 per cent had never even tried to get anyone to join the church. Of the 28 per cent who tried 17 per cent succeeded. . . . The replies of all Protestants, representing 53,000,000, showed that 59 per cent had definitely tried. Of these 43 per cent succeeded." Among the Protestant denominations the *Catholic Digest* survey found that the Baptists are most active in seeking new members—67 per cent trying and 50 per cent succeeding. The article concludes "The greatest loss which the Catholic Church in America is suffering is that which results from the failure to harness the loyalty, devotion, and potential missionary zeal of its lay members." Certainly that is the greatest loss also which the Protestant churches are suffering.

American comics were scored as "totally devoid of wholesome humor" and "morbidly preoccupied with death and sex" in a report made to the Church of Scotland General Assembly by its committee on the church and the nation. The committee said that it is "the duty of parents, teachers, youth leaders, and ministers to counteract the threat" implicit in the "whole world of false values presented" in American comics by guiding youth toward "healthier types of juvenile and adolescent literature." Among the false values it cited were "exaggeration of the objectionable features of the thriller, glorification of violence, triumph of might over right, and glamorizing of the smart aleck."

The United States government allocates 83 per cent of its total budget to wars—past, present, and future.

The Evangelistic Mennonites and the Evangelical Mennonite Brethren Conferences were scheduled to hold a joint session at Grace Bible Institute, Omaha, Nebr., June 11-14, at which time they expected to take the final steps which would amalgamate the two groups.

Between 1940 and 1950 fourteen Catholic priests in the United States were received into the Episcopal Church—two thirds of them in the last five years. The rate of this transfer is increasing according to Episcopal sources.

The American Baptist Church has opened in Rhode Island its twenty-third home for the aged.

A three-member committee has been appointed by the government of the state of Madhya Pradesh in India to study the activities of foreign missionaries in some districts of the state. The committee will investigate reports of proselytizing activities by missionaries in the Surguja and Raigarh districts and complaints of some missionaries of "harassment" from the state government. Madhya Pradesh is the district of India in which our largest work has been done, centering at Dhamtari.

President Eisenhower called upon Americans to unite at 11:00 a.m. on May 30, Memorial Day, in behalf of permanent world peace.

The Voice of America plans to double the number of religious broadcasts which are beamed primarily to communist countries. In the past the Voice has hesitated to stress religion because of the traditional U.S. policy of church-state separation and a fear that such emphasis might make it appear that the United States was exploiting religion for its national-political aims. It is now felt, however, that this policy ailed on the side of timidity. "We are not trying to carry on a spiritual crusade," said a spokesman for the Voice. "We are merely letting the people behind the Iron Curtain see the freedom of

our churches and realize the moral and spiritual aspect of American life which, unfortunately, is not always appreciated by those who know only of America's material accomplishments."

The first Scandinavian Roman Catholic diocese since the Reformation has been established in Denmark. There are 26,000 Catholics in Denmark, out of a total population of 4,200,000. There has been full religious liberty in Denmark since the eighteenth century.

Of the many refugees pouring into West Germany from the Soviet Zone, about 80 per cent are Protestants, 18.5 per cent are between 16 and 24 years of age; nearly 40 per cent are 25 to 45; 30 per cent are housewives; and about 25 per cent are 15 years old or younger. (WP)

A new educational law in Chile requires all children to attend school between the ages of 6 and 15.

A Baptist leader in Florida predicts that in case the Supreme Court bans segregation in education the Baptists will be among the first of the church groups to set up a private school system involving segregation.

Harold H. Velde, chairman of the House Un-American Activities Committee, has repeated an earlier statement that his committee would investigate communist infiltration into the churches if it found substantial evidence for it in such a probe. The committee is considering suggestions and communications requesting an investigation of communist infiltration into the ministry. These have come, said Mr. Velde, from leaders of the American Council of Christian Churches and from the National Association of Evangelicals.

Garland Evans Hopkins, Executive Vice-President of American Friends of the Middle East, returning from a two-months' fact-finding tour of Europe and the Near East, reported that he found distrust and active dislike replacing friendship for the United States. He said the West is on the verge of losing the support of the Middle East by default. "The irony of this situation is that the people of the Middle East desire very much to be friends with America. Relatively small gestures and concessions on the part of American policy-makers would rapidly change the present situation. I dare to say that if America in its dealings with the Middle East will live up to its own high traditions, not only will the friendship of those countries be assured but also the prospects of world peace will be greatly enhanced."

One out of every 63 persons in the world is a refugee, according to the Catholic Association for International Peace. Of the total of 38,000,000 refugees, 850,000 are refugees from Palestine now located in Syria,

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renounce the Evangelical youth organization have come to West Berlin seeking political asylum. Officials of the Evangelical Church in Germany said the number of young people seeking refuge in West Berlin is increasing daily. About 300 have already been flown to shelters and centers in West Germany. Bishop Otto Dibelius, in rallying the church of East Germany against the persecution it is meeting, recalled the persecution of churchmen during the Nazi regime and said that many Christians were prepared then to "come to an understanding with an anti-Christian State because, at that time, only a small number of determined Christians realized that one must obey God rather than men. In the intervening years," he said, "the Church has awakened and developed a strong will. It will not again spend its efforts in achieving 'fatal' compromises."

• • •

There is "no longer any room in this world for a God and His heaven," the East German communist youth organization's official paper said editorially in a recent issue. "It is folly," the paper said, "to leave the execution of justice to a so-called Master of the World and thus leave the exploiters of man free to do what they want."

• • •

Only one tenth of the members of the Church of England attend church. In some sections the proportion is as low as two per cent. The archbishop of York said recently that missionary work was needed in England as much as overseas.

Church membership in Oregon lags far below the national average, according to a recent survey by the Oregon Council of Churches. While the percentage of the nation's population who are church members was 48.2 in 1952, the percentage in Oregon was 23.2. The tremendous influx of new population into the state recently may help to account for this situation.

• • •

Guarantees of religious liberty provided in Italy's postwar Constitution does not apply to non-Catholic worship services that are open to the public, in an opinion given by the Ministry of the Interior. The opinion was expressed in a reply to a protest lodged with the Interior Minister by the moderator of the Waldensian Church, who said that early in February police had stopped a worship service held in a private home near Rome by a Waldensian pastor. The ruling of the Interior Minister said that the meeting "had a public character even though it was held in a private home."

• • •

The Lutheran Church—Missouri Synod, like the Mennonite Church, has never taken an official stand on any translation of the Holy Scriptures. However, a group of Lutheran clergymen in the Boston, Mass., area have petitioned their church to hold discussions with the publishers of the Revised Standard Version "about making changes in the edition." The memorial expresses the belief that some passages of the RSV can be translated in closer conformity to the original texts.

Lebanon, Jordan, and other middle eastern countries.—D. Carl Yoder.

• • •

Forty missionary groups working in Japan are giving active support to the sixth Youth for Christ World Congress on Evangelism which will be held in Tokyo, Aug. 9-16. A transoceanic airliner carrying 76 passengers will take many of the American delegates to the Congress.

• • •

More than 650 Protestant students expelled from East German schools for refusing to

HOXE

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COUNCIL OF CHURCHES
OF AMERICA

GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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NUMBER 26

Echoes from Shenandoah

By the Editor

The forty-seventh annual meeting of the Mennonite Board of Missions and Charities, together with several associated meetings, was held on the campus of Eastern Mennonite College, June 9-16. The last meeting of the Board in the beautiful Shenandoah Valley had been at Weaver Church in 1943. This was the first year's meeting of the Board held on the E.M.C. campus. Our college campuses always serve very well as a meeting place for a large meeting because of the many facilities in the way of committee rooms, places for displays and book stands, dormitory accommodations and a large auditorium.

The college and the community proved to be excellent hosts for this meeting. In the 54 Mennonite congregations and mission stations within a radius of 80 miles of Harrisonburg there are 3300 members. More than half of these are in mission stations or in congregations organized from missions, so the spirit of missions is strong in the Valley. The rural work in the neighboring mountains was really the first mission work done by the Mennonite Church in the past century.

Meals were served in the dining hall in the new ladies' dormitory. About 400 guests were lodged on the campus. Others were cared for in homes of Park View and the surrounding rural section.

* * *

The week's program began with the sessions of the Mennonite Youth Fellowship, which since its organization in 1948 has met each year in connection with the Mission Board. First came the Workshop, which opened on Tuesday evening. The total registration was 92, with representatives from Virginia, Pennsylvania, Ontario, Saskatchewan, Ohio, Indiana, Illinois, Iowa, Kansas, West Virginia, New York, and Kentucky. The staff consisted of J. B. Shenk, Don Jacobs, B. Charles Hostetter (Program Director), Richard Detweiler, Stanley C. Shenk, Frederick Erb, D. Ralph Hostetter, M. T. Brackbill, Margaret Martin, Evan Oswald, John R. Mumaw, Roy Koch, and Paul Erb. There were addresses, discussions, worship periods, recreation periods, and much good singing. It was a joy to see these fine young people studying together how to raise the level of the young people's work in our church.

* * *

Levi C. Hartzler, publicity secretary, was on hand early to put up the display of pictures and posters which graphically presented the various forms of mission work carried on by the Board. These displays were arranged on the walls of basement rooms, of the lobby at the rear of the auditorium, and on the back wall of the auditorium itself. Probably most of the people attending spent some time looking at these excellent displays.

* * *

The Executive Committee went into session on Wednesday afternoon in one of the basement classrooms. From Thursday noon on, the Missions Committee met with them, and on Saturday morning the Relief Committee joined the group. These committees prepared business for the Board meeting, conducted a number of interviews with missionary candidates, and took care of innumerable administrative details.

* * *

The fifth annual meeting of Mennonite Youth Fellowship began Friday noon with President J. B. Shenk in charge. De-

votional periods were led by Paul M. Lederach and Richard Detweiler, with Don Jacobs leading the singing. There were addresses by Harold Eshleman, Roy S. Koch, and Paul M. Miller. Registration showed 41 delegates—24 women and 17 men—present from local units in ten states and provinces. Indiana led with 10 delegates. Many others besides delegates were present also. A most interesting feature in three different sessions was the reports from the delegates. As they told what their units are doing, one got a great panorama of worth-while young people's activities. Everett Metzler summarized these reports and showed how MYF is developing loyalty to the church—its program, its historic faith, its leadership; is taking responsibility and rising to the needs of the community and the world.

The MYF meeting closed with a consecration service in charge of Levi C. Hartzler, secretary of publicity for the Mission Board. Those coming to the spacious platform for this service were the newly elected officers of MYF, the youth team which will work in the Indiana-Michigan district this summer, those entering into voluntary service or into some type of I-W service. Bro. J. D. Graber, in the closing address, challenged the young people to a revolutionizing lifelong commitment of full allegiance to Christ.

* * *

The Mission Board itself went into business session Saturday afternoon, meeting in the basement auditorium while the Youth Fellowship continued its sessions in the main auditorium. Most of the session was given to the reports of the officers. President John H. Mosemann gave a brief resumé of the year's work: developments in foreign fields, contacts of the officers with the frontiers, steps toward more efficient organization. Secretary J. D. Graber emphasized church building as the essential task of missions. Treasurer Ernest Bennett reported an overall increase of about \$100,000 in giving. Total receipts for the year, including our giving to MCC and to the work of our district boards, exceeded \$1,531,000. Disbursements, however, were more than \$1,555,000. Disbursements from the Board treasury itself were \$100,000 more than last year. There is a net decrease in the General Mission Fund balance, due to major building programs and the opening of several new mission fields. Spending for the year was distributed as follows: 54 per cent, administration; 34 1/2 per cent, foreign missions; 27 per cent, relief and service; 11 1/2 per cent, city and rural missions; 16 1/2 per cent, institutions; 4 1/2 per cent, other mission funds. The I-W program required a large expenditure, \$74,000 in providing houses and centers for the men.

* * *

The theme of the Mission Board meeting was "Proclaim the Message of Reconciliation." This motto hung in huge letters above the platform of the auditorium. The theme ran through the whole program. The mission sermon on Sunday morning was "The Message of Reconciliation," with the text from II Cor. 5:18, 19. The preacher was John E. Lapp. At the same hour a message on the same text was being preached at 34 other places. The speakers are here listed.

Middle District: Weaver, Jesse B. Martin; Chicago Avenue, Nelson Litwiller; Bank, Henry F. Garber; Pike, John L. Horst; Mt. Clinton, Harry Shetler; Zion Hill, T. K. Hershey; Peake, Donald Jantzi; Rawley, A. Lloyd Swartzendruber; Bethany,

Paul Glanzer; Elkton, Paul Erb; Temple Hill, Richard Detweiler; Beldor, Harold Zehr; Gospel Hill, Nelson Kanagy; Ridgeway, Frank Raber.

Northern District: Trissels, Milo Stutzman; Lindale, Melvin Ruth; Zion, Roy Koch; Cullers Run, Samuel Miller; Mt. Herman, C. J. Ramer; Salem, Abner Stoltzfus; Morning View, William Hallman; Mt. Top, Orland Gingerich; Pleasant Grove, David Shwalter; Bethel, William Miller.

Southern District: Springdale, H. S. Bender; Valley View, Ezra Good; Mt. View, Paul Miller; Hildebrand, T. E. Schrock; East Bethel, Harold Thomas.

West Virginia: Bethel, Elam Stauffer; Riverside, Earl Maust; Brushy Run, Harold Boettger; North Fork, Howard Snider; Lambert, Joseph Lehman.

On Sunday morning two talks were given on "The World's Need for the Message": J. N. Byler, Secretary of Relief of MCC, spoke on the physical need, and J. J. Hostetler, of the Peoria Mission, on the spiritual needs. Sunday afternoon and evening the subject was the method of proclaiming the message in various fields: to Israel, by Roy Kreider (Bro. Mosemann announced that Bro. and Sister Kreider will next fall open our first mission in Israel; they will be assisted for half a year by Bro. and Sister Jesse B. Martin); in Argentina, by William Hallman; in Puerto Rico, by Wilbur Nachtigall; in Africa, by Elam Stauffer; in India, by Edwin I. Weaver; in new fields, by Nelson Litwiller.

The meeting reached a first climax in both attendance and interest on Sunday night. A near-capacity audience heard Bro. Litwiller rally the church to give herself in the evangelization of the lost in new ways and in new fields.

We heard from additional missionaries in the devotional services: from Arnold Dietzel, Royal Bauer, Elizabeth Erb, and Henry Becker of India; John Koppenhaver of Argentina; and Stanley Weaver of the Navajo Indian unit. Others who conducted worship periods were Earl Maust, Bay Port, Mich.; Mrs. Samuel Bucher, Harman, W. Va.; Abner Stoltzfus, Aiglen, Pa.; and Edward Birkey, Jolley, Iowa. Song leaders were Aaron King, Earl Maust, E. M. Yost, Frederick Erb, Mark Lehman, Mark Ross, Mrs. J. Mark Stauffer, Aquilla Stoltzfus, M. D. Stutzman, and Stanley Weaver. Special music was rendered during the week by the Mennonite Hour chorus under direction of Earl Maust, by the Crusaders' male quartet, by three ladies' quartets, and by another male quartet, the Park View Melodians.

As always, the Board meeting was a great gathering together of the family of the church which is engaged in the world-wide testimony of Christ. On every hand one met friends from the ends of the earth: Elizabeth Erb from India; Dora Taylor from Honduras; Vivian Eby from Tanganyika; Ruth Koppenhaver from Argentina; Josef Herschkowitz, once of Europe; Linford Hackman from the Canadian West; Daniel Sensenig from Ethiopia; Robert Miller, soon to leave for Java; Fred Brennehan, soon to leave for Samoa; Don Jacobs, soon to leave for study in London; Ruth Martin, formerly of Formosa and Hong Kong; John Gingerich of Espelkamp, Germany; Oscar Wideman of the rescue mission in Portland; Paul King of the Bethel Church in Chicago; Dr. Samuel Bucher of the West Virginia field; Frank Raber from Kansas City; L. S. Weber, formerly of Argentina. There were Board members from every section: Marcus Clemens and Henry Garber from Pennsylvania; A. L. Glick from North Dakota; Nelson Kanagy from Ohio; Wilbert Nafziger from Kansas; Luke Weaver from California; Eli Swartzentruber from Delaware; George Beare from California; E. J. Stalter from Illinois; Harold Boettger from

Alberta; S. C. Yoder, the only lifetime member of the Board. There were pastors from everywhere: Robert Keller from Science Ridge; Manasseh Bontreger from Calico Rock; Amos Horst from Ephrata; A. G. Horner from Howard-Miami; Nicholas Stoltzfus from Manson; Lowell Nissley from Crystal Springs; Kenneth Good from Salem; S. J. Hostetler from Belmont; Howard Bauman from Elmira; David Derstine from Blooming Glen; Raymond Peachey from Allensville; Ernest Moyer from Rocky Ridge. There were people from our institutions: Samuel Janzen from the Greensburg Hospital; Zelma Brunk from the La Junta Hospital; Elsie White of the Lebanon Hospital; Glen Yoder from the Children's Home in Kansas City; Aaron Peachey from the Home at Rittman; Elsie Sutter from Eureka; Milo Kauffman from Hesston College; Orpah Mosemann from Goshen; Ada Schrock from Iowa Mennonite School. There were a few veterans of the missionary years: E. S. Hallman, T. K. Hershey, Fannie Lapp, A. C. Good, Hiram Weaver, J. W. Shank, J. N. Kaufman, E. J. Berkey, who worked in our first city mission in Chicago more than fifty years ago, lay on an invalid bed a few blocks from the auditorium, but through the campus broadcast listened to the programs.

The Missions Fellowship of E.M.C. arranged a convenient means for identifying missionaries. Ribbons of different colors represented different fields or different types of work. The workers wore these ribbons with their names typed on them; thus many learned to know them who might have been slow to ask their names.

More and more those attending Mission Board meeting must choose among simultaneous meetings. Monday morning as the Board continued its business session in the basement auditorium, the larger group in the main auditorium participated in a Voluntary Service Conference. Speakers were Glenn Esh of MCC; Dorsa Mishler of MRC; Mary Yutzky of the youth team last summer and Bethel in Chicago this summer; Roman Stutzman, director of the Kansas City VS unit; and Levi C. Hartzler.

Members of the Board were given a volume in which were bound together all reports to the Board. There was not time for the public reading of all reports. Among those from our stations and institutions which were read were those from the Mexican Church in Chicago, by John Litwiller; Bethel Church in Chicago, by Paul King; Denver Church, by E. M. Yost; Detroit Church, by J. Frederick Erb; Ft. Wayne Church, by Rudy Borntrager; Gospel Center, Kansas City, by Frank B. Raber; Peoria Church, by J. J. Hostetler; Toronto Missions, by Emerson McDowell; Home Mission, Chicago, by J. Otis Yoder; Children's Home, West Liberty, Ohio, by Paul C. Sieber; Children's Home, Kansas City, by Glen Yoder; Youth Village, White Pigeon, Mich., by Paul Bender; Chaco, Argentina, Mission, by Samuel E. Miller; Home for the Aged, Ohio, by Aaron J. Peachey; Home for the Aged, Illinois, by Clayton Sutter; Kiowa County Memorial Hospital, Kansas, by Samuel Janzen; Froh Bros. Homestead, Michigan, by Ernest Bennett. Levi C. Hartzler presented the report of the Relief Committee, whose work has been greatly expanded because of the I-W program.

A new step in radio evangelism was taken by the Board in writing into the constitution provision for an administrative Radio Evangelism Committee which shall promote, plan, develop, and co-ordinate broadcasting for the promulgation of the Gospel. The Board also approved an agreement with Mennonite Crusaders, Inc., of Harrisonburg, Va., to use The Mennonite Hour as the official broadcast of the Mission Board.

(Continued on page 629)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS

LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Voluntary Service Is Best

We have gone some months into our current witness for the way of love through the I-W program. We have some hundreds of young men engaged in various forms of voluntary or alternative service in lieu of military service under the draft. We are anxious to make the most of the opportunity given us by our government. What have we learned so far?

Our young men may choose some acceptable type of voluntary service (VS) under church control and without compensation other than living expenses. Or they may choose an approved type of alternative service (AS), usually in state institutions, where they are paid going wages, or something near to that. Both types of service are legal, honorable, and offer many opportunities for doing good and giving a Christian testimony. There are situations where a man has financial obligations or duties to relatives which make it impossible for him to work without wages. There are some men who want to do a type of work not available in voluntary service. And no doubt our agencies have sometimes had no VS positions to offer to men who immediately had to get into service.

And yet, granting that there are exceptions, those in a position to judge are agreed that it is better for our men to go into voluntary service. The financial sacrifice involved is an evidence of Christian motivation. Voluntary service, many feel, offers a better moral equivalent to military service than does a paid service that may require little sacrifice. The commitment to Christ and to the program of the church has a helpful effect on the spiritual life and the Christian character. The church agencies are more able to set up a complete program for Christian nurture and service.

A resolution was adopted at the recent meeting of the Mennonite Board of Missions and Charities urging our I-O men to choose VS appointments, asking our church agencies to increase VS opportunities, and calling upon the church to provide the funds required for an enlarged VS program.

The last point requires our attention. Financially alternative service is the easy

way out for the church. Alternative service requires the cost of over-all administration, pastoral services, and some capital investment to supply housing. But it costs more to maintain our VS units. Especially are the overseas PAX units expensive. Because of shortage of funds the Relief Committee has set at forty the number of PAX men we can support. Needs call for more men, and the men are available. If all our congregations took a monthly offering for service and relief, we would probably have sufficient funds to develop all the VS outlets that our men require.

The way we meet this situation is a test of the character of the church. If we all rally to support a positive testimony, not of compulsion, but of genuine good will, we shall be able to give a witness that will be far-reaching and powerful.

Punishing Ourselves

In his *Preface to Paradise Lost* C. S. Lewis points out how Milton's Satan is the author of his own doom. "... throughout the poem, all his torments come, in a sense, at his own bidding, and the Divine Judgment might have been expressed in the words 'thy will be done.' He says, 'Evil, be thou my good' (which includes 'Nonsense, be thou my Sense'), and his prayer is granted."

In Romans 1 Paul says that God delivered to their own base mind and improper conduct those who were unwilling to acknowledge God. Those who committed shameless acts received in their own persons penalties which their defiance of God brought upon them through the natural and logical outworking of evil. Those who will not say, "Thy will be done," must hear the terrible judgment, "Then *thy* will be done." And nothing worse can happen to a man than the inevitable consequences of sin in present retribution and in eternal separation from God.

The pages of history are only a commentary on this principle. "World history is world judgment." Evil men, unwilling to govern their lives by divine principles, get power to themselves and become tyrants, dictators, demagogues. Their acts set in motion the very forces which sooner or later are a nemesis pur-

suing them to destruction. Remember Rameses and Nebuchadnezzar and Xerxes and Alexander and Nero and Attila and Napoleon and Mussolini and Hitler. Visit Skid Row to see the sorry wreckage to which men and women have condemned themselves. Every community has its derelicts who have spoiled their lives by self-will. There are even churchmen who have denied themselves the happiest privileges of service by stubborn choice.

Our civilization by its secularism, its selfish nationalism, its hungry grasping for the good things of life regardless of the good of others, has planted into its very nature the seeds of swift destruction or a slower decadence. The kingdom of God goes on and on to final glory because it is built on the will of God. The kingdoms of this world—political, economic, social, personal—decline and fall because they are built on the will of men—a will unfortunately at variance with the divine will.

The judgment of God is not the arbitrary imposition of a sentence out of the blue. It is simply the recognition of what is. "Take to its end the evil way you have chosen," says the Judge, who has done everything possible to persuade us to a better choice.

CHRISTIANITY'S REPUTATION

On a ship bound from Bombay to London a passenger asked the captain whether it would be possible to get liquor at Zanzibar, where the ship was to touch.

The captain said: "You could get it. I know Zanzibar well, and here the Mohammedans form the greater part of the ruling community, and the Mohammedan law is against the taking of strong drink. The only way in which you can get drink in Zanzibar is by making a declaration that you are a Christian."

What a terrible thing is this, that Christianity should be identified with the sale of drinking of liquor, as is true in Mohammedan countries, or with the opium trade, as was true when England imposed opium upon the Chinese a few decades ago.

Once I talked with a very intelligent Russian Jew who referred to the bad behavior of a "Christian" he knew. I said, "But that man is not a Christian if he does such a thing."

He told me so.

The Jew replied, "He is a Christian. He told me so."

So it is everlastingly part of our job to show to all the world—those near to us and those far away—what truly belongs to our religion and what does not belong. Our example is more potent than our words.—Editorial in *The Free Methodist*.

Is There a Second Definite Experience

By G. RICHARD CULP

(Continued from last week)

The Holy Spirit Dwelling Within

Another manifestation of the Holy Spirit that is permanent so long as we abide faithful is the wonderful presence of the Holy Spirit dwelling *within* us. When the Holy Spirit is poured out upon the believer, He remains within him to guide him into all truth. Jesus had promised His disciples that He "shall be in you" (John 14:17). At Pentecost this became an actuality, so that later Paul could write: "... we are the temple of God, and that the Spirit of God dwelleth in you" (I Cor. 3:16). As we yield to Him, the indwelling Spirit of God bears fruit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Thus we grow in grace. II Pet. 3:18. Romans 6:3 speaks further about this. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Thus the Christian identifies himself with Christ in His death on the cross when he is saved ("baptized into Jesus Christ"). Whereas some make the mistake of teaching that we need to undergo one crucifixion experience *after* we are saved, Gal. 5:24 concludes that we are not Christ's at all if we have not entered into this relationship with Him, and "crucified the flesh." The Lord Jesus would have us understand further that this involves a daily dying out to sin, a daily crucifixion. "If any man will come after me, let him deny himself, and take up his cross *daily*, and follow me" (Luke 9:23). Paul said, "I die *daily*" (I Cor. 15:31). It is this that is particularly burdensome to those that would like to believe that the crucifixion experience can be over at once with no necessity of renewing it daily. As a consequence many of this element soon become antagonistic to teaching of the need of constant and consistent obedience in the life of the child of God.

The "Infilling" of the Holy Spirit

The "infilling" of the Spirit needs to be carefully distinguished from both the baptism of the Holy Spirit and the indwelling of the Holy Spirit. Whereas the latter two are permanent in the faithful Christian, the Holy Spirit fills us in somewhat a different manner. First of all, it is important to see that the baptism of the Holy Spirit and the filling of the Holy Spirit are not the same. The baptism of the Holy Spirit is a characteristic of the church age under the New Covenant (as is the indwelling of the Spirit). To be a characteristic of the New Covenant, it would necessarily occur after the death of Christ. "For where a testament is, there must also of necessity be the death of the testator" (Heb. 9:16). Peter, standing before the multitude at Pentecost, related how that this

was prophesied by the prophet Joel (Acts 2:16), and was just at that moment being experienced. Indeed the *baptism* of the Holy Spirit is not mentioned previously, except in a prophetic sense. Jesus always spoke of it in the future tense. Acts 1:5. Not so with the *infilling* of the Holy Spirit. Even before the birth of Jesus, Elisabeth, the mother of John the Baptist, "was filled with the Holy Ghost; and she spake out with a loud voice" (Luke 1:41, 42). Likewise Zacharias, John's father, was "filled with Holy Ghost, and prophesied" (Luke 1:67). It is obviously not "an experience on this side of the cross," as some have believed. Centuries before Christ, God spoke to Moses saying of Bezaleel, who was to have charge of the craftsmanship in the tabernacle, "I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship." Since the *filling* is mentioned before the birth of Christ, and the *baptism* did not occur until Pentecost, the two terms are not synonymous.

Second, though they occur simultaneously at conversion, the *baptism* of the Holy Spirit occurs only at conversion whereas one may be *filled* with the Spirit a number of times. That the infilling also occurs at conversion Peter testifies in behalf of Cornelius and his band, saying, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning" (Acts 11:15), at which time (Pentecost) "they were all filled with the Holy Ghost" (Acts 2:4). In fact, "No man can say that Jesus is the Lord, but by the Holy Ghost" (I Cor. 12:3). That it occurs a number of times is observed in the disciples. They were first filled at Pentecost, as we have seen. Later, when Peter and John were released from prison, they prayed "... that with all boldness they may speak thy word," and "they were all filled with the Holy Ghost" (Acts 4:31) a second time. Peter, who was present at both occasions, was filled on still another occasion (Acts 4:8). Thus we know that there is no limit to the number of times that we can be filled with the Holy Ghost.

Third, although the baptism of the Holy Spirit is associated with the mighty power of regeneration by which we enter the living temple of our God, the true church, the filling of the Holy Spirit is expressed in spiritual gifts as illumination and discernment, particularly in prophesying or testimony. Even in the case of Bezaleel, it was associated with God's testimony through the tabernacle. Consider the other references that have been cited, "and she spake with a loud voice and said ..." (Luke 1:42); "... and prophesied, saying ..." (Luke 1:67); "and began to speak ..." as the Spirit gave them utterance" (Acts 2:4); "and they spake the word of God with boldness" (Acts 4:31); "... said unto them ..." (beginning Peter's second recorded sermon after Pentecost, Acts 4:8). In every instance the quotation

It Happened —

TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, June 21, 1928)

Bro. I. S. Mast ... organized us as a congregation. ... Our membership is only nine ... Our congregation was given the name "Lake Region." [Detroit Lakes, Minn.]

(From GOSPEL HERALD, June 28, 1928)

The work [at Bothwell, Ont.] took on more permanent form ... when the writer ... came here, appointed by the Rural Mission Board of Ontario [Newton S. Weber].

The following officers [of the Ohio and Eastern A.M. Joint Conference] were elected: Mod., A. J. Steiner; Asst. Mod., S. E. Allgyer; Sec., O. N. Johns; Members of the Ex. Com.: E. B. Stoltzfus and E. F. Hartzler; Treas., J. C. Frey.

follows immediately after the infilling of the Holy Spirit. What some have called the Spirit-filled life should more properly be called the Spirit-filled testimony, for it is associated more with the latter than a different quality of life or depth of consecration. A little checking with Strong's *Exhaustive Concordance* will prove that this conclusion is correct. If it is difficult for us to witness to others about their need of salvation, we have an unlimited power from the Holy Spirit upon which we can draw. Many of us have experienced the marvelous way in which God has brought out some new truth to us from a familiar Scripture, that applies perfectly to the situation in which we find ourselves in testifying to a soul. He gives us courage and joy in witnessing when naturally we would shrink from one who seems to be a particularly hard case. What a wonderful inspiration, to know that we can call upon God at any time, that we may have boldness to testify, and that he will fill us with His Spirit. Whenever we are asked to give a talk or teach a class we can speak in the power of the Spirit. Confusion on this point is robbing many of the power that could and should be theirs. A minister who teaches the infilling as one second experience, "The Spirit-filled life," has frequently asked to be excused from cottage meeting work, and confides that personal visitation is very difficult for him. Such is the result of taking this teaching out of its setting in the Scriptures. When we depend upon the Holy Spirit, we have the mind of Christ, and yield our hearts and lips to His message, overflowing with the Good News that this dark world needs. Rather than seeking a special experience we

(Continued on page 613)

Personal Work of the Minister

By Shem Peachey

Instructing Our Converts

Every young person who sincerely wants to know the way of salvation and obey the Lord wants to find out all he can about being a real Christian. To simply teach them by the lecture method is not enough. Young people should be *school*ed in the truths of the Gospel, as well as in lesser things. We must be their teachers and they our pupils. They need direction in their studies of the Bible, in learning Christian doctrine and practice. They need to use paper and pencil to learn spiritual truths as well as in their school studies. Salvation truth must be not only learned thoroughly, but believed, accepted, and intelligently lived.

How to have sins forgiven, how to be saved, how to get right with God, and assurance in these things, are items in which every young person needs *personal* help. Overcoming sinful habits, having no one in whom they feel free to confide, ashamed to tell anyone, a guilty conscience, without peace or assurance, many neglected young people suffer an excruciating experience.

Leading the young converts into a real prayer life where this has not been acquired, teaching them to pray specifically and to receive definite answers to prayer, to study and understand the Scriptures, to begin immediately to witness for Christ and to serve the Lord: these are things that should be the serious concern of every minister for our young people. At the proper time the converts should be asked to kneel down in audible prayer while we kneel with them, and find peace with the Lord, making a full and free dedication of their lives to the Lord.

The baptism and indwelling of the Holy Spirit should be made real to every young person. They should be guided in asking for the Holy Spirit, in a definite act of asking for Him, believing and receiving Him, and thanking God for Him, all in one act. "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13). What could be more simple and easy than to desire, yield, ask, and receive? To watch *regenerated* young people grow in grace and sanctification under his guidance and instruction, is one of a spiritual-minded minister's greatest joys.

Here is a large field of personal work with a very urgent necessity. All this, and more, is comprehended in the six words of Jesus when He said "Feed my lambs," and "Shepherd my sheep" (Gr.). After they have been received into the church, they will still continue to need personal attention, as a young tree, newly planted.

Paul understood this when he said, "... I kept back nothing that was profitable unto you, but have shewed you, and

have taught you publicly and from house to house," "... remember, that by the space of three years I ceased not to warn [admonish, Gr.] every one night and day with tears."

"Take heed therefore unto yourselves and to all the flock, wherein the Spirit the Holy did set you overseers, to shepherd the assembly of God, which he purchased with the blood of his own" (Gr. Acts 20:20, 31, 28).

"But we were gentle in your midst, as a nurse would cherish her own children. Thus yearning over you, we were pleased to have imparted to you not only the glad tidings of God, but also our own lives, because beloved to us you have become... even as you know, *how each one of you*, as a father his own children, exhorting you and consoling and testifying for you to have walked worthily of God..." (Gr. I Thess. 2:7, 8, 11).

The other apostles also did personal work, for "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). The doctrines of salvation should be thoroughly learned as soon as they are mature enough to comprehend them, under the supervision of the ministry, in their homes, from competent persons engaged by the parents or ministry, or by the ministry.

Every young person has personal problems and unanswered questions. These often become tragic in the lives of youth, through parental and ministerial neglect. The first and greatest need among us is in our homes. Most parents need help in instructing their children in the Scriptures:

- a. In the way of salvation.
- b. In inquiring into, and instructing them in their private lives. Many parents fail here.
- c. Many do not have family worship. Some need to have their worship revitalized.
- d. In teaching their children to pray.
- e. In teaching them how to study.
- f. In making available helpful literature.
- g. In establishing Scriptural objectives and life standards.

There are some parents who have a conviction that they should conduct family worship, but feel unable or do not know how. This is very real to them, for they would be almost scared to hear their own voice in prayer, not having been reared that way. They need help. Some would greatly appreciate having their pastor visit them and show them how, also to give them further help at intervals.

Then there are actually those parents who do not teach their children to pray. Brother minister, if you don't believe this, it is because you have not been thorough enough in your shepherding

program to discover it. This condition exists. Where young people can grow from early childhood to maturity without prayer, being members of the church for a number of years, more needs checking than just the young people.

Experience teaches the necessity of inquiring into the private lives of young people before baptism and giving the needed help to them, lest we baptize those with habits of secret vice. Where this occurs, as it often has, the seeds of defeat in the spiritual life are carried right through baptism into the church membership. And the false modesty or indifference of the pastor has made him a cause of it. The most effective personal work of the pastor in such things, is where he directs the parents in doing such groundwork with their children, as it ought to be done.

Personal work offers a large field of service in our ministry. "He that winneth souls is wise." We will never be successful in our ministry, in the New Testament sense, if we only preach and do not visit our people and shepherd and teach them, "publicly and from house to house."

The words "teach," "taught" and "teaching," appear about twice as often in the New Testament, as "preach," "preached," and "preaching."

"They ceased not to teach and preach Jesus Christ" (Acts 5:42).

Quarryville, Pa.

A SECOND EXPERIENCE (Continued)

should desire that God fill us for each occasion, that it will become characteristic of our entire service for the Lord. Such was true of Paul, Barnabas, and Stephen, of whom it was said, they were "filled with the Holy Ghost."

We can learn something from the fact that the early church chose out seven men "full of the Holy Ghost and wisdom... [to] appoint over this business," to oversee the daily ministrations to the needy. This is in contrast with the tendency today in which we more frequently select the worldly-wise and financially prosperous rather than those who are a power in the propagation of the Gospel. Stephen, for example, was "full of faith and power" (Acts 6:8), and was finally martyred, not directly because of the depth of his consecration, or his efficiency in his ministrations of material things. Although he was no doubt eminently useful to the church in both of these qualities, it was because of the power of his preaching that he was stoned to death. Acts 7:54, 57. Another of the seven, Philip the evangelist, was used in a wonderful way in evangelizing the Samaritans (Acts 8:5-12), and winning of the Ethiopian eunuch. Selecting men like this maintains the soul-winning zeal of the brotherhood rather than conditioning it with the secular, compromising views that are so frequent in the business world.

"But," some will say, "Does not Paul command Christians, 'be filled with the Spirit'?" Does not that infer that we haven't experienced the inlying yet? We could compare this verse with many others in the imperative (command) mode. For example, we are enjoined, "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God" (1 John 4:7). Does this infer that we have not experienced love for one another in the past? Not at all. The rest of the verse clarifies that, as does 1 John 3:14: "We know that we have passed from death unto life, because we love the brethren." We are exhorted to continue in that love, and to renew it in our hearts. Thus Eph. 5:18 encourages us to *renew* that relationship in the Holy Ghost in our lives. The verse immediately afterward again calls our attention to witnessing: "Speaking to yourselves [to one another] in psalms and hymns and spiritual songs." It is presented not as a mystical experience which all Christians should seek, but as a very practical part of our testimony to each other, and to the world. The *baptism* of the Holy Spirit is associated with regeneration, the *filling* primarily with testimony, and the *inabiding* with our growth in grace and daily guidance.

The Leading of the Holy Spirit

Much could be said about the way in which God's Spirit leads us. "For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). The Bible gives us many examples of this. Paul and Silas "were forbidden of the Holy Ghost to preach the word in Asia," and "they assayed to go into Bithynia; but the Spirit suffered them not" (Acts 16:6, 7). When Philip saw the chariot of the Ethiopian, "The Spirit said unto Philip, Go near, and join thyself to this chariot" (Acts 8:29). This is a manifestation of the Holy Spirit that seems to be almost forgotten in this age of machinery and high-powered organization. It is a blessed privilege that we need to exercise more in meeting the difficulties of life, and finding our place in the Lord's eternal program.

Lancaster, Pa.

(To be continued)

Gathering the Crumbs

[Thoughts reported by J. C. Gingerich from the Ministers' Conference at Sheldon, Wis.]

If we are to understand the Word of God, we must allow the Holy Spirit to direct us in our searching of the Scriptures.

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There are areas in the Word of God that we do not understand because we have not been willing to do what we already know.

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One who is fed spiritually is in turn

able to feed others. God, who is the Chief Shepherd, provides best for His flock.

• • •

Often we do not spend enough time in quietness and meditation to appreciate and appropriate the deep things of God and His gracious Spirit's leading.

• • •

Even though we are in the midst of death, our Lord Jesus, the great Shepherd of the sheep, cares for us and we fear no evil when He is near.

• • •

Pastors ought to be sympathetic, patient, firm, and be able to use the rod and staff tactfully.

• • •

In the Old Testament kings, priests, and prophets were anointed for service. In the New Testament all true Christians are anointed of the Spirit when they are born into the kingdom of God.

• • •

God gives grace for each successive responsibility. With each comes the empowering of the Spirit which enables to carry on for Him.

• • •

God needs "full-time workers" on the farm, in the home, in the shop, or in the professions, as well as in the ministry or in the mission field.

• • •

The various gifts God gave to the church were given for the unifying of the church, not for contention and the scattering of the flock.

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We need to study the Bible diligently to feed our own souls.

• • •

Group discussion helps one to come to sound interpretation.

• • •

The soul of man makes him world-conscious. The spirit of man makes him God-conscious.

• • •

If Christ is on the throne, then the "old man" is on the cross. If the "old man" is on the throne then Christ is still on the cross.

• • •

God has never placed a premium on ignorance.

• • •

Our prayers ought to be our heart-throbs.

• • •

The Lord's house should be a house of prayer.

• • •

Our longest prayers should be in the closet.

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First and always pray in the Spirit.

• • •

Are we still in the "Now I lay me down to sleep" group?

• • •

Prayer is the preacher's greatest resource.

• • •

"Dead men" give out dead sermons.

This may be the last ministers' meeting and it may also be a minister's last meeting.

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The Lord desires importunate prayers that indicate heart needs.

• • •

If we would pray for those who have fallen into sin as we ought, many could be won back for the Lord and the church who may be lost because of our indifference.

Let's Improve Our Prayer Meetings

By ELIAS B. MARTIN

Recently the writer came across a story which set him to thinking. It was about a young couple who were to be sent forth as foreign missionaries by their local church. They were to be sent to a field in Africa known as "The White Man's Grave." At the farewell meeting at the home church the young husband said, "My wife and I have a strange dread in going. We feel as if we were going down into a pit. We are willing to take the risk and go if you, our home circle, will promise to hold the ropes!" One and all promised.

Less than two years passed by, and the wife and the little one God had given them succumbed to the dreaded fever. Soon the husband realized his days too were numbered. Not waiting to send word home of his coming, he started back at once and arrived at the hour of the Wednesday prayer meeting. He slipped in unnoticed and took a back seat. At the close of the meeting he went forward. An awe came over the people, for death was written on his face. He said: "I am your missionary. My wife and child are buried in Africa and I have come home to die. This evening I listened anxiously as you prayed, for some mention of your missionary, to see if you were keeping your promise, but in vain. You prayed for everything connected with yourselves and your home church, but you forgot your missionary. I see now why I am a failure as a missionary. It is because you have failed to hold the ropes!"

We as a church have many missionaries, both in the foreign fields and in the home land, both city and rural. Also we have many relief workers in all the needy fields of the world. But are we "holding the ropes" as tight as we should by supporting them by our prayers?

This is a day of great ingatherings! We see marvelous results. Souls are being snatched as it were from the very brink of hell; in prisons, and the slum districts of our cities they are picked up out of the gutters, from the very depths of sin.

These perilous times of unrest and fear in the world are causing people to seek for something that is more stable

A Prayer for This Week

O God, strengthen and increase our faith, for apart from Thee we are but dust. Cleanse our thoughts and hearts, lest there should be ought that would lead us into sin. Blessed Holy Spirit, fill us each moment with the love of God, that we may rightly love our fellow men. Grant us wisdom that we may know when to speak, how to speak, and what to say. Inspire our thought life, that the words of our mouths and the meditation of our hearts may be acceptable in Thy sight.

Grace Hershberger.

and secure. They are finding that the pleasures of sin cannot drown them out; so many are ready to turn to God if given a little guidance. These conditions are causing ripe fields everywhere; and only God knows how long this opportunity of ingathering will last.

But what are we doing to support those whom we have sent forth, as well as those who are being saved by them? Are we supporting them by our prayers at our meetings? Are we holding the ropes?

It is the writer's experience that unless we have some interesting Bible study or an important speaker our prayer meetings are usually but poorly attended. And this condition seems to be church-wide, not only local. And then the time is taken up with the Bible study until only a few minutes are left for the prayer session. As a result this has to be rushed through with a few short prayers, because if it gets late, then some won't come next week. Consequently only a few local matters are mentioned; and if our missionaries are mentioned at all it is only in a general way. Seldom is special mention made of a particular field, or individual, or special need. Are we holding the ropes?

The prayer meeting is the very life, yes, the very heart beat of the church; and it should be the best attended institution of the church. Instead we find it to be the most neglected one of all the church's activities. It seems to be the easiest thing in the world to find an excuse to be absent at prayer meeting or to cancel it if there are one or two other meetings through the week.

What is the cause of this? What is the remedy? Are we too self-centered, too satisfied to enjoy the prosperity with which God has blessed us? Or are we too busy heaping up riches for ourselves and our families, so that we do not have time, or are too tired to attend prayer meeting, and to help to uphold those who depend on us to hold the ropes?

Prayer is the strongest weapon we have to fight against the attacks of Satan, the one which he fears the most. If he can

cause us to lose interest in our prayer meetings, then he has won a great victory.

True, when a congregation is greatly revived, then the prayer meetings are also better attended. But it takes the united prayers and consecration of the saints before we have a revival. If these conditions are met, then a revival is the natural result.

But it usually soon dwindles down again into the former rut with poor attendance.

If the prayer session were held first, then afterwards the Bible study, or whatever else we have, maybe the attendance, or at least the interest, might be increased.

In a neighbor church in our town almost every family is represented at prayer meeting; and when they have prayer meeting they have *prayer* meeting. They have their Bible study on a separate evening. And on the first Monday of each month they have a special missionary prayer meeting. Could we not take a lesson from them?

Hawkesville, Ont.

Tragedy or Blessing

By PAUL MARTIN

Once again the time has come when we commemorate the death and resurrection of our Lord. To the Christian it is an occasion of spiritual joy because of the real meaning of Calvary.

It seems as though the passing of years has somewhat changed the meaning of the cross. When Jesus spoke to His disciples concerning the necessity of the cross, it was a most repulsive thought to them. The cross was not some beautiful ornament or fixture as it is often thought of today; but it was an instrument of suffering and torture.

If you will read the account of the crucifixion as it is recorded in Mark 15: 22-32, you will find there enacted what appears to be the darkest tragedy the world has ever seen. At the sight of it the sun refused to give its light, and the earth went into convulsions.

The victim of this tragedy was commonly known as the carpenter's son from Nazareth. There was, however, a small company of believers who understood His character more fully, for Jesus had revealed to them that He was the Eternal Son of God.

What mixed feelings must have been in the hearts of those who watched by the cross. Some mocked Him, saying, "If thou be the Son of God, come down from the cross." Some beheld the scene, and passed on saying that it was "too bad." To them it was a tragedy. To the faithful few who stood by, this apparent tragedy (although they did not know it then) turned out to be untold blessing, for "God was in Christ, reconciling the world unto himself."

As we watch by the cross once again,

Prayer Requests—

(Requests for this column must be signed.)

Pray for God's blessing on the summer camps of the church, that they may not be mere vacation spots, but centers of spiritual life and power.

Pray for a spirit of unity and consecration in our various district conference sessions this summer.

Pray for a son who registered as a CO and then volunteered for military service.

Pray for safe journeying of many missionaries.

Pray for revival in the Mennonite Church.

there will be a mixture of feelings. Some will mock him. Some will behold the scene, again calling it a tragedy. Some will realize in a new way that the cross of Christ is the source of all spiritual blessing and joy. If by faith you accept the lowly Nazarene as the Son of God, and receive Him as your Saviour and Lord, the tragedy of the cross becomes the source of untold blessing. May this be your experience.

Hawkesville, Ont.

Scattered Feathers

By NEVIN KRAYBILL

Did you ever take an old pillow and dump it out when a strong wind was blowing? If you would try to gather up every feather that blew away when you emptied the bag, it would be impossible. No matter how long you would try, you surely wouldn't get them all.

The story is told of a certain mother who had her daughter do just that very thing. As the mother and her daughter were making supper she repeated some gossip she had heard at school that day. She thought her mother would laugh at what she said. But instead, her mother's face grew very solemn. She did not know what to expect next. Her mother went to the closet and got a bag of feathers. They went outside and dumped the bag of feathers out into the wind. Then her mother told her to gather up every one. Of course she said she couldn't. Then her mother replied that the gossip she had repeated is just like that bag of feathers. At one time it was in a bag, so to speak, but now it is spread all around. Her daughter got the lesson, and from that day on she always thought about the feathers before she repeated something she had heard. If everyone who repeats gossip would think about the story of the feathers I'm sure they wouldn't repeat so much. — Kraybill Echoes.

If I Had Known Company Was Coming

By JOHN L. EASH

Of the five foolish virgins we read in Matt. 25:1-13, "If I had only known the Bridegroom was coming now," is what each one said, "then I could have been ready."

Other "if I had known" words are as follows:

"If I had known company was coming I would have had better clothes on," says the society lady.

"If I had known company was coming I could have had the guest room cleaned up," says a busy mother.

"If I had known company was coming I wouldn't have combed my hair this

way," says the "Sunday Christian" girl. "If I had known company was coming I would have had on a dress instead of these shorts," says a Sunday-school teacher.

"If I had known company was coming I would have done my smoking outside," says a backsliding husband.

"If I had known company was coming I would not have been caught with all these mystery magazines scattered around," says a lukewarm son.

"If I had known company was coming I would have been ready to go with Him," say numbers of nominal Christians.

If I had known! If I had known! If I had known! . . . If I had . . . !

Burr Oak, Mich.

Anna Friesen, Meade, Kansas, nurse aide; Martha Miller, Hydro, Oklahoma, nurse aide; and Vernela Hartzler, Jackson, Minnesota, nurse aide. Nora Miller and Gladys Fisher, who previously worked in the housekeeping and dietary departments respectively, joined the nurse aide class in June. Grace Augsburger is teaching the nurse aide class.

—Marie Kaufman

A student should be as careful what books he reads as what company he keeps. They both leave the same tincture on the mind. Do not read indiscriminately; nor indulge a curiosity of perusing every new book that comes out, nor desire to read it until, from the known ability of the author, or the information of some judicious friend, you know 'tis worth your reading.

The curiosity of Vanillus to be personally acquainted with men and their characters leads him into all company when he is at Bath; and when he hears of a new stranger he is uneasy until he knows him, and is able to give others a description of his person, equipage, and family. By this turn of temper Vanillus loses much time, which would be more agreeably and profitably spent in the conversation of a few select friends. He knows men, but not human nature. . . .

There is a wide difference between a man of reading and a man of learning. One cannot read everything; and if we could, we should be never the wiser. The bad would spoil the good, fill our minds with a confused medley of sentiments and desires, and the end of reading would be quite defeated for want of time and power to improve and practice. A man that eats of every dish at table overloads his stomach, is sick, and digests nothing. He had better have fasted.

Lay aside the fruitless inclination of reading a trifling author quite through, in hopes of finding something better at the end. You are sure of finding something better in another on the same subject. Therefore lose not a certainty for the sake of a mere possibility. Why should you confine yourself to listen to the impertinence of one man, when by only turning your back, you may be entertained and improved by the more pleasing and instructive conversation of another?—Selected.

Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching the youth the shapes of letters and the tricks of numbers, and then leaving them to turn their arithmetic to roguery, and their literature to lust. It means, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls. It is painful, continual, and difficult work to be done by kindness, by watching, by warning, by precept, and by praise, but above all—by example.—John Ruskin.

OURSCHOOLS

La Junta Mennonite School of Nursing and Hospital News

With the coming of summer comes the pleasant and joyous experience of vacation. Vacation plans and other summer activities of the faculty of the La Junta Mennonite School of Nursing are many and varied. Edna Amstutz, director of education, attended the annual meeting of the Mennonite Board of Missions and Charities which was held at Eastern Mennonite College, Harrisonburg, Virginia, June 10-16. As president of the Mennonite Nurses' Association, she presided at its annual meeting, which was held on Monday, June 15, in conjunction with the annual Board Meeting. Following this she plans to spend two weeks with her family and friends in Ohio. Zelma Brunk, surgical clinical instructor, also attended the annual meeting of the Mennonite Board of Missions and Charities. The remainder of June was spent with members of her family in Ohio and Indiana. Florence Grieser, medical clinical instructor, plans to attend the National League for Nursing Convention which will be held in Cleveland, Ohio, June 22-26. She will spend the remainder of June and July at her home in Wauseon, Ohio. During the month of June Beulah Nice, O.B. supervisor, is vacationing with Pearl Kauffman, Genevieve Bishop, and Alma Holdeman in the New England States and Nova Scotia. En route they stopped at Hesston College for the commencement activities. Mary Jane Swartzendruber, O.R. supervisor, spent two weeks visiting friends and relatives in California during the latter part of May. During the last two weeks in July, Miss Swartzendruber is planning to take a two weeks' course on the Nursing Team Program. This course is sponsored by Colorado University and will be held on the Denver Campus. Marie Kaufman, director of residence, plans to spend most of her vacation at her home near Manson, Iowa, during July. Before re-

turning to La Junta in August she is anticipating a visit with friends at Culp, Ark.

Edna Amstutz, Grace Augsburger, and Zelma Brunk plan to attend a regional conference on nursing education and nursing service on July 7, 8, and 9. The conference is sponsored by the NLN and will be held at Dawson Hall, Presbyterian Hospital in Denver.

Betty Hartzler, school secretary, is spending her vacation at her home in Jackson, Minnesota.

Miss Martha Detwiler of Denver has joined the staff of the La Junta Mennonite School of Nursing as housekeeper in Miller Hall. She also relieves the worker in the front office part time.

Bertha Nitzsche, instructor in diet therapy, and Marie Kaufman, director of residence, attended the commencement activities at Hesston College May 30, through June 2. They also attended the inauguration services for Roy D. Roth as third president of Hesston College and Bible School.

The Religious Committee of Student Council sponsored the Sunday evening program at the Friends Church in Las Animas on May 10. The program centered around Student Nurse Week, which was the second week in May.

Marjorie Yoder, Marjorie Wittrig, Regina Kauffman, and Mary Schlegel, who have been affiliating in pediatrics at Denver General since March 22, will be going to Pueblo on June 14, to finish the last three months of their affiliation in psychiatry at the Colorado State Hospital. Leabell Troyer, Doris Rupp, and Eleanor Stoltzfus, who have been in Pueblo, will be going to Denver on the same day to begin their affiliation in pediatrics at Denver General.

The following personnel have joined the hospital staff as voluntary service workers during the month of June: Doris Magnuson, Morton, Illinois, central supply; Ella Mae Hosteder, West Liberty, Ohio, nurse aide;

Attend the
Nonresistance Conference
 in your community
July 4, 5, 1953

Sponsored by the

MENNONITE COMMISSION FOR CHRISTIAN
 EDUCATION
 AND THE
 PEACE PROBLEMS COMMITTEE

Offerings will be taken for the expense of these meetings and for promoting the doctrine of Nonresistance

PROGRAM

Saturday evening

Nonresistance Applied: In Relief and Service
 God's Love Poured into Our Hearts (Rom. 5:5)

Sunday morning

Nonresistance Applied: At Home
 Christian Forgiveness (Col. 3:13; I Cor. 13)

Sunday afternoon

Nonresistance Applied: In Community Life
 Brief Testimonies
 The Nonresistant Personality (Matt. 5:5;
 Col. 3; Eph. 4:25 ff.)

Sunday evening

Nonresistance Applied: During Wartime
 Concluding Message

Franconia Conference:

- (1) Youth meeting—Souderton Church
 (July 18, 19)
 Speakers: J. D. Graber
 Noah G. Good

Lancaster Conference:

- (2, 3) Two conferences,
 planned locally

Southwestern Pa. Conference:

- (4) Belleville, Maple Grove
 Speakers: J. L. Stauffer
 J. C. Wenger
 (5) Springs, Springs Church
 Speakers: Ernest Bennett
 B. Charles Hostetter
 (6) Johnstown, Thomas Church
 Speakers: Urie Bender
 Lawrence Burkholder

Ohio Conference:

- (7) Northwestern Pa., Sunnyside Church
 Speakers: Milton Brackbill
 Melvin Gingerich
 (8) North Lima
 Speakers: Glenn Esh
 J. Otis Yoder
 (9) Wayne County, Kidron Church
 Speakers: Ernest G. Gehman
 Aaron Mast
 (10) Holmes County, Walnut Creek Church
 Speakers: Noah Good
 J. R. Mumaw
 (11) West Liberty, South Union Church
 Speakers: Jesse Martin
 Peter Wiebe
 (12) Archbold, Central Church
 Speakers: Paul Erb
 Levi Hartzler

Indiana-Michigan Conference:

- (13) Kokomo, Howard-Miami Church
 Speakers: Ford Berg
 J. J. Hostetter
 (14) Goshen, College Union
 Speakers: Chester K. Lehman
 Millard Lind
 (15) Fairview, Michigan
 Speakers: Sanford G. Shetler
 David Thomas
 (16) Midland, Michigan
 Speakers: Paul Guengerich
 John E. Lapp

Illinois Conference:

- (17) Eureka, Roanoke Church
 Speakers: Paul M. Lederach
 Glen Yoder
 (18) Fisher, East Bend Church
 Speaker: Paul M. Miller
 (19) Sterling, Science Ridge Church
 Speakers: Guy Hershberger
 Milo Kauffman

Iowa-Nebraska Conference:

- (20) Kalona, East Union Church
 Speakers: Nevin Bender
 E. M. Yost

South Central Conference:

- (21) Garden City, Sycamore Grove
 Speakers: Gideon Yoder
 Harold Zehr
 (22) La Junta, La Junta Church
 (June 28, 1953)
 Speaker: To be supplied

South Pacific Conference:

- (23) Upland, California
 Speakers: Allen Erb
 Leonard Garber
 Darrell Otto
 Melvin Ruth
 John David Zehr

Virginia Conference:

- (24) Northern Dist., Lindale Church
 (25) Middle Dist., Weaver's Church
 (26) Southern Dist.,
 Springdale Church
 Speakers: Harold S. Bender
 Paul R. Clemens
 Noah L. Hershey

Ontario Conference:

- (27) Kitchener,
 First Mennonite Church
 Speakers: Phil Frey
 C. Norman Kraus

Alberta-Saskatchewan Conference:

- (28) In connection with Conference,
 Duchess
 Speaker: Nelson Kauffman

Conservative Amish Mennonite Conference:

- (29) Croghan, New York
 Speakers: J. F. Garber
 Elmer Kolb
 (Co-operating: Belleville, Pa.
 Walnut Creek, Ohio;
 Midland, Mich.; Kalona, Iowa)

Ontario Amish Mennonite Conference:

- (30) Baden, Wilmot Church
 Speakers: H. Raymond Charles
 Clarence Lutz

FAMILY CIRCLE

Prayer of Pain

By Laurel Hill

They deepest wound us whom we love the most.

We care not for the cold and scornful look
Of one who means naught to us.
But when one
Whom we have felt our spirit's closest friend
Reproaches us in bitter tones,
Or keeps
A silence worse than words,
We know a hurt indeed.

It takes true faith and boundless trust to keep
The light of love
A bright unfaltering flame in all the gusts
Of each day's petty cares.
God, grant to us
Forgiving spirits and a helping hand
Each to the other, that we may not fail
Earth's dearest ones.
Amen.

On Being Good Parents

By E. J. HOCHSTEDLER

[Message given at the Riley School PTA meeting, April, 1951]

The home, with which we are all acquainted in some aspect or other, was instituted by God in the beginning and is to continue to the end. We are responsible for keeping this home godly, and in order to do that we must know what the Word says. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). This means more than just saying a few words to a child and then letting him do as he pleases. "Chasten thy son while there is hope, and let not thy soul spare for his crying" (Prov. 19:18). "He that spareth his rod hateth his son: but he that loveth him chasteneth him beatings" (Prov. 13:24). This does not always mean beating with a stick, but let your words mean what you say. "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul" (Prov. 29:17).

Proverbs also says a child left to himself will bring a mother to shame. How often a mother has been ashamed of her child because of his evil conduct. Following are a few things we should refrain from doing:

(1) Don't get angry at children for their failures.

(2) Don't scold for something which has just previously been laughed at.

(3) Don't threaten to punish unless you mean to carry out the threat. Anything that does this makes a liar of him-

self. The child soon knows whether he can believe us or not. The impression that is made on a child up to five years old is worth more than at any other age. If your words have weight you don't need to punish so much with a stick.

(4) Don't make children afraid by saying, "The boogy man will get you," or "I'll call the police." The police are our friends and for our protection.

(5) Don't forget your own faults—get rid of them; then the child will follow.

(6) Train, but don't expect perfection.

(7) Find out both sides of the problem: don't just take your child's part.

Requirements of parents:

(a) Have much prayer and meditation with God concerning your children.

(b) Be a leader and an example. Have such a home as will make your children want to marry and have a home of their own.

(c) Watch your table talk. Are you talking against your neighbor? If so, your children will get into a fight with theirs. The same thing holds true concerning your schoolteacher, the government, etc.

(d) Give children responsibility and work in the home.

(e) Have clean recreation. Play with them. Make home seem pleasant and the best place to be.

(f) Have books on manners and read Bible stories to your children. Comics taught two boys to fly an airplane. Could it not also teach them to be criminals or murderers?

(g) Teach children to be thankful.

(h) Teach good, clean, and spiritual songs.

When a child is old enough to start to school he should know how to play and get along with others. Where is this teaching to come from? The home. "The hand that rocks the cradle, rules the world." Does the servant rock the cradle? If so, your home is not as God intended it to be. What the home is, is what the neighborhood is, what the government is, is what the world is. If the home is disturbed, then the rest of the world is too. Seek true peace which the world can neither give nor take. John 14:27. Read Eph. 6:1-4. No language can express the power and beauty and majesty of a real mother's love.

Steam may fizz away in thousands of teakettles, but not until it is controlled and directed can it be made of use. So we cannot do much with our children until we learn to control and direct their energy.

The old rule of a schoolmaster was, "Where a look will do, say not a word. Where a word will do, say no more. But when words fail, use the rod."

Before a certain boy left home his

mother had him kneel before her and laying his head on her lap she prayed for him. He left home and soon got into bad company and left the Lord. After a long time, he was walking the streets of a large town, and not satisfied with his life, he came to a church and went in. They were having evangelistic meetings. The minister gave an altar call and the boy went up to renew his relationship with the Lord. The minister asked him what was in the sermon that brought him back to God. The boy replied, "Nothing. I carried with me a picture." What picture is your child carrying along from home life?

Kokomo, Ind.

A Happy Home

We are placing too much stress on material riches, and as a result, many families are deluded. They fail to acknowledge the possibility of rich gifts better than money or what money can buy. There is the riches of mutual love declared at the marriage altar, which can and ought to be cultivated. Daily expressions of love enrich the home life more than anything else can do. There is also a vital enrichment in the contact with great personalities having the right philosophy of life, by inviting them into the home. Next to that, is the ennobling of thought from good reading. There is a thrill in the whole family's tackling worth-while issues, sharing together planned service for others. Much is missed if there is a failure to take the right attitude toward sickness, death, and sorrow. Great souls and ideal homes are often made by such Christian attitudes that will increase Christian faith and hope. Living with noble purposes makes for joys beyond human calculations. Every home can be a happy home.

—Clara and Carl.

EXPRESSIONS OF APPRECIATION

I wish to sincerely thank my many friends, relatives, and neighbors for their prayers, cards, flowers, and their expressions of love and sympathy during my wife's illness and since her death. I especially wish to thank those who helped in a material way. May the Lord bless each and every one of you.—Clarence Helmut, Elverson, Pa.

I wish to express my sincere thanks and appreciation to all the friends who kindly remembered me during my shut-in days and stay at the hospital. Your prayers, visits, flowers, and cards meant very much to me. May the Lord bless you all in your prayer.—Mrs. Harvey A. Martin, East Earl, Pa.

If the sound of a voice can race around the world infinitely faster than I can explain the illustration, and someone way over on the other side of the ocean can hear the word, the song, who am I to say that if man prays, God cannot bring the answer speedily to some needy soul in Africa, India, or the isles of the sea? As in Tennyson's day, so in ours, "More things are wrought by prayer than this world dreams of."—Frank E. Warren.

TO BE NEAR TO GOD

A PATTERN OF CHRISTIAN BEHAVIOR

Sunday School Lesson for July 12

(Romans 12)

Sunday, July 5

By this shall all men know that ye are my disciples, if ye have love one to another.—John 13:35. Also John 8:31.

Jesus did not suppress one word of truth, but He uttered it always in love. He exercised the greatest tact and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity, but tears were in His voice as He uttered His scathing rebukes. He wept over Jerusalem, which refused to receive Him. They had rejected Him, the Saviour, but He regarded them with pitying tenderness. His life was one of thoughtful care for others. While He ever bore Himself with divine dignity, He bowed with the tenderest regard to every member of the family of God. In all men He saw fallen souls whom it was His mission to save.

Monday, July 6

... and be clothed with humility. . . .—1 Pet. 5:5.

Humility is perfect quietness of heart. It is to have no trouble. It is never to be fretted or vexed or irritated or sore or disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door and kneel to my Father in secret, and be at peace as in a deep sea of calmness, when all around and above is trouble.

Tuesday, July 7

Whoso eateth his flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed.—John 6:54, 55.

This implies a close personal union with Him, a complete identification with Him, and an absolute dependence upon Him, as a crucified, risen, living, divine Lord and Saviour.

Those were such tremendous words that even the disciples said, "This is an hard saying; who can hear it?" Jesus knew it would test the genuineness of their faith in Him. How much it must have grieved the tender heart of the Master when He saw that they went back and walked no more with Him. How much it still grieves His loving heart when one of His disciples today walks no more with Him. In His infinite love and mercy He has provided His children with the means of grace which would enable them to walk in the power of the Holy Spirit. But if they neglect to fortify themselves with this means of grace, they will go back and walk no more with the Christ. All will be tempted to sin, but not all yield to that temptation.

Wednesday, July 8

Rejoice evermore. In everything give thanks: for

this is the will of God in Christ Jesus concerning you.—1 Thess. 5:18, 19.

Some of us are perpetually mourning our lot when we ought to be perpetually praising. We look at our mercies wrong side up and label half of them "crosses." Some of us never know when we are well off. "The only drawbacks to this lovely homestead," said a poetical auctioneer as he offered a paradise for sale, "are the litter of the rose leaves and the noise of the nightingales." Many of us have no drawbacks worth mentioning but the lack of time to handle all the good things God has given us. Still we fail to sing. "I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being" (Ps. 104:33).

Thursday, July 9

Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.—Heb. 12:11.

"Take care that you do not waste your sorrow, that you do not let the precious gifts of disappointment, pain, loss, loneliness, or similar afflictions that come into your daily life mar you instead of mending you. See that they send you nearer to God, and not that they drive you farther from Him." There is no failure of life so terrible as to have the pain without the lesson, the sorrow without the softening. Do not lose your sorrow. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Ps. 51:17).

Friday, July 10

Wait on the Lord; he is of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.—Ps. 27:14.

Our hearts are too vast to take in His fullness at a single breath. We must live in the atmosphere of His presence till we absorb His life. This is the secret of spiritual depth and rest, of power and fullness, of love and prayer, of hope and holy usefulness. "Wait, I say, on the Lord."

Saturday, July 11

And therefore will the Lord wait, that he may be gracious unto you . . . wait for him.—Isa. 30:18.

We have sometimes been inclined to stagger at God's delays. When we have prayed for immediate deliverance from some pressing sorrow; for the conversion of some relative; for our own growth in grace and victory over something in our life, and it seemed as if the prayer had lost its way, then some of us have begun to question the usefulness of prayer and to wonder if our cries and tears were achieving any result. As a reply to such surmising, how comforting the assurance of the text—God waits that He may be gracious. He waits until there is such a refining of character and such a combination of circumstances that He can do ever so much better than if He had interposed in the first moments of our agonized appeal. So keep praising Him.

—John Allison

Recall Paul's attitude to the Gospel. Rom. 1:16. Let the pupils tell what is meant by the Gospel. Read in class a few choice statements. Paul wrote to the Romans about salvation by faith. 2:11, 12; 3:20-26; 5:1, 8; 6:11, 12; 7:15-25; 8:1, 2; 11:29-36. These eleven chapters are full of the story of the grace of God in giving us Jesus Christ to redeem us, to justify us, to bring us to God. This explains the "therefore" in 12:1.

In view of what God has done for the Roman Christians Paul beseeches them (God beseeches us through Paul) to come with an offering like God asked of men from the beginning. What is this offering? Must it be killed so there is blood shed? Rom. 9:22-26. Each has a living offering, his live body, to surrender to God, to dedicate to God. The soul is the priest to give this offering to the Great High Priest. Our bodies are not our own but ours to offer. Maclaren says we are "to surrender in regard to the impressions we allow to be made upon our senses of the body, to the indulgence which we grant to our appetites, to the satisfaction we seek for our needs, and to the activities which we engage in with the body."

The Christian living described in this chapter is inseparably connected with belief in Christ. Christ gives the new mind. It is the truth of God and Christ received and fed upon that transforms the whole life. Practices that are good and acceptable to God are the outworking of the mind of Christ who dwells within the believer.

Consider the pattern of Christian conduct given by Paul in verses 9-21. What is the first of the 27 exhortations? Most Christians are very familiar with the words of these verses. What about the practice of them? It might be wise for each to take a little examination to see to what extent he or she is being transformed into His likeness. Type the list of these 27 Christian forms of conduct. Read them. Let pupils illustrate them as they occur in daily living. Let each check off those that he or she is practicing. Belief that doesn't lead to practice must not be after the mind of Christ.

Do not leave the pupils with discouragement due to failure, but with encouragement to get closer to Christ, who is not only the way and the truth but also the power to live after this code of Christian living. Such a program for our walk would not be given if it were not possible to attain.

Here is the real test of nonconformity to the world. Behavior of this kind is not found with the man of the world. It is not found even with all the professing Christians but only with those who have the mind of Christ. This mind is a gift in the person of the indwelling Christ.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Speakers in a Sunday-school meeting at Stony Brook, York, Pa., June 20 and 21 were John W. Winters, Kinzers, Pa., and John E. Lapp, Lansdale, Pa.

The Lower Deer Creek MYF, Kalona, Iowa, is conducting a monthly jail service at Iowa City.

Bro. Robert Keener, under appointment for mission work in Tanganyika, was ordained to the ministry at New Providence, Pa., if plans carried, on June 21.

Speakers in an all-day meeting on June 21 at Meadville, Gap, Pa., were J. Irvin Lehman and Ralph Malin.

Visiting speakers at the Alberta-Saskatchewan Conference which will be held at Duchess July 4 to 7, are Bro. and Sister William Hallman, Argentina; Bro. Nelson Kauffman, Hannibal, Mo.; Bro. Moses Bowman, Kitchener, Ont.; and Bro. J. G. Hartzler, Windom, Kans.

Bro. Jesse B. Martin, Waterloo, Ont., has been assigned bishop charge of the congregation at Clarence Center, N. Y.

Bro. LeRoy Kennel, Goshen, Ind., is assisting in the ministry of the Metamora, Ill., congregation during the summer months.

Bro. Henry Weaver, Jr., of the E.M.C. faculty secured his master's degree with a

major in chemistry at the University of Delaware at the recent commencement.

An Introduction to Theology, by Bro. John C. Wenger, has been approved for publication and will be published this fall.

Assurance of Salvation, by John R. Mumaw, has been revised and will be ready in a new edition this summer.

Teachers of juniors and intermediates will find excellent ideas for adding interest to their Sunday-school classes in the third quarter by reading Edna Beiler's article in the "Words of Cheer" for July 5 and 12.

Missionary film service, of which Bro. R. R. Smucker is director, has sent a check for \$329.60 to Elkhart covering amounts given as offerings over and above travel expenses, film equipment, upkeep, and required replacement. Individual receipts were sent to the donating groups. A total of 33 services were held since Jan. 1, wherein offerings were taken, but 21 of these offerings were utilized for local projects or sent direct to mission boards by the sponsoring group. Groups whose offering balances are included in the above total are: Fort Wayne, Ind., Church; Toto, Ind., MYF; Howard-Miami Home-makers; Church of the Brethren, New Paris, Ind.; Hopedale, Ill., MYF; Dillon, Ill., Church; Roanoke, Ill., Church, Sumner, Ill.; Mennonite group at Amity Chapel; Landisville, Pa., MYF; Maple Grove Church, Gap, Pa.; Neffsville, Pa., Church.

Sister Esther Weber of Hesston College faculty underwent surgery on June 15.

Bro. Edward Driner, Wellman, Iowa, is seriously ill with a brain tumor.

Bro. Alfred Yoder, Jr., who has been teaching school at Edwards, Mo., has moved with his wife to Hannibal, where he will perform I-W service in Levering Hospital.

Bro. Melvin Lapp, Gap, Pa., who has been a worker at the Mission Home in Hannibal, Mo., has been accepted for I-W service at Levering Hospital.

Sister Hettie Kreider, widow of the late bishop J. M. Kreider, Palmyra, Mo., has been very ill for a number of weeks.

The "Christ for Today" radio board, which sponsors the weekly broadcast over KHMO, met in Hannibal, Mo., on June 13.

Correction: An obituary printed in the June 16 issue used the name of Charles instead of Clarence for the deceased Clarence J. Nofziger. We regret this error.

Change of Address: Bro. John S. Sensenig from Pottsville, Pa., to 706 Emerson St. Northeast, Washington 17, D.C.

Bro. C. F. Yake is spending several weeks attending Winona Lake School of Theology.

Bro. J. L. Horst conducted the first communion service with the Georgetown congregation in Washington, D.C., on June 21. There are 30 charter members of this congregation. Bro. Nevin Miller is the pastor.

Six young people were received into the membership of the East Goshen, Ind., con-

gregation on May 17. A part of the baptismal service was conducted at a stream on a neighboring farm.

The men's chorus of I-W men at Denver, Colo., gave a program at Colorado Springs on Jan. 21 under the direction of Eldon Rissler.

Bro. James Steiner, North Lima, Ohio, is helping with the summer Bible school at the Maple Grove church, New Wilmington, Pa.

Bro. Martin Weaver, and wife, Annville, Pa., spoke concerning travel experiences in Europe and the Holy Lands recently at Mellingers, Lancaster, Pa.

Bro. Noah Hershey, Parkesburg, Pa., was listed as a guest speaker for the mid-year youth rally at Mellingers, Lancaster, Pa., on June 30.

The Big Valley men's chorus gave a program at the Milroy, Pa., Presbyterian Church the evening of June 21.

Bro. Richard Irvin, West Liberty, Ohio, is serving as life guard at Little Eden camp this summer.

(Continued on page 628)

Calendar

Laurelsville Mennonite Camp, Mt. Pleasant, Pa.
Girls Camp (ages 9-13), July 4-10
Junior High Camp (boys and girls 13-15), July 11-17
Junior High Camp (boys and girls 13-15), July 18-24
First Family Week, July 24-31
Wages Conference, July 27-31
Missionary Bible Conference, July 31-Aug. 2
Church Music Conference, Aug. 3-7
First Young People's Institute, Aug. 8-14
Second Young People's Institute, Aug. 15-21
Second Family Week, Aug. 22-28
Little Eden Camp, Onekama, Mich.
Senior High Week (grades 9 through 12), July 4-11
Boys' Week (grades 4, 5, and 6), July 11-16
Girls' Week (grades 4, 5, and 6), July 18-25
Young Adult Week, July 25-Aug. 1
Family Week, Aug. 1-8
Christian Business Men's Week, 8-15
Bible Conference—Family Week, Aug. 15-Aug. 22
Church Music and E.C.A. Workshop, Aug. 23-Sept. 1
Rocky Mountain Mennonite Camp, Divide, Colo.
Week-end Bible Conference and Dedication, July 4-5
Junior Boys' Camp (ages 9-12), July 6-11
Junior Girls' Camp (ages 9-12), July 13-18
Junior High Week (boys and girls 13-16), July 20-25
Junior High Week (boys and girls 13-16), July 27-Aug. 1
Family Week, Aug. 3-6
Family Week, Aug. 17-22
Youth Retreat (18 yrs. of age and over), Aug. 24-29
Week-end Bible Conference, Aug. 31-Sept. 1
Simultaneous Peace Conferences at various places throughout the country, July 4, 5
Alberta-Saskatchewan Conference and associated meetings, Duchess, Alta., July 4-7
Annual meeting Southwestern Pennsylvania Mission Society, Casselman, Chertsey, Goshen, Md., July 10, 11
Business and inspirational meeting, Eastern Mennonite Board of Missions and Charities, at River Corner, Conestoga, Pa., July 22
Virginia Conference and related meetings, Mt. Pleasant, Chertsey, Va., July 27-30
Annual meeting Southwestern Pennsylvania Conference, at Stahl's, Johnstown, Pa., Aug. 2-5
Chertsey Lake Camp, Chertsey, Ontario
Boys Camp, Aug. 3-10
Girls Camp, Aug. 10-17
Young People's Camp, Aug. 17-22
Ohio Mennonite Youth Fellowship Convention, Aug. 7-9, place not announced.
Ohio Workers Conference, Aug. 10-12, place not announced
Annual meeting Conservative Amish Mennonite Conference, Hartsburg, Mo., Aug. 11-14
Annual meeting Iowa-Nebraska Conference, East Fairview, Milford, Neb., Aug. 11-14
Annual Indiana-Michigan-Chicago Workers' Conference, Fairview congregation, Fairview, Mich., Aug. 16-20, 1953
Annual meeting Illinois Mennonite Conference, Science Ridge, Sterling, Ill., Aug. 18-20
Annual meeting South Central Conference, Hutchinson, Kan., Aug. 16-21
Mennonite General Conference, Kitchener, Ont., Aug. 26-30, 1953
Annual meeting Mennonite Board of Education, Napanee, Ind., Oct. 15-17

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- 615—Tragedy of Blessing
- 615—Prayer Requests
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- 616—If I Had Known Company Was Coming
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Go, Preach

MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

Mission News

Bro. and Sister Don McCammon, Tokyo, Japan, write: "When Michael was 22 days old we brought him home from the hospital. Since then we have been and still are having routine blood tests, but the doctor thinks that the danger point is passed. It will take a while to build his blood up to a really good figure, but he is a strong, hungry, happy little boy."

Bro. J. R. Mumaw, Harrisonburg, Va., will this year serve as evangelist in the "Christ for Today" evangelistic effort at Hannibal, Mo., from Aug. 2 to 16. A service unit of six men, last year E.M.C. students, will arrive in Hannibal July 13 to begin "house to house" work, street meetings, and community sale contacts. They are C. Richard Krall, Mt. Joy, Pa.; Wilbur Maust, Pigeon, Mich.; Stanley Yake, Scottdale, Pa.; James D. Brubaker, Manheim, Pa.; and Mark Rohrer, Lancaster, Pa. The Christ Ambassadors of Goshen, Ind., will also send personal workers during the campaign.

A Mennonite barber could open a shop in Harman, W. Va., and give a real Christian witness in that rural mountain community. This is just one example of the many opportunities for witnessing available in rural areas where mission work is being carried on or could be carried on.

Bro. and Sister Ismael Gonzalez, Goshen, Ind., who are spending some time with Bro. Gonzalez's parents in Puerto Rico, assisted with the summer Bible school program at Pulguillas.

Bro. and Sister Clarence Fretz, missionaries to Luxembourg, plan to spend some time in Spain this summer visiting evangelical Christians. Bro. Fretz served as a relief worker in Spain during 1938-39 with the Mennonite Relief Committee.

Two deaths have recently been reported from Bihar, India: the infant daughter of Paberus, worker at Marangloyia; and an aged sister in the Hsiri congregation who with her husband composed one of the first four families to join the church at Hsiri.

Missionaries spending their annual leave at Kodaikanal, India, report that missionary Fred Jarvis, who had a prominent part in the recent revival in Japan, recently spent several days at Kodaikanal and conducted two meetings of much confession, testimony, and prayer. Many missionaries are returning to their work with a new zeal and blessing.

Mary Yutzky and Winifred Mumaw will assist in the work at the Bethel Church, Chicago, this summer.

Bro. Arnold Dietzel, missionary on furlough from the M.P., India, spoke to the C.A.M. congregation near Grabill, Ind., on Sunday morning, June 21, and to the College Mennonite Church, Goshen, Ind., on Sunday evening.

Bro. Quintus Leatherman, writes from the Mennonite Gospel Center, London, England, "We are making some plans to use two student tour people for our two summer Bible schools to be conducted in August. We have no definite decision as yet on the one at Union Chapel in Islington, where I will have a preaching appointment the first Sunday in August."

Sister Irene Bishop spoke to the Fellowship group on Saturday evening, June 6 at the London Center. There were twenty-four present, including a German nurse, an Irish doctor, a Mennonite soldier, a Christian Jewess, and a G.C. Mennonite teacher in a girls' school.

Bro. John Friesen writes from Landour, India, regarding his recent illness: "This has been a tremendous spiritual experience for me. I have rejoiced time and again over the inner calm which the Lord has afforded me. My only concern is that I might grow in my ability to pass on to others something of the graciousness of the Living Saviour."

The first class of the Dhantari, India, Hospital Nursing School passed with good grades. This is an encouraging beginning of the Nursing School. The new class beginning July 1 includes at least four girls and four boys.

Sunday school is held each Sunday at Don Reber's home in Tokyo, Japan. The attendance has averaged 60 in the first few meetings. After Sunday school a worship service is conducted. Bro. Reber writes: "Last Sunday I gathered up enough courage to read my sermon in Japanese. Without saying it, you can be sure many mistakes were made."

James David Martin was born to Bro. and Sister H. James Martin, missionaries in language study in San Jose, Costa Rica.

The missionaries in Tokyo had a meeting on the evening of June 12 at Don McCammon's house. The evening was taken up with a discussion of current mission questions and with prayer fellowship.

Living quarters for Bro. and Sister Eugene Blosser, missionaries recently appointed to Japan, have been arranged in the same house with Don McCammons. Blossers' address in Tokyo will therefore be the same as McCammons: 2 Z-chome, Shimomura-cho, Setagayaku, Tokyo, Japan.

The government of India has recently granted residence visas for Sisters Florence Nafziger and Elizabeth Erb, missionaries returning after furlough. Visas for the Edwin Weaver and Weyburn Groff families are still awaited.

Bro. and Sister Floyd Sieber and family left Buenos Aires, Argentina, for a North American furlough on June 17 on the SS Brazil.

Bro. Marion Snyder, Goshen, Ind., preached for the Elmira, Ont., congregation on

Your Treasurer Reports

Definite steps have now been taken to obtain a building in London to serve as a Mennonite Center. We believe that this is a forward step toward extending the witness of the Mennonite Church both in England and among many others who can be contacted in London through such a center. Reports from Brother Quintus Leatherman already indicate that they have made some very interesting contacts with students in London and with missionaries stopping in London en route to fields of service.

It appears at the present time that about \$14,000.00 will be needed to purchase a property large enough for a center and to supply housing for the Quintus Leatherman family. We feel certain that arranging for a center of this kind is a significant step forward in the London work and we sincerely trust that many will respond with contributions to help purchase this building. Considerable effort has been made during the past year to find a building that can be rented but it appears that this is not possible. For this reason, the Executive Committee has decided to authorize the purchase of a building to serve as a center and living quarters. Please send your contributions for this purpose through the District Treasurer and designate them for the "London Center Building Fund."

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana.

Sunday morning, June 21. Bro. and Sister Snyder were appointed for service among Spanish-speaking Americans at the recent General Mission Board meeting.

The brethren Nelson Litwiler, missionary on furlough from Argentina, and Levi C. Hartzler, Elkhart, Ind., spoke on missions to the Holly Grove congregation, Westover, Md., on Thursday evening, June 19. Bro. Hartzler preached at the Midway Church, Columbiana, Ohio, on Sunday morning, June 21.

Bro. J. D. Graber, secretary of the General Board, will make an administrative trip to Japan and the Far East during the coming year in the interests of a Japan mission organization and to find new fields that should be entered at this time.

Bro. and Sister James Lark, Chicago, Ill., spent the last week in June in the Alberta-Saskatchewan conference district keeping appointments as follows: June 23, High River, Alta.; June 24, Duchess, Alta.; June 25, Carstairs, Alta.; June 26, Tofield, Alta.; June 28, Guernsey, Sask. They are also scheduled to speak at Bloomfield, Mont., on Tuesday evening, June 30.



Mt. View Mennonite Church near Buffalo, Ark. Clarence Horst, mountain Home, Ark., is pastor.



Rea Valley schoolhouse, Rea Valley, Ark., outpost of the Mt. View Church.

Growing Up with the Mountain View Mennonite Church

By BARBARA WICKER

I'm so glad you were able to visit us again. You'll find quite a few changes since you helped to teach Bible school in 1946.

Yes, the schoolhouse is still standing at Buffalo, but we now have a beautiful native-stone church house a mile and a half on this side of Buffalo. It has a full basement which gives us classroom space. After you see the view, you will understand why the name Mountain View.

You will see old friends, but there will be many new faces. From an average attendance of 25 to 30 the first summer, we now have an average of 65 to 70. Instead of the quiet, shy children with no knowledge whatsoever of the Bible, you will find young people who enter wholeheartedly into the services. They serve as Sunday-school teachers, song leaders, and Sunday-school superintendent and take their turn at giving children's meetings and topics for young people's meetings.

You will also see a schoolhouse on the hillside, just above the church. This, too, is largely the labor of the hands of our people and serves not only as a place where our children receive Christian training but as a community meeting place. It is here that we have sewing circle, chorus practice, literary programs and parties.

Our church and school are now the center of the activity of our community and it is to these that the people look for leadership.

Although we may have little of this world's riches, it is with pleasure that we share what we have. Our sewing circle is one means of doing this. The women and girls meet every other week. A look at our records shows that two years ago 16 Christmas bundles were sent and 13 were sent this year. Making baby clothes and tearing bandages are our projects at the present time.

Our chorus may be far from professional, but we receive much pleasure from singing together. Time spent in singing the praises of our Saviour is well spent. Our chorus numbers a few over 20 and we meet every other week to practice. Many Sunday afternoons are spent singing for shut-ins and old people.

Hidden talents are being discovered every month as our literary meets. It was organized last fall and everyone is being pleasantly surprised at what good fun and fellowship young and old can have together.

Rea Valley was our first mission outpost. Bible school was held in the summer of 1943 and every summer since then. Bro. Clarence Horst has gone over for church once a month but no regular work has been started.

Bible school was first held at Three Brothers four years ago. A Sunday school was started a year and a half ago and they have regular Sunday school and church with an attendance of 25 to 30.

Buffalo, Ark.

Joy in Service at Three Brothers

By GERTRUDE HAMILTON

Try to imagine with me that you are with a group of summer Bible school teachers in the home of Bro. Clarence Horst at Mountain Home, Ark. You have just come from Kansas to help in Bible school. Plans and appointments are being made for Bible school in three rural communities in Arkansas. When you discover that you are to teach at Three Brothers you are happy because you had previously learned that this community, which has twenty-eight children, has church services only one evening each month and no Sunday school at all. You are anxious to go there to help.

So, you enthusiastically join three other Bible-school teachers to clean the old two-room schoolhouse. Many windowpanes are missing, some of the folding doors are off their hinges, and a bird has her nest on the long stove pipe. However, you help to arrange the rough, unpainted benches, tables, and the school desks for four classes.

A lady who lives near the schoolhouse goes along with the teachers to several homes to invite the children and you are happy that the mothers seem so glad for an opportunity to send their children to Bible school. One mother says, "We had planned to butcher a hog tomorrow but we will do that later so the children can come to Bible school." By the end of the school the enrollment is forty-one.

The next summer you are thrilled again because the enrollment reached fifty-nine, the children were interested and attentive, and several children accepted Christ. Some children came from near-by communities.

That fall you receive a letter from a mother in the community which says, "I would like to send my children to a Sunday school, but there is none." You think, "How sad!"

The next time you visit Three Brothers you are happily surprised to see that the schoolhouse has been painted inside and out, better seats have been installed, and a nice sign placed near the highway in front of the building. But best of all, Sunday school and morning and evening services are held every Sunday. There are also plenty of teachers



Three Brothers schoolhouse and group gathered there, Three Brothers, Ark., an outpost of the Mt. View Church.

and workers now since the Rest Haven workers and some from Mt. Home drive in regularly. You are thankful to hear that one mother and one young person accepted Christ at the Easter services.

During the third Bible school Bro. Wilbur Yoder of Middlebury, Ind., conducted revival services each evening. How your heart is thrilled as you visit some of these services and see the people of the community listening to good evangelistic sermons and several adults accepting Christ as their Saviour.

During February 1953, the attendance each Sunday was 31, 38, 39, and 34, but for years past these people have not been in the habit of attending church services, so their attendance is very irregular and they do not attend well at night, which is also true of many of our other churches.

Bro. Roy Selzer and his family of Protection, Kans., have moved into the community and Bro. Selzer serves as pastor.

Many different people have worked and prayed for this community and we praise God for what He has done. Your prayers are requested for the work because we know the enemy is trying to hinder, but we are satisfied at this thought—"This is God's work, not man's," so we can look to Him for guidance and help."

Harper, Kans.

Arkansas Challenged Us

By ESTHER GOOD

Six young people traveling together over the hilly and rocky roads of Arkansas are certain to have various kinds of experiences. This happened to a group of students from Hesston College during the 1953 Easter vacation.

Our home for the first three days in Arkansas was with Clarence Horsts at Mt. Home. There we learned to appreciate the kind hospitality of Christian friends and were challenged by their life of simple faith. There is a large group of young folks at Mt. Home and we enjoyed the social times we had with them. One of these times included a scavenger hunt. We divided into groups and scattered out all over the neighborhood looking for the peculiar items on our lists. The neighbors seemed rather surprised at our sudden entrance into their homes but were very congenial in giving us what we asked for.

We found at this congregation that the secret of successful witnessing and evangelizing in a community is simply working, playing, and worshipping in a Christian way with the people. It was not so much what we said to the people, but what we could be to them. Besides our fellowship in Bro. Horst's home we enjoyed a delicious waffle breakfast in Roy Selzer's trailer house, a new experience for most of us, and a dinner at Jim Hamiltons which included lots of fried chicken.

We enjoyed eating dinner with the aged folks at Rest Haven and fellowshiping with them afterwards. It is interesting to see the difference in the way people grow old. Christian living certainly makes a big difference.

Besides the places mentioned we gave pro-

grams at Three Brothers, Mt. View, and Rea Valley. We also did some visitation in the homes in the afternoons. Most of these were places where the people were sick or aged and not able to come to services.

After our stay at Mt. Home we journeyed to the other side of the White River. The ferry ride was a new experience for most of the group, and of course the construction and mechanics of the ferry boat were carefully scrutinized by the boys.

As soon as we entered Manasseh Bontreger's home we knew there was going to be lots of good eating ahead. Sister Bontreger just made a batch of homemade bread which soon vanished when placed on the table with fresh, homemade butter.

Here the boys of the team were privileged to work for an afternoon on the little church house which is just being constructed several miles from Bontreger's home. It is located on a beautiful site in the heart of a wooded forest with tall pines surrounding it.

A trip to Blanchard Springs revealed to us some more of the loveliness of the Ozarks. Because of the elevation, the blooming dogwoods were much larger than any we had seen before. These, along with the beautiful redbud trees, as well as the different varieties of violets, were some of the beauty spots we saw along the way.

A hike up a mountain near the Advance Church was planned for us by the teacher at Bethel Springs. In the evening we fellowshiped with the folks of the community at a basket lunch and wiener roast near the church house. Afterwards we gave a program. On Easter morning we enjoyed helping out in the annual sunrise service on top of Sugar Loaf Mountain. It was a bit cloudy that morning but we were brought close to God as we worshiped Him in the open air and thought of His resurrection. The quartet quickly climbed the tower after the service and sang from the top of the tower to the folks below.

The clouds we saw at the sunrise service succeeded in making Easter Day a very rainy one. Our Easter morning program was given at the Bethel Springs Church after which we toured the clinic and ate dinner with the David Wengers. We then left for Mt. Home to bid the Horsts a last farewell and continued our trip to Birch Tree, Mo. We gave our last program there the same evening and spent the night in that community.

On Monday morning we proceeded on our way back to Hesston after waiting several hours to get our tires fixed.

The whole week spent on our tour was full of new experiences and challenges which enriched the lives of each one of us. Our eyes were opened to the needs of our missions in the Ozarks and we have a deeper interest in them. Our hearts were inspired by the Christian testimonies of the workers in those fields as well as the people who have learned to love Christ through the workers' interest in them.

Hesston, Kans.

That missionary going depends on missionary giving is self-evident.

Lay Evangelism in the Indiana-Michigan Conference

By EZRA BEACHY

One of the outstanding statements of spiritual significance in the New Testament is found in Acts 8:4. In the dispersion of Christians which occurred at the time of the stoning of Stephen they were all scattered except the apostles. By that persecution men in all walks of life went into new localities telling as they went their new-found peace and joy—the burning reality of Christ as Saviour and Lord in a personal experience.

A certain young man was discouraged because of the profanity and ungodliness to which he was constantly exposed in the shop where he worked. What a power for the Lord it would be if we had a vital Christian witness in every swearing, profane group of workers—among the clerks of the stores, in every teachers' group, in classrooms, in the public auction, wherever men gather for business and work. If in these places a vital Christian testimony were constantly present, it would be a mighty power for God.

It is evident that the secret of the success and growth of the early church lay largely in the deep conviction each individual had to share his personal experience.

The growing interest during the past century in a program of aggressive evangelism is deeply appreciated. In our own district there has been a gratifying growth in the number of congregations and mission points. The 32 Sunday schools of 1953 have now increased to 74. A number of others are under consideration to be opened soon. This growth affords a certain amount of satisfaction.

However, lest these facts bring an attitude of smug self-satisfaction, the following should also be considered prayerfully. The Lord used Peter's Pentecost sermon to bring 3,000 souls into the Kingdom. Within a short time the number of believers had grown to 5,000. It is said that within the first decade of Anabaptist history, 1525-35, 70 congregations of Swiss Brethren were established in the canton of Zurich, Switzerland. This canton has an area of 667 square miles, an area slightly larger than one of the average-sized counties in Indiana or Michigan. In these two states there are a total of nearly 200 counties. There is a need for us to face realistically the fact that, with all our modern means of communication and transportation, the number who have been won for the Lord who do not have our church background, is pitifully small. In addition to this, we must also face the fact that from our own families many have been lost by the way. Many reasons might be cited as contributing factors to this situation. Many things could be mentioned as helps to remedy these conditions.

A growing concern has been apparent throughout the church that the laity should and can be used more widely in the program of evangelism than has been done in the past. Many lay brethren share this conviction, and are sincerely desirous of assuming their share

of this responsibility. This concept, as one means of meeting the above problem, is the concern of this article.

The Sunday school, young people's meeting, Mennonite Youth Fellowship, and the summer Bible school are all organizations made up largely or entirely of lay members. For many years laymen have comprised largely the missions committees of the congregations. A layman has held at least one office on the executive committee of the District Mission Board. The Christian Workers' Conference constitution requires at least one member of the executive committee to be a layman. Would it not be well to give prayerful consideration to the possibility of also having lay representation in our church conference?

It was with a deep concern for the growing interest in, and the possibilities of increasing participation in, the program of lay evangelism, that the executive committee of Indiana-Michigan Christian Workers' Conference recently appointed a divisional secretary in the field of lay evangelism. In order to share this concern with as many as possible of the lay leaders in the district, a series of 13 lay evangelism conferences were planned in various areas for all the congregations of the district. Each conference consisted of four week-end sessions, except one in which there were three sessions on Good Friday. The speakers for these conferences were almost entirely laymen with a deep concern for this aspect of the Lord's work.

One of the burdens of these speakers was the conviction that there are many undeveloped opportunities for service in the already existing agencies of the church. These provide ample possibilities for service to the sincere worker. Any effective work in building the kingdom of God is promoted through strengthening the local church program. Such strengthening will find its expression most effectively in a program of co-operation and teamwork between the ministry and lay leaders. They will plan and work out a program of evangelism that will not only meet the needs of the local church and community, but will reach out to the regions beyond.

Pinckney, Mich.

Padlocked

Distribution of Bibles may be discouraged or forbidden in Catholic and Communist countries, but millions of Christians everywhere in the world cling to the Bible as their most valued possession. Here in our country of freedom it is hard for us to visualize their passion for God's Word. Oppressed people, whether it be physical or religious oppression, find in the Bible faith-giving strength for the future. The Bible is fast becoming a forgotten book in many homes of our land. Boys are growing up without any knowledge of its message or understanding of its teachings. This indifference can padlock the Word of God as effectively as Roman Catholicism or Communism.—J. I. Bishop, in *Ambassador Life*.

MISSIONS SECTION



Rest Haven, Baxter County Home for the Aged, Gassville, Ark.

Rest Haven Ministers to the Aged

By MAMIE SCHROCK

How about going with me for a visit through Rest Haven this afternoon?

This is our living room. This room wouldn't look right without Uncle Charlie and Herb sitting in their favorite rocking chairs reading.

And here's the men's ward. There's Nolan who spends much of his time reading and dialing Frank's radio. Frank is already making his way down the hall, whistling a merry tune. He is blind, but with the aid of his cane he finds his way around very well. If Mr. Rouse were awake from his nap he'd be delighted to tell what Iowa and Eastern Nebraska were like in the 1880's.

This is Uncle Bob's room. I see he is sitting in his rocker waiting to tell another fox hunting story, which was his favorite pastime when a lad.

You must stop to see Jim and Sarie Ann. Sarie Ann would just love to show you her nice hankies and pretty aprons she got for Christmas. Jim, her husband, is quite slow getting around now but I'm sure you've never seen a better axe handle than the ones he made.

Here is the women's ward. Listen, I think I hear Mrs. Gaines talking to Kizzie, Sidney, and Grandma, telling them another story of her youth. Times were hard in those days. All of these women have raised families and really know what hard work is. They are very happy that someone is interested in taking care of them in their old age. That's Ella there sleeping so peacefully; she's resting from her morning chores, which were helping the cook wash dishes and pare potatoes.

This is Mrs. Gillespie, our only bedfast guest. She enjoys her radio and letters. With interest she watches the violets and geraniums bloom in her sunny east window.

Here's the Doshiers' room. It looks empty now with Mr. Doshier gone. He recently went to meet his Saviour, of whom he never ceased to testify. It was always very inspirational to visit with this old couple who had lived a Christian life from their youth. Mrs. Doshier, who is blind, greatly misses her

husband. She is quietly waiting for her summons to go home to glory.

Wouldn't you also like to meet those who minister to the daily needs of these people? This is Ada Bechtel, the nurse. With her shots and pills she has eased many aches and pains. Here are Menno and Edna Nisley, manager and matron of the home. And this is Grace Nisley, who with her childlike happiness brings much cheer to these old people. I see Sarah Miller is already in the kitchen preparing supper. That reminds me, we have an invitation for supper at Horsts. I guess we'd better be going or we'll be late.

Gassville, Ark.

What Time Is It in Missions Today?

By ORRIE D. YODER

"... I Daniel understood by books the number of the years ..." (Dan. 9:2).

"... the fields ... are white already to harvest" (John 4:35).

Looking just now at Israel, the people of "the book" and the people of God's special "times and seasons" (Dan. 9:25-27; I Thess. 5:1), what time is it in missions today? As the Gospel is "to the Jew first," what time is it today in our mission to lost Israel? Rom. 1:16.

Long ago, Moses and the later prophets of God wrote of the late regathering of Israel to their ancient homeland. We today see this people and their land reckoned among the nations. What time is it in missions as we endeavor to send missionaries to "all nations"?

As millions of Jews, despite age-long persecutions and horrible sufferings, live yet today and in blindness seek to worship the true God, what time is it in missions to us who believe that they can only be happy and saved as they accept Christ as their Saviour and Lord?

Since we witness today the prediction of

Scripture that their age-long blindness will not continue forever (Rom. 11:25; II Cor. 3:10) and since thousands of Jews who are now hungering for truth welcome their individual copies of both the Old and New Testament Scriptures what time is it in missions today as God so "whitens" the harvest field of Israel?

Since we in this "Church Age" witness, according to divine promise (Rev. 3:9), the Holy Spirit moving among Israel and making them recognize the honor due to the church, and since we have in our membership Jews who have thus been saved, even from the ranks of atheism and from cold Orthodox Judaism, through the witness of "Philadelphia" saints entering the "open door" to Israel, what time is it in our mission program as we look around at these "open doors" to millions of lost Israel?

What time is it in God's mission program when He is so marvelously changing Israel and is breaking down their age-long prejudice, until Jewish leaders are wont to encourage the distribution of Christian literature in their places of worship, and the orthodox Jews come into synagogues asking for "something good to read," or asking about the faith and love we show and profess?

Inasmuch as many of the rising generation in Israel and many influential Jews either openly or secretly avow the utter bankruptcy of modern Jewish religion, what time is it in missions for those who profess a living faith and hope in the Word of God in these days of darkness and disillusionment?

In days of decaying world systems, in days of radical change from bad to worse, in days of Gentile apostasy, but in days when God is changing Israel from blindness to sight and from "dead bones" to life, what time is it in missions for those who want to be "workers together with God" in His purposes and plans?

Servants of God and modern "Daniels," what time is it today in God's divine plan of redemption? Will we, like Daniel of old, read the clock of God and see, obey, and act? Dan. 9. Daniel, the servant of God, set himself to pray and to fast when he saw God's time for Israel was fulfilled. Will we be God's servants today to pray and fast and also obey our Master Jesus Christ who has commanded that we are to witness to all peoples, "to the Jew first, and also to the Greek"?

It was our Christ who spoke of the end of the "times of the Gentiles" and of the day when the people of Jerusalem shall again say, "Blessed is he that cometh in the name of the Lord." Luke 21; Matt. 23.

Let us remember these three things: God has called all men to repentance (Acts 3:19-26); salvation is found only in Christ; and Israel must hear from us the story of salvation through Christ before they can believe and be saved. Since millions of Jews, so long hated and despised by an apostate church and so long neglected and shunned by our Christianity, know not of our Christ of love and hope, surely it is time for them to hear from us.

Many, many are the voices calling to us today, "Come over into Israel and help us." Let us work while it is day. You who claim

to love the Lord ought to love His people Israel sufficiently to witness to them.

Del Paso Heights, Calif.

It is sheer folly in mission work to refuse to consider the racial, social, and economic patterns of thought in the people among whom we work.—J. H. Mosemann.

Missions Editorial

Developing Missions by Colonization

A rural mission pastor in northern Michigan needs a good chorister to direct singing in the services and teach his congregation to sing. Another pastor needs someone to direct the junior activities in his church. Such needs could be multiplied several times over in the present rural mission areas of the church to say nothing of the many untouched rural areas.

On the surface it might appear that the church has overextended herself and does not have enough workers to take care of all of the projects it has begun. But is such really the case?

Perhaps we have come to think of rural mission work being carried on by appointed workers and have forgotten that a healthy church develops best when individual members serve their congregation. Since many of our rural outposts have a limited membership, these small congregations would welcome families moving into the community who can provide leadership in various areas of the local church activities while they earn their livelihood in the community.

The Mennonite Church is rich in persons who can lead singing, teach Sunday-school classes, direct junior and young people's activities, and superintend Sunday schools and summer Bible schools. Many of our larger churches have a surplus of persons who can serve in these areas, while our rural missions need the help of such persons.

Some of the most effective witnessing today is performed by persons earning their own living and working in the church on their marginal time. Many Christians could become such self-supporting missionaries by responding to the call from our rural mission areas.

A rural mission area in West Virginia would offer opportunities to a Christian barber. Other professions and occupations which can find service opportunities in rural mission areas include farmers, teachers, doctors, nurses, garagemen, carpenters, painters, storekeepers, poultrymen, dairymen, and various others dependent upon local situations.

We are not suggesting that persons practicing these professions can develop a large bank account, or acquire a great deal of property. But we do believe they will be laying up treasures in heaven. They will be voluntarily following the footsteps of the early Christians who went everywhere preaching the Word when they were scattered by persecution.

Couples interested in this kind of service should contact our rural missionaries, their District Mission Board, or the General Mission Board regarding possible opportunities for families moving into rural areas and assisting with the developing mission program.

—L. C. Hartzler.

As a steward of the mysteries of God the church seeks to inspire in her youth an evangelical obedience to the Gospel.—John R. Mumaw.

The Missionary

By Opal Brammann

"Me do missionary work?" you say,

"I don't see how I could!

Why, I've some little ones to rear,

How could you think I should?

"I couldn't go to foreign fields,

Besides, I couldn't teach;

I never went to college;

I can't even make a speech!"

Oh, sister, you're a missionary

Right there where you live.

A thousand eyes are watching you—

What witness do you give?

Park Rapids, Minn.

Why I Love the Church

It is the shrine of my faith at whose altar I offer sacrifice to God.

It is the sanctuary of my worship in whose holy place I seek the presence of God.

It is the birthplace of faith and hope and love, and the cradle of peace and good will and brotherhood.

It is in the church I find Christ, hear His Word and learn the way of life more perfectly.

It is in the body of the church that I feel the fellowship of a more blessed life, and find the pure friendships that spring from its faith.

It is the church that calls me to better living and shows me the way of service through its unselfish ministries.

Christ loved the church and gave Himself for it, and surely it is worthy of my best love and loyalty.—Contributed.

Relief and Service News

MRSC Weekly Notes

Relief Committee Changes Name

Readers of this space will notice a change in the heading, which reflects the new name of the former Mennonite Relief Committee (MRC). Under the new constitution of the Mennonite Board of Missions and Charities, the relief and service agency of the Board constituency will be known as the Relief and Service Committee of the Mennonite Board of Missions and Charities, or as the Mennonite Relief and Service Committee (MRSC). Over the past years efforts have been made to integrate the administration of the service program with that of the rest of the Mission Board. These programs have been administered by MRC under the name of the "Office for Service and Relief."

The Mennonite Relief and Service Committee name has several advantages. It reflects more nearly the work of the (former) MRC. It will be less easily confused with the names of other Mennonite organizations. It serves to integrate the two names under which MRC work has been done. In the future, this space will be headed by the MRSC designation, and the work will be done by the Office for Relief and Service in the name of the Mennonite Relief and Service Committee (MRSC).

Voluntary Service

The following resolution was passed by the Mennonite Board of Missions and Charities at its annual session in Harrisonburg, Va., June 13-16:

"Inasmuch as there are excellent opportunities for effective Christian service and a strong witness by our young men called by the draft (I-W) in the voluntary service projects administered by our church agencies, both in the United States and in Pax Services abroad, and

Inasmuch as the primary concern of the church as well as our young men should be that we represent our Lord most effectively in service to our fellow men in this period of unusual need, regardless of the amount of material earnings, and

Inasmuch as our young men are now being called to service at a very early age, when the deepening of spiritual life, the strengthening of Christian character, and the growth of commitment to Christ and His service, are of the utmost importance in the face of the peculiar testings and temptings which are bound to come in the program, be it

RESOLVED, that we urge

1. Our pastors, ministers, and church leaders to encourage our young men that in choosing their two-year service assignments they give first consideration to voluntary service appointments in church-related projects,

2. That our church agencies increase the

voluntary service opportunities under their administration,

3. The District Conference and other responsible people put forth special efforts to make the experience of our men in service the most enriching and rewarding in every way, particularly in spiritual and personal growth,

4. That the church rise to the challenge of the additional cost of this enlarged voluntary service program by substantially increasing contributions for this purpose."

I-W Services

Mr. and Mrs. Joseph Freyenger, Wayland, Iowa, are the parents of a little girl, Barbara Jo, born June 7, 1953. Bro. and Sister Freyenger are the leader and matron of the I-W center at 348 Oakville Ave., East Lansing, Mich.

Released June 19, 1953

Office for Relief and Service
Elkhart, Indiana.

MCC Weekly Notes

Building 10-Bed Addition at Brook Lane Farm

A 10-bed addition to the hospital building at Brook Lane Farm near Hagerstown, Md., is under construction. This addition will provide segregating facilities whereby the hospital will be able to extend its treatment services to a greater variety of mental illnesses.

Cost of this addition to Brook Lane's 29-bed hospital will be about \$25,000. A total of \$18,000 is available at the present time.

Contributions have come from local congregations and individuals. In addition local individuals have contributed labor as well as the use of machinery and equipment in the excavation for the basement.

The basement will house a small heating plant. The addition is being built of concrete block and stucco. It will provide an additional front entrance. The foundation has already been poured.

Brook Lane Farm's administrator, Delvin Kirchhofer, has resigned his position to accept a similar one in a home for the aged in Bluffton, Ohio. The Kirchhofers have given 5½ years of service at Brook Lane Farm. They have worked here since 1948 when Brook Lane began operating. Jake Goering who is the counseling therapist has been appointed to be administrator in an interim capacity until a successor is named.

Five Workers Sail; Four Return

D. Chauncey and Nellie Kauffman of West Liberty, Ohio, sailed from New York City June 19 for Basel, Switzerland, where Brother Kauffman will take up work as assistant director of the MCC program in Europe.

He will assist C. F. Klassen of Abbottsford, British Columbia, who will be the new director. Brother Klassen succeeds H. A. Fast of North Newton, Kans., who has been European director during the past three years and who will be returning to the United States in July.

Other workers who sailed June 19 are Robert and Jean Miller of Akron, Pa., who are on their way to Java. They replace Ken-

neth and Doris Shoemaker, Dakota, Ill., who will be returning to the United States this summer.

Earlier this month Helen King of Harrisonburg, Va., arrived in Austria to serve as a counsellor for non-Mennonite refugees. She replaces Agatha Peters of Rosemary, Alberta, who has returned after two years of service in Europe.

Another worker to return is David Block of Winnipeg, Man., who has been working in Europe since 1949. Jesse and Rosa Short of Archbold, Ohio, returned to the United States June 16 after a year of service at Backnang, Germany, from where he served as pastor for PAX men in Germany and she was the Backnang matron.

MCC Has New Member

Oscar Burkholder of Breslau, Ontario, is a new member of the Mennonite Central Committee. He succeeds P. G. Lehman of Kitchener, Ontario, as a representative of the Non-Resistant Relief Organization. Brother Burkholder is chairman of the NRRO, which contributed \$29,000 in cash for the MCC relief program during 1952.

15 Attend June Voluntary Service School

Fifteen persons attended the June 5 to 18 Voluntary Service orientation school at Akron headquarters. Most of them began their work assignments June 22.

Six of them were assigned to institutions where MCC previously had not had any VS units. As has been the usual pattern in recent orientation schools, all of the men are I-W's and have selected Voluntary Service as the means by which to fulfill their two years of alternative service. The next orientation school will probably be held in August.

Four volunteers—Donald Burkhardt, Lancaster, Pa.; Carol Gaeddert, Inman, Kans.; Fred Porzelius, Gridley, Ill.; and Fanny Miller, Kalona, Iowa—are working at Baptist Home for Children near Bethesda, Md. Donald Burkhardt is the unit leader.

Two men—Robert Peters, Henderson, Neb., and Myron Krehbil, Conway, Kans.—are working at McKim Boy's Haven in Baltimore, Md. McKim is a home for delinquent boys. Robert Peters is unit leader. These two institutions are new VS units.

Other assignments include Harold Voth of Newton, Kans., and Loretta Goertz of Buhler, Kans., to Witwitsky School for Boys, Esopus, N.Y.; Irmgarde Bast and Alice Brubacher, Kitchener, Ontario, to Junior Village, Washington, D.C.; Ted Regehr, Inman, Kans., to Camp Landon, Gulfport, Miss.; Paul Binder, Mt. Vernon, Ind., to National Service Board for Religious Objectors, Washington, D.C.; and David Fast, Hardesty, Okla., and LeRoy Unruh, Hillsboro, Kans., to STICA in Paraguay, South America. STICA is an agricultural development operation jointly sponsored by the Paraguayan Ministry of Agriculture and the food supply division of the Institute of Inter-American Affairs. The assignment of Eugene Augustine, Spartansburg, Pa., is pending.

Released June 19, 1953
MCC News Service
Akron, Pa.

Women's Activities

We owe our thanks to Mrs. Amos Mast, Cochranville, Pa., for the suggestion of printing the song, "Come and Dine" on the back cover of the July Missionary Sewing Circle Monthly. We trust that our sisters who have not known this beautiful song will learn it, that from east to west we may sing the same glad words of praise to our Master. Thank you, Mrs. Mast.

• • •

Have you prayed with your children for the boys and girls who will be receiving your Christmas Bundles?

• • •

A returned relief worker made the remark that our giving reminds him of a family eating first and then inviting the guest to the table. Can we accept such criticism in the helpful spirit that it is given? We know that much of our giving is just as fine as though it had been purchased for members of the family, but there is often a lack of interest in the work of the church which results in the attitude "Oh, that is good enough for relief."

Let us be big enough to recognize our weakness when they are pointed out by those who have observed much; may we ever be conscious of the loving presence of Christ in whose name we offer our gifts. Thank you, Relief Worker. We'll try to do better.

• • •

In reporting the Ohio district annual missionary sewing circle program, in the Ohio Evangel, Mrs. Ray Bair gives quotations from a number of sisters. It takes only a few expressions to convince the readers that the Ohio meeting was very worth while. When we read that the missionary messages were very inspirational, that the listeners really had a blessing from the speakers, that the Spirit of God was felt during the meeting, that the sisters feel that this is the most worth while meeting for the women of the church, and that both women and girls were grateful for suggestions for further service, we know that many sisters were bound together in the spirit of loving service for the Lord. Our prayer is that this vision may not grow dim, but that it may broaden and brighten as more sisters "light their candles" with the love for others that gives bounteous joy to all who give in His name.

• • •

We are always happy to hear of new circles and their work. The Lost Creek circle, Fulton County, though only a few months old, completed 89 pieces of baby clothing at a recent meeting. They have done well with their monthly projects also, making aprons, dresser scarves, hankies, and pot holders.

• • •

Members of the Beech circle, Louisville, Ohio, have taken secret friends for the year. Those who meet in daytime took women missionaries in Ohio. A few outside who are under the Ohio Mission Board, and a few who were formerly from Ohio, were also included. The younger ladies who meet in the evening took the older ladies in the church as their secret friends. Letters were sent to all secret friends telling them that members

of these circles had chosen them and were making them and their work a matter of special prayer. The plan includes some little surprise gifts along the way.

We are sure that the participants in this friendly project will receive many blessings. May there be others!—Mrs. C. L. Shank.

From Our Churches

CRESTON, MONTANA

(Mountain View Congregation)

Dear Christian Friends: In February two young men were received into church fellowship by water baptism. On May 20, a husband and wife also received baptism and became members of this congregation, having formerly adhered to the Catholic faith. We welcome all of these dear souls.

We keenly feel the loss of the families who in recent months have moved to other localities. We lost one member by death—Bro. Joe Birky, who was buried on April 9. His absence is greatly felt.

Our biannual communion service was held in April in charge of our home bishop, Bro. John G. Hochstetler. A few days later, April 22, Bro. Milo Stutzman, Kingman, Alta., gave an illustrated talk on his trip to the World Conference and various places he visited, mostly of the Holy Land. It was enjoyed by many. He continued throughout the week, bringing evangelistic messages.

Inspiring thoughts from God's Word were presented to us last night by Bro. Paul Burkholder, Bluesky, Alta., and Bro. Marcus Lind, Salem, Ore. The sermon delivered just prior to this by our home minister, D. D. Brenneman, based on Matt. 7, was also much appreciated. How we need this food for the soul.

We welcome home all those who have been away at school at Salem, Ore.; Hesston, Kans.; and Goshen, Ind.

Our summer Bible school in charge of Bro. Brenneman, is in progress now. The closing program will be held Friday evening, June 12.

The Lord willing, a male quartet from the Johnsonnemo School will render a program at this place, June 28.

Rosella M. Bachman.

PHOENIX, ARIZONA

(Sunnyslope Congregation)

Dear Readers: We are still enjoying cool weather with chilly nights which is unusual for this time of year. The desert is beautiful with an array of colorful cactus flowers in full bloom. God placed beauty in the most seemingly barren places if we only learn to see them.

Since our last writing we have enjoyed a number of special meetings that were very soul-fulfilling. A number of us have witnessed for the first time a special service of dedication of children to the Lord, which was very impressive. Thirteen or 14 children were taken to the altar by their parents. Bro. Ruth preached a helpful sermon on "What Children Owe to Their Parents" reminding every one of us to honor our parents, regardless of age. One way mentioned is by helping others honor their parents; also, overcoming barriers from non-Christian homes as a challenge to us as Christians.

We appreciated a special song and testimonial service given by a quartet from the Upland, Calif., Brethren in Christ College. Others from Upland were Bro. Irvin Brunk who gave an illustrated picture by chalk of "The Old Rugged Cross," sung by a local quartet, and Bro. George and Sister Ida Beare who were with us for several services. Sister Beare conducted a touching object lesson for the children about the needy children in India. Bro. Beare's messages were "Called of the Lord," and "The Potter," illustrating the work of the potter in India, applying it to the area as carried on in the hands of the Master Potter. It was a very impressive and unforgettable message.

We also greatly enjoyed Bro. and Sister James Lark from Chicago. They visited the colored camp at a midweek meeting and were very much appreciated. The largest number they have had, including more adults, turned out at the meeting they held, which was encouraging to the relief workers. The Lord gave the workers some helpful advice and encouragement in their work. The writer enjoyed a visit

to a recent midweek meeting there. Twenty-seven children were present and it was a real thrill to see the happy smiling faces and hear the clear sweet voices singing quite a number of hymns with great enthusiasm. Angelita, an Indian whom we have before mentioned, is still a regular attendant and joins heartily in singing the few hymns she has memorized. Appreciation is written all over her kindly face through her smiles. We pray that others of her tribe will be led to these meetings who were able to translate the messages to her. Great enthusiasm was shown among the children and a few adults in the art crafts being taught to them. Happy faces left the class with motes they made to hang on their walls. The next time we meet is great, both spiritually and materially. There are many others in the vicinity, not in camps, who are in spiritual need. We request special prayers for a young couple who were alcoholics and are constantly struggling to overcome the temptation and to rear their children as respectable citizens. We pray they might feel the need of attending Sunday school and church services with their children.

Our pastor, Bro. Ruth, and family, are vacationing in eastern states at present. Bro. John William Boyer, our deacon, and various brethren of the congregation are giving us the messages during his absence.

Vacation Bible school is in progress at present with 91 as the highest number present and average attendance is 70 to 80. Bro. Henry Esch is in charge of the school. Our average attendance in Sunday school at present is between 80 and 100.

We ask an interest in your prayers.

Gladie M. Sala.

WINDOM, KANSAS

(West Liberty Congregation)

Dear HERALD Readers: Greetings in the name of Jesus.

Bro. Harry Diener gave us a message on January 18 about his trip to Europe and the World Conference held in Basel, Switzerland.

On March 1, Sister Phoebe Yoder gave us a message on "The Changing Africa." Bro. and Sister Josef Hirschowitz were with us March 15-17. He gave us many spiritual truths.

On March 7, Bro. and Sister Clifford Hartler and family went back to their home, Canada. They stayed with his father, J. G. Hartler, all winter.

On April 3, Good Friday evening, we observed the communion and washing of the saints' feet outdoors.

Sister Funa Cressman, missionary nurse from Argentina, S.A., gave us an interesting talk on April 12.

On April 20 we had farewell services for Sister Phoebe Yoder who has gone back to Africa. We also had a brief service in dedication of the van she took along to Africa.

The men's chorus from Hesston, on May 1, gave us a program of music and testimony.

On May 8, Bro. Maurice Yoder from Hesston gave us a message.

On May 8, Bro. and Sister James Lark from the Chicago Bethel Mission were with us. He gave us an interesting information about their work in Chicago.

John Landis and a men's quartet from Hesston gave us a program on the evening of May 10. Bro. Clifford Smith and family were with us May 24. He brought us a very interesting message.

Bro. Floyd Kauffman, Minot, N.D.; Bro. Steve Yoder, Columbus, Ohio; and Bro. Otis Yoder, Harrisburg, Pa., were with us May 31. Bro. Kauffman brought us the message.

On June 7, Bro. Wayne Zimmerman gave some of his experiences in I-W service at the King of the Hill in Redding, Calif. He also showed pictures with his messengers.

Mrs. A. J. Miller.

MISSION NEWS (Continued)

The Gladstone Bible Mission, Cleveland, Ohio, reports: "On Sunday, May 31, we began having our Sunday services in our fireproof tent in the back yard. The arrangement works well and will alleviate our crowded conditions during the summer months. A lot has been offered us on which to build a temporary or warehouse type building to house our mission facilities during the period that our church is to remain in this neighborhood."

Bro. and Sister Stanley Weaver, missionaries to the Navajo Indians, spoke at the Clinton Brick Church, Friday evening, June 19, and at the Prairie St. Mennonite Church, Elkhart, Ind., on Sunday evening, June 28. They will speak at Rensselaer, Ind., on Wednesday evening, July 1.

Members of the Elkhart headquarters staff gave a resume of the Annual Mission Board meeting at Eastern Mennonite College, at the Prairie St. Mennonite Church on Sunday evening, June 21. Those serving on the program included Mary Groh, H. Ernest Bennett, Boyd Nelson, J. D. Graber, and Esther Graber. Bro. John E. Gingrich concluded the program with a brief message.

The George T. Miller family has made tentative arrangements to leave Trujillo, July 27, on furlough. They will go by banana boat from La Ceiba to New York, arriving there August 2. Their home address will be Bally, Pa.

Bro. William Hallman, missionary on furlough from Argentina, will speak at the Alberta-Saskatchewan conference, July 4-7. Following the conference he will visit the churches in the conference district telling about the work in Argentina. Sister Hallman will accompany him.

Bro. Arnold Dietzel spoke on conditions and needs in India at the Maple Glen Church, Grantsville, Md., on June 12. Bro. David Showalter, Gays Creek, Ky., led the devotional service.

A youth center has been established in New York City by the Eastern Board of Missions and Charities. Basement rooms have been remodeled and furnished as a fellowship center. Living quarters adjoining will be used by a student-in-industry unit this summer.

The emptiest and most unhappy occupation in the world is that of trying to act like a Christian when you are not a Christian. Religion is a life and not a drag. When I ride an elevator I don't stoop down and take hold of the edge of the elevator to try to help it get up to the tenth floor. I usually lean back in one of the corners and say to myself, "This is a good deal." I have heard people say, "I am going to live right if it kills me." From the looks of some of the people to whom I preach, I have been led to believe that that is exactly what is happening. Living the Christian life never killed anyone, but trying to live like a Christian when you are not one does place you in the hands of death.—C. Gordon Bayless, in "And Be Ye Saved" (Revell).

FIELD NOTES (Continued)

A CO reunion and fellowship was held at the United Missionary pavilion, Kitchener, Ont., on June 27. Speakers were E. J. Swalm, J. H. Hess, Orlan Gingerich, Roy S. Koch, Harvey Toews, F. C. Peters, and J. B. Martin.

"Moments of Sacred Music" is the name of a new radio program given each Saturday at 11:30 a.m. EST, beginning July 4, from station WWST Wooster, Ohio. It is sponsored by the Kidron, Ohio, congregation.

The recent series of six messages on "How to Live a Holy Life" by B. Charles Hostetter, which appeared in recent issues of the Christian Monitor, can be purchased in booklet form from The Mennonite Hour, Box 22, Harrisonburg, Va., for 30¢ per copy or 4 copies for \$1.00. The series of sermons currently being broadcast on "Principles of Divine Judgment" will also be available soon from the Mennonite Publishing House, your local bookstore, or the Mennonite Hour.

The Pacific Coast conference has appointed for pastoral oversight of I-W men the following: Roseburg, Ivan Headings; Pendleton, Robert Garber; Portland and Salem, Oscar Wideman; out of state, Paul E. Yoder.

Bro. Clayton Beyler, Hesston, Kans., is serving as pastor of the Peabody, Kans., congregation during the summer. He will speak at the annual meeting of the Iowa-Nebraska Conference.

Bro. Lowell Byler, of the Hesston College faculty, has begun his I-W service at the University Hospital, Ann Arbor, Mich.

Bro. Lester Culp, Hesston, Kans., is attending summer school at Fort Collins, Colo.

Bro. D. D. Driver, Hesston, Kans., is taking summer courses at Kansas State College, Manhattan.

Sister Dorothea M. Eigsti, of the Hesston College faculty, is attending summer school at Bradley University, Peoria, Ill.

Sister Ruth Harder, dietician at Hesston College, is serving in a similar capacity for the Rocky Mountain Mennonite Camp this summer.

Attending summer school at Teachers College, Columbia University, New York City, are Melva Kauffman, Hesston College, and Phyllis Roose, Goshen College.

Bro. M. A. Yoder, Hesston, Kans., is serving this summer as nature counselor at the Rocky Mountain Mennonite Camp.

The first communion services of the East Bethel Mennonite mission near Waynesboro, Va., was held on June 7. Bro. Wilbert Nafziger, Harper, Kans., preached the sermon.

Bro. O. N. Johns, Louisville, Ohio, taught a class in the book of Revelation at the Hartsville, Ohio, church during summer Bible school.

Bro. Maurice W. Landis, Lancaster, Pa., was ordained to the ministry on June 21, to serve the Nefsville, Pa., Mennonite church. Bro. O. N. Johns was in charge of the ordination.

Louis Road Chapel, Bedford Heights, Ohio, saves issues of the Sunday school papers in each department, and binds them into loose-leaf notebook covers for library use. A good idea for your GOSPEL HERALD too.

The Maple Grove congregation, Atglen, Pa., took a religious census of the community on the afternoon of June 21.

Announcements

Hymn sing at the Cedar Grove church, Greencastle, Pa., at 7:00 p.m., July 5.

C. L. Graber, Goshen, Ind., will speak at the Neighbor's Day picnic on July 4 and preach at the Willow Springs Church on July 5, Tiskilwa, Ill.

The Ambassadors for Christ of the Paradise, Pa., church are sponsoring an open air youth fellowship on the lawn of the church 7:30 p.m., July 5. Rain date is July 12. There will be testimonies from folks from various mission stations including Baltimore, New York, Reading, Lancaster, and Nickel Mines. Also singing, and a message by Bro. John Ruth, Conshohocken, Pa. Young and old are invited to come. Bring blankets or chairs. (Last summer this event was attended by more than 700 people).

Saturday evening meetings in the Risser-Lutz district: July 4, Risser, Mervin J. Baer, Carlisle, Pa., on "God's Gift to the Christian;" July 11, Steelton, Lloy A. Kniss, Witmer, Pa., on "Evidence of the Gift of the Spirit;" July 18, Stricklers, Lloyd M. Eby, Ronks, Pa., on "Christian Forgiveness;" July 25, Elizabethtown, Donald Lauver, Oakland Mills, Pa., on "Prayer with Fasting;" Aug. 1, Bosslers, Myron Augsburg, Sarasota, Fla., on "The Christian Home;" Aug. 8, Stauffer, Aaron M. Shank, Myerstown, Pa., on "Dangers of Materialism;" Aug. 15, Goods, Simon G. Bucher, Annville, Pa., on "1 Cor. 15:58."

Annual Christian Life meeting of the Lancaster Conference at Millersville, Pa., August 11 and 12. Speakers: Ross D. Metzler, Daniel S. Sensenig, Paul E. Bender, J. L. Stauffer, Donald E. Lauver, H. Raymond Charles, Amos W. Weaver.

M. S. Stoltzfus continues "Studies in Revelation" at monthly meetings in the interest of Jewish evangelism, Vine Street, Lancaster, Pa., on July 6.

Bro. Harold Brenneman, on "What Shall I Read" at Lititz, Pa., YPM on July 12.

Bible instruction meeting at Hershey, Kinzers, Pa., on July 11 and 12. Speakers, Paul Clemens, Lansdale, Pa., and Clarence Lutz, Elizabethtown, Pa.

Illustrated talk on Africa by Clyde Shenk, at Eby Hostetter home on July 4.

Visiting Speakers

June 14: Ralph Palmer, Denbigh, Va., at Albany, Oreg.; Paul E. Yoder, Meyersdale, Pa., and chorus from Casselman River congregation, at Locust Grove, Belleville, Pa.; Barton Gehman, Landisville, Pa., at East Chestnut Street, Lancaster, Pa.

June 21: Roy Kreider, under appointment to Israel, at North Lima, Ohio; Eugene Blosser, under appointment to Japan, at Scottsdale, Pa.; Elam Hollinger, Hesston, Kansas, at Protection, Kans.; George Beare, Upland, Calif., at Salunga, Pa.; Owen Hershberger, Hesston, Kans., at Gospel Center, Kansas City, Mo.; Alvin G. Becker, Northern Bible Society, at Holdeman, Wakarusa, Ind.; E. J. Zook, New Wilmington, Pa., at Leetonia, Ohio; John Shenk, Denbigh, Va., at Frazier, Pa.

Evangelistic Meetings

Harold H. Lahman, Elkton, Va., at Elkton, July 12-26. Norman Weaver, Gulliver, Mich., at Naubinway, Mich., June 22-28.

ECHOES FROM SHENANDOAH (Continued)

There have been official district broadcasts heretofore, but now for the first time we have a church-wide official radio program. There will be close co-operation between the Board and the Crusaders in the development of broadcasting policies and procedures. May the Lord richly bless this new evangelistic method put into use by our Mission Board.

The nominating committee consisted of E. C. Bender, J. L. Horst, Marcus Clemens, Nelson Litwiller, Milo Kauffman, and Simon Martin. They presented nominees for members at large, and the following were elected: E. C. Bender, Ford Berg, Paul Erb, Milo Kauffman, Jesse B. Martin, John H. Mosemann, John R. Mumaw, Emanuel Peachey, Paul N. Kraybill, Ira Buckwalter, and Luke Shank were elected to represent conferences not electing their own members. Jesse B. Martin was re-elected vice-president and the following additional members of the Executive Committee were elected: E. C. Bender, Milo Kauffman, and Simon B. Martin. The Personnel Committee consists of J. L. Horst, S. J. Hostetler, Chester K. Lehman, Paul Mininger, and Harold Zehr.

The secretary recommended that a Bible School be established in Montevideo, and the Board approved the recommendation. This school will serve, not only qualified members of our church in Argentina and other fields where we may do mission work, but also the German-speaking Mennonites in southern South America. The school will be conducted in Spanish. Entrance requirements will include high school graduation. The school is to be established as soon as faculty personnel are available.

A financial budget for this year was approved. It calls for monthly disbursements of \$70,000, a total of \$840,000 for the year. This is an increase of \$150,000 over last year's budget, but less than \$100,000 over last year's disbursements. Major items in the budget, besides expanding missions items, are the Bethel Church in Chicago, a center in London, and a hospital building in Puerto Rico.

Another simultaneous meeting on Monday morning was that of the Mennonite Nurses' Association. President Edna Amstutz presided. Anna Sauder, New Holland, Pa., was elected vice-president succeeding Verna Zimmerman. The meeting heard reports of the regional organizations. These units contribute to medical needs on various fields, carry on such projects as the preparation of bandages, supply scholarships for student nurses, and similar services. J. R. Mumaw is the advisor of this group.

Still another Monday morning meeting was that of the Mennonite Medical Association. Dr. Edward Mininger presided. Dr. Earl Leinbach is the newly elected secretary-treasurer. The group decided to include dentists in its organization. Most of the session was devoted to a discussion of the doctors' draft, led by Elmer Neufeld of the Washington NSBRO office.

Monday afternoon the medical and nurses' associations had a conjoint meeting, attended by more than 100 doctors and nurses. How fine it is to have these professional people interested in the mission and service program of the church!

At 11:00 a.m. on Monday there was a public program by the Medical and Nurses' Associations. Dr. Noah K. Mack spoke on medical needs in Africa, Florence Nafziger on medical needs in India, Titus Lehman on the work among refugees in the Near East, and Ivan Magal on medical needs of displaced persons in America.

The Mennonite Publishing House had a bookstand with an excellent stock of books and pamphlets. Paul Shank was in charge, assisted by Mrs. Shank, Lois Yake, and Raymond Wenger. During the MYF meeting Margaret Jantzi had charge of the bookstand. This was not so much to secure business as to

give people an opportunity to secure good literature. Daniel Glick displayed audio-visual aid materials.

The resolutions committee, consisting of E. I. Weaver, C. Warren Long, Melvin Ruth, and Milo Kauffman, presented resolutions on the following subjects: greetings to foreign missionaries; I-W program, recommending voluntary service; a commitment to more aggressive mission program; further missionary outreach; condolences; sympathy and prayer (led by S. C. Yoder) for Evelyn Bauer in her illness; missionaries transferring to other services; appreciation of hosts.

Children's meetings were held each afternoon, Sunday to Tuesday, in the administration building, in charge of Mrs. Chester K. Lehman. Worship services were conducted by local children. Speakers were Ruth and Rhoda Ressler, John and Ruth Koppenhaver, Beatrice Hallman, Florence Nafziger, Stanley and Arlie Weaver, Wilbur and Grace Nachtigall, Bertha Alderfer, Paul and Lois King, Rosa Mae Kurtz, and Vivian Eby. Monday evening Sister Lehman showed her slides of Palestine to the children.

On Monday afternoon the lower auditorium was filled with women as the Women's Missionary Sewing Circle Auxiliary held its business session. Mrs. Minnie Graber presided. There were addresses by Mrs. Edwin Weaver, Mrs. Wilbur Nachtigall, and Mr. John Koppenhaver. Mrs. Mahlon Eigsti discussed how all the activities of our sisters can be co-ordinated and integrated into an effective church program. The various secretaries gave their division reports.

On Tuesday morning the main auditorium was nearly filled for the program given by the Auxiliary. There was a symposium on a mission to the Navajo Indians, given by Mrs. Harold Groh, Elizabeth Showalter, and Mrs. Stanley Weaver. Mrs. G. F. Herszberger read a paper on the home written by Mrs. Jesse Nafziger. Presented as Messengers of Reconciliation were Edith Evans (to the Jews), Mrs. William Hallman (Argentina), Vivian Eby (Tanganyika), Mrs. John Beachy (Bihar, India), Rhoda Ressler (Japan), who spoke of their work. Missionary women about to be appointed and those who had served on the foreign field were presented to the audience. They stood on the platform and workers in home missions and institutions stood at their seats as Mrs. Frank Raber led in a consecration prayer.

Sister Graber, in her report to the Board, showed that there are 547 circles, fourteen more than last year. The value of goods in kind contributed and cash handled totaled over \$100,000. The Auxiliary contributed \$4000 for nurses education. Contributions were also made to a Mothers' Room in the Chicago Bethel Church and to the Youth Village Clinic. Contributions next year will be for missionary homes in Uruguay and the Navajo Mission.

In the workers' meeting on Monday evening, led by Abner Stoltzfus, we heard from Margaret Kreider, Jewish worker in Richmond, Va.; J. L. Rutt, just returned from Argentina; Aquilla Stoltzfus, from the rural field in North Carolina; Clyde Shenk, from Tanganyika; Daniel Sensenig, from Ethiopia; and Linford Hackman, who spoke of the Peace River country in Alberta. In a similar service on Tuesday evening, led by J. H. Koppenhaver, there were brief testimonies by Eugene Blosser, formerly in China and now appointed to Japan; Ruth Ressler, appointed to Japan; Nevin Horst, appointed to Ethiopia; Lawrence Greaser, returning to Puerto Rico for missionary service after service unit experience there; Ruth Nussbaum, appointed to Puerto Rico after a service term there; Alta Housour, who will be going to Indonesia to teach Bible to Chinese people there; Robert Stoltzfus and wife, appointed to Home Missions.

The theme of the Method of Proclaiming the Message was carried forward in Monday's program. Samuel Janzen, administrator in the hospital at Greensburg, Kans., showed how we can do so through institutions. Boyd Nelson, Acting Secretary for Service and Relief at Elkhart, spoke on I-W service as a method of reconciliation, and H. Raymond Charles, vice-

president of the Eastern Board of Missions and Charities at Lancaster, spoke on home missions.

An important part of this year's business was the revision of the bylaws of the Board. Membership now does not include chairmen of local boards. It does include officers, divisional secretaries, representatives from other church-wide boards, and additional members from conferences of over 10,000 members. The president and vice-president no longer need to be selected from the membership. The executive committee consists of the president, vice-president, and three members elected annually from the Board membership, and does not include the appointive secretary and treasurer. The Missions Committee is now the Personnel Committee, with enlarged functions. There is provision for administrative committees and divisional secretaries appointed by and responsible to the Executive and Personnel Committees as authorized by the Board. These changes provide for specialized administration, so necessary in the enlarging scope of the Board's work.

The Board approved secretaryships for Home Missions and Evangelism and for Charitable Institutions as personnel becomes available. It was decided to accept the invitation of the Pacific Coast Conference to hold next year's meeting in Oregon. The tentative date is June 18-20. J. D. Graber and Ernest Bennett were elected secretary and treasurer of the Board, respectively. The Board authorized its secretary to make a trip to the Far East to assist in field organization and to locate new areas for work. A 20-year contract for the operation of a hospital at Glenwood Springs, Colo., was approved. This hospital has not yet been built. This is the first time we have gone into a non-Mennonite community for hospital operation. It is another illustration of opportunities for Gospel outreach through service to humanity. The Board approved steps taken for the initiation of a mission program in France.

An important action of the Board was the implementation of last year's decision to establish a mission in Israel. Bro. and Sister Roy H. Kreider, Harrisonburg, Va., were appointed as our first missionaries to the Jews in their national homeland. They expect to leave for their field this fall. They will be accompanied by Bro. and Sister Jesse B. Martin, who will spend a number of months in helping to get the work started. The appointment of another couple was authorized. If they are available, they will be sent next spring. May God's rich blessing be upon this ministry to the Covenant People.

The chief climax of every Mission Board meeting is the service in which new missionaries are appointed and consecrated. The Secretary announced the appointment of new foreign missionaries and those returning after furlough. He also read the names of first appointments to home missions and institutions. These persons, together with appointees of the Eastern and Franconia Boards—a total of 68—came to the platform. A male quartet sang two prayer hymns. Bro. Graber pointed out that at the heart of mission work is the person, and at the heart of the personal service is sacrifice. He told us that we must consider these choice people on the platform as expendable, for the sake of Christ and the Gospel. Then Bro. Graber led in a prayer of consecration and blessing. Joyful tears were in our hearts as these Gospel representatives of our Board filed from the platform as the audience sang, "Speed Away."

Foreign Missionaries (Reappointed)

India, M.P.: Arnold and Wilmetta Dietzel (referred to Executive Committee for appointment pending clearance with the Executive Committee of the Mennonite Church in India), Elizabeth Erb, Weyburn and Thelma Groff, Florence Nafziger, Edwin and Irene Weaver.

India, Bihar: Henry and Gladys Becker, John and Miriam Beachy.

India, Landour: Rhea Yoder.

Argentina, General: Nelson and Ada Litwiller (Field Secretary for South America, with residence in Argentina), John and Ruth Koppenhaver, William and Beatrice Hallman.

Argentina, Chaco: Una Cressman.

Puerto Rico: Wilbur and Grace Nachtigall, Marjorie Shantz.

Foreign Missionaries (First Appointment)

Argentina, Chaco: John and Mary Ann Litwiller.

Uruguay: H. James and Anna Martin, Clyde and Anna Mosemann.

Puerto Rico: Lawrence and Annabelle Greaser, Martha Kanagy, Ruth Nussbaum.

Japan: Eugene and Louella Blosser, Ruth Ressler, Rhoda Ressler.

Israel: Roy and Florence Kreider.

Home Missions and Institutions (First Appointments)

Culp, Ark.: Erma Grove.

Chicago Mexican Mission: Ida Habermehl.

Mathis, Texas: Alma Bechtel.

West Liberty, Ohio, Children's Home: Paul and Maxine Miller.

Navajo, Indian Work: Stanley and Arlie Weaver.

Froh Bros. Homestead: Ben and Laura Yoder.

Spanish General: Marion and Barbara Snyder.

Home Missions: Robert and Rachel Stoltzfus.

Announcement was made of the appointment of administrative committees. The Radio Evangelism Committee is Amos Bauman, Truman Brunk, Ernest Bennett, J. D. Graber, J. E. Gingrich, J. B. Martin, Harley Rhodes, Lewis Strite, Richard Weaver, Howard J. Zehr. The Relief and Service Committee consists of H. S. Bender, Ernest Bennett, Mahlon Blosser, Justus Holsinger, O. O. Miller, and Paul Erb.

Greetings were read from missionaries in Puerto Rico and Japan.

Board attendants were given a number of opportunities to give to the support of the work of the church. The amounts given do not indicate proportionate interest in the different causes, but were influenced by the size of the crowd at the time of the offering. We gave to these causes:

MYF treasury	\$217.96
General Mission Fund	666.77
Israel	670.58
Uruguay	782.79
Voluntary Service	131.05
Home Missions	510.05
Women's Auxiliary	614.73
Missionary Equipment	891.78
Argentine National Workers	468.18

Total 4,953.89

The last talks on the theme of the Board meeting were given Tuesday afternoon and evening. S. E. Miller spoke out of rich experience in a difficult field on The Messenger: Through Broken Vessels. Lawrence Brunk, whose consecration the Lord is so richly blessing in the church, spoke on Lay Workers as messengers. The final message was brought by B. Charles Hostetter, Mennonite Hour pastor, on Pastors and Evangelists as messengers.

And so another Annual Mission Meeting came to an end. It was a time of great blessing to all who attended, and we believe that its influence will reach to the ends of the earth and throughout eternity. The Lord blessed us with very fine weather; our hosts gave us the finest of Southern hospitality. Physical arrangements and provision were excellent. Upon the speakers the Spirit poured forth His unctio, so that hearers were moved. Very important decisions were made. Excellent interest marked every meeting. Even in the last service, with some of the visitors already gone, the auditorium was well filled. We believe this argues a healthy interest in missionary work. May that interest increase!

BIRTHS

"Lo, children are on heritage of the Lord" (Ps. 127:3c)

- Allebach, Roy and Verna (Freed), Royersford, Pa.**, third child, Esther Mae, May 4, 1953.
- Becker, Clarence M. and Beatrice (Nolt), Manheim, Pa.**, twins, a son and a daughter, Paul and Faylene, May 26, 1953.
- Brubaker, Albert P. and Betty (Breneman), Lancaster, Pa.**, first child, Paul Albert, March 21, 1953.
- Docher, Harold M. and Florence (Yothers), Dallastown, Pa.**, second child, David Eugene, June 2, 1953.
- Chupp, Eli and Anna (Weirich), Shippensburg, Ind.**, first child, Omer Eugene, May 27, 1953.
- Ehst, Jesse M. and Kathryn (Weaver), Chester, W. Va.**, Lowell Weaver, May 3, 1953.
- Gongwer, Mr. and Mrs. Dale, Gary, Ind.**, Dennis Dale, June 10, 1953.
- Kilheffer, Harold M. and Nora Mae (Shaub), Lancaster, Pa.**, second child, Patricia Ann, June 7, 1953.
- Leidig, Wilbur and Ruth (Kintia), Midland, Mich.**, Mary Fay, May 2, 1953.
- Martin, Lehman and Corinne (Martin), Greencastle, Pa.**, first child, Timothy Luke, April 24, 1953.
- Martin, Orva and Verna (Kennel), Delavan, Ill.**, Susan Irene, May 30, 1953.
- Nafziger, Ira and Sara (Clymer), Lancaster, Pa.**, Robert Eugene, June 2, 1953.
- Nafziger, Mervin and Bernice (Landis), Nampa, Idaho, first child, Peggy La Deane, December 23, 1952.**
- Rhodes, William J. and Julia (Shank), Mt. Diney, Va.**, second son, Cleo Bernelle, May 4, 1953.
- Roth, Alvin and Madeline (Bender), London, Ont.**, fourth child, Keith Nelson, May 7, 1953.
- Schrock, Allen J. and Doris (Reynolds), Manheim, Ill.**, third child, Ruth Eileen, June 6, 1953.
- Schrock, Leo and Martha (Hostetler), Tanglewood, Ill.**, Christine Mae, May 17, 1953.
- Sell, Clarence and Josephine (Plank), West Liberty, Ohio, first child, Michael Allen, May 21, 1953.**
- Smith, Roy and Dorothy (Byer), Stouffville, Ont.**, third child, Linda Marie, February 17, 1953.
- Stoltzfus, Mast and Mabel (Petersheim), New Columbia, Pa.**, tenth child, Edith Mabel, June 2, 1953.
- Stoltzfus, Merle and Esther (Kurts), Mertztown, Pa.**, first child, Nelson Craig, May 23, 1953.
- Stoltzfus, Wayne and Martha (Kurtz), Suplee, Pa.**, first child, Doris Ann, May 23, 1953.
- Stutzman, Robert and Grace (Widmer), Woodburn, Ore.**, second child, Duane Allen, June 8, 1953.
- Summers, Edgar and Rosella (Stoltzfus), Gap, Pa.**, fourth child, Daria Mae, May 22, 1953.
- Wartz, Edwin and Wilma (Smucker), Turner, Mich.**, first child, Terry Eugene, June 2, 1953.
- Yoder, Amos W. and Gertrude (Kennel), Gap, Pa.**, Arlin Wayne, June 2, 1953.
- Yoder, Thomas and Doris (Mayer), Gettysburg, Pa.**, fourth child, Jane Elizabeth, May 18, 1953.
- Zehr, Edward and Laurene (Bast), Bright, Ont.**, first child, Cheryl Mae, May 1, 1953.

MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

- Eberly-Kauffman.** — Ben Eberly, Orrville, Ohio, and Ma Donna Lee Kauffman, Hannibal, Mo., by Nelson E. Kauffman, father of the bride, at the Menno Church, Hannibal, Mo., June 10, 1953.
- Leatherman-Nusbaum.** — Clifford Wayne Leatherman, Jr., and Wynona Darlene Nusbaum, both members of the North Gosport monthly church, by Russell Krall, June 18, 1953.
- Litwiler-Rush.** — Donald Litwiler, Hopefield, Ill., and Alta Rueb, Mackinaw, Ill., by George Wilson at the Mackinaw Christian Church April 6, 1953.

Rich-Sommers. — Ronald Lee Rich, Calvary Mennonite Church, Washington, Ill., and Elaine Horner Sommers, College congregation, Goshen, Ind., by S. C. Yoder in Goshen College Chapel Hall June 14, 1953.

Snyder-Snyder. — Marion O. Snyder, Alice, Texas, and Barbara Jeanne Snyder, Kalona, Iowa, by Elvin V. Snyder, father of the groom, assisted by D. J. Fisher at the East Union Church, Kalona, Iowa, June 6, 1953.

OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Baker, Ada Mae, daughter of Adam and Susan (Hostetler) Baker, passed away April 20, 1953; at the Riley convalescent home, Goshen, Ind., aged 67 y. 7 m. 10 d. She was born in Lagrange County, Oct. 1, 1885, and lived all her life in the Shippensburg community. She was married by her brother by S. C. Yoder, Shippensburg, Ind., one sister (Emma—Mrs. Martin Yoder, Orrville, Ohio), and many nieces, nephews, cousins, and friends. Her health had been failing for the past 3 years. She accepted Christ as her Saviour in her youth and was a faithful member of the Shore Mennonite Church until her death. She served many years as a Sunday-school teacher and was also active in the sewing circle group. Funeral services were in charge of D. A. Yoder and Lee J. Miller, with burial in the Shore cemetery.

Bishop, Melvin A., husband of Margaret (Bennet) Bishop, was born in Bucks Co., Pa. Feb. 28, 1893; passed away April 22, 1953; aged 60 y. 1 m. 24 d. He was ordained to the ministry of the Blooming Glen Mennonite Church May 27, 1930, and continued in the ministry faithfully until death. Besides his widow he is survived by 2 daughters (Sadie and Elaine), 3 sons (Claude, Willard, and Paul), and 3 grandchildren. In addition to his wife, he is survived by 3 sons and 3 daughters who are active in the Franconia Conference mission points of Norristown, Easton, and Steel City. Throughout his ministry he was used as an evangelist in the western conference districts. Funeral services were held in the Blooming Glen, Pa., Church, April 26, and interment was made in the adjoining cemetery. A. J. Metzler, Scottsdale, Pa., was in charge of the service.

Culp, Claude C., was born near Wakarusa, Ind., May 28, 1893; died at Traverse City Hospital, May 18, 1953; aged 59 y. 11 m. 26 d. On Feb. 1, 1907, during evangelistic meetings held by Daniel Lehman, he accepted the Lord as his Saviour and guide. He was baptized on April 20, 1907, by David Burkholder. When a need arose for service at the Ft. Wayne Mission, Bro. Culp, on Oct. 1, 1915, at the age of 22, entered his early experience of missionary service. On Dec. 31, 1916, he went to the Youngstown, Ohio, Mission for a year of service. He answered the call to rural missionary service in Indiana in order to do a service on Dec. 23, 1917, by J. K. Bixler. Because the U.S. was then engaged in World War I, he was called to Camp Taylor, Ky., March 28, 1918, maintaining his conviction as a conscientious objector. He was sentenced on May 30, 1918, to Ft. Leavenworth, Kans., where he served from Oct. 1, 1918, until Jan. 27, 1919. On March 12, 1919, he was married to Emma H. Habis of Ft. Wayne, Ind. He moved to Chief, Mich., on May 15, 1919, to take charge of the work at the Pleasantview congregation. He was ordained as bishop on Aug. 31, 1947 by T. E. Schrock, to serve the Pleasantview, Concord and Zions congregations. Since 1946 he has served as principal and teacher at the Michigan Mennonite Bible School at Fairview, Mich. He has served the church at Fairview as evangelist and Zions congregation since 1922. Besides his faithful companion he leaves his stepmother (Mrs. Elizabeth Culp), 2 daughters (Helen—Mrs. Elmer Swartz, Turner, Mich., and Ruth at home), 3 sisters (Mrs. William Neusbaum, Dalton, Ohio; Mrs. Floyd Lehn, Ma, Wakarusa, Ind.; and Lucille Culp, Los Angeles, Calif.), 2 stepisters (Mrs. William Lehn and Mrs. H. H. Hostetler, both of Ft. Wayne, Ind.), stepbrothers (Levi Tyson, Elkhardt, Ind., and Elmer, Wakarusa, Ind.). The congregation has lost a pastor and shepherd, the conference an able adviser, and the church a staunch defender of the faith. Funeral services were held May 21 at the Pleasantview congregation, near Chief, Mich., in charge of Edward Jones, Ralph Stahly, and Ben R. Kimp. The large gathering at the funeral spoke well of the

influence our brother has had in Northern Michigan.

Ebersole, George Walter, son of Allen B. and Nellie (Miller) Ebersole, was born at Ft. Wayne, Ind., Jan. 28, 1904; passed away April 20, 1953, at the home of his parents, May 30, 1953; aged 11 y. 4 m. 2 d. Death came as the result of Schilder's disease from which he suffered for over four years. Before being stricken with the wasting disease he was a normally active child. He had reached the second grade in school and had endeared himself to both teachers and fellow pupils. He had made a profound faith in Jesus, and about the time he had to quit school. Loving care and medical science could do nothing more than make him more comfortable during the years his body and mind wasted away. Death came while he was sleeping during the night, thus bringing him relief from the patient years of suffering. Funeral services were held at the First Mennonite Church, Canton, Ohio, by John H. Moemann, assisted by Rudy Borntrager. Interment was in the Hartsville Mennonite Cemetery.

Erb, John, son of Peter and Elizabeth Erb was born on Feb. 2, 1868, in Ontario, Canada; passed away at the home of his daughter, Mrs. Sarah Hershberger, Milford, Nebr., June 19, 1953; aged 85 y. 4 m. 8 d. At the age of 15 he came to Seward, Nebr., with his parents, one brother and four sisters. He spent the rest of his life. He was baptized in his youth in the Mennonite Church. On Nov. 28, 1886, he was united in marriage to Mary Ann Miller. To this union were born 8 sons and 3 daughters. He is survived by 2 sons (John and Louis, Milford, Nebr.), 2 daughters (Mrs. Sarah Hershberger, Milford, Nebr., and Elizabeth Nance, Portland, Ore.), 15 grandchildren, and 34 great grandchildren. He was preceded in death by his wife, a son (Peter), a daughter (Mattie), one brother (Menno), and 4 sisters (Mary, Katie, Mattie, and Anna), one grandchild, one son, one daughter, one brother, and his loving, kind, and patient ways, he will be greatly missed by his family and friends. Funeral services were held at the Milford A.M. Church, June 22, 1953, at 2 o'clock. Burial was in the church cemetery.

Gingerich, Daniel Stephen, son of Alvin and Rebecca (Ely) Gingerich, Zurich, Ont., was born Feb. 2, 1876, in Holmes Co., Ohio; died at the St. Joseph's Hospital, Kitchener, Ont., June 4, 1953, after a very brief illness. Surviving are his parents, one brother (David James), and 4 grandparents. The funeral services were held at the Zion Mennonite Church, with Roy S. Koch and Albert Martin in charge of the services.

Headings, Mary Ann (Helmut), was born Feb. 28, 1876, in Holmes Co., Ohio; died at Grace Hospital, Hutchinson, Kans., May 24, 1953; aged 77 y. 2 m. 24 d. She was married to Valentine Headings Jan. 7, 1904, and lived in matrimony 49 years. She leaves to mourn her death 4 husbands, 10 children, 1 son, 10 grandchildren, 10 great-grandchildren, 2 brothers (Levi, Hutchinson, Kans., and Benjamin, Arcola, Ill.). She was baptized upon confession of her faith, taken into the Old Order Church, where she lived and remained faithful until her death. Funeral services were held at the Dan M. Yoder home, conducted by Noah Mast, Valley Nafziger, and John D. Yoder, all of Hutchinson, Kans.

Helmut, Marie, adopted daughter of Christian and Elizabeth Riehl, was born May 11, 1895; died May 30, 1953, at her home in Elverston, Pa., after a lingering illness; aged 58 y. 19 d. In her youth she accepted Christ and united with the Conestoga A.M. Church. She served faithfully for many years as a Sunday-school teacher and her loving, quiet life was an inspiration to all who came in contact with her. Helmut in 1930, and devotedly assisted him as deacon's wife after his ordination in 1946 for the Rock Church. Besides her husband she is survived by 3 younger children (Margaret, Mrs. Walter Moore, Meyersdale, Pa.; Mrs. Leroy Wallace, Phoenixville, Pa.; and Richard Durburrow, Vergas, Minn.), 3 foster grandchildren, 2 sisters (Sadie Riehl, Morgantown, Pa., and Anna Riehl, Morgantown, Pa.), and 2 brothers (John Riehl, Morgantown, Pa., and Edward, Allentown, Pa.). Funeral services were conducted at the Conestoga Church by Elias Kulp, Bally, Pa., and the home ministers. Burial was in the adjoining cemetery.

Hediger, Erna, daughter of Joseph and Sarah Eichelberger, was born Nov. 28, 1915, at Beemer, Nebr. On June 2, 1953, she passed away peacefully in her sleep at the Bryan Memorial Hospital in Lincoln, Nebr. She had

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been in poor health for several years. In her youth she accepted Christ and remained faithful until her death. She was united in marriage to Merle Rediger on Oct. 24, 1942, at Beemer, Nebr., and later moved to Milford, Nebr. She is survived by her husband, 2 sons (Richard and Robert), her parents, 2 brothers (Harold and Clifford, Beemer, Nebr.), 2 sisters (Mrs. Meno Er, Frazer, Minn., and Marilyn, Beemer, Nebr.), and many other relatives and friends. She was preceded in death by an infant daughter (Linda Kaye). She was a devoted wife and mother and found much comfort in her home and family. She will be greatly missed by all who knew her, for her kind and patient ways. Services were held at the East Fairview Church, Milford, with Sam Oswald and Ammon Miller in charge. Burial was in the adjoining cemetery.

Shank, Amos, son of Tobias and Catherine (Strite) Shank, was born Oct. 25, 1865, near Smithsburg, Md.; died after a short illness June 2, 1953, at his home in Maugansville, Md.; aged 87 y. 7 m. 8 d. He was a retired farmer and member of Reiffs Mennonite Church. On January 1, 1889, he was married to Katie Leshor who predeceased him Aug. 2, 1913. To this union were born 3 sons (Harvey, who died in childhood, Preston M., Mason and Dixon, Pa., and Martin L., Mercersburg, Pa.). On Nov. 4, 1915, he was married to Fannie Ebersole who survives him. Also surviving are 3 stepchildren (Mary—Mrs. Coy Mackey, Birmingham, Ala.; Harvey Ebersole, Narberth, Pa.; and Ida—Mrs. Leroy Martin, Maugansville, Md.), 4 granddaughters, and one great-grandson, a number of nieces and nephews. Funeral services were held June 5, by Stanley H. Martin and Reuben E. Martin at Reiffs Mennonite Church. Burial was made in the adjoining cemetery.

An article in the April Christian Herald contains a warning against communist influences in churches. We may well heed the warning against signing petitions without reading them carefully and knowing what is back of them. Also against opening our church doors to people whom we do not know. In these days the church must often walk a rather difficult course, avoiding both communist and extreme anticommunist fringes.

• • •

Billy Graham closed his month-long St. Louis evangelistic crusade with an open-air meeting that drew 50,000 persons. A total of 400,000 people heard him during the campaign. There were about 2,000 conversions during the rally. On May 31 Dr. Graham opened a month-long crusade in the Dallas Cotton Bowl.

• • •

A white and Negro Roman Catholic church have been merged at Newton Grove, N.C., despite protests and threats. Nonsegregated masses are being conducted.

• • •

A Mormon Pioneer Memorial Bridge across the Missouri has been dedicated at Omaha, Nebr. It commemorates the sufferings of pioneer Mormons in their trek across the plains from Illinois to Utah more than 100 years ago.

• • •

A group of Kansas City doctors one evening parked near taverns and then trailed 63 drivers coming from the taverns. Only one driver acted sensibly—a woman who recog-

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nized she was not fit to drive and so pulled off the road and went to sleep. Many were involved in accidents. The Associated Press reported the story, but most newspapers, under the control of liquor advertisers, did not print it.

ITEMS and COMMENTS

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been in poor health for several years. In her youth she accepted Christ and remained faithful until her death. She was united in marriage to Merle Rediger on Oct. 24, 1942, at Beemer, Nebr., and later moved to Milford, Nebr. She is survived by her husband, 2 sons (Richard and Robert), her parents, 2 brothers (Harold and Clifford, Beemer, Nebr.), 2 sisters (Mrs. Meno Er, Frazer, Minn., and Marilyn, Beemer, Nebr.), and many other relatives and friends. She was preceded in death by an infant daughter (Linda Kaye). She was a devoted wife and mother and found much comfort in her home and family. She will be greatly missed by all who knew her, for her kind and patient ways. Services were held at the East Pairfrew Church, Milford, with Sam Oswald and Ammon Miller in charge. Burial was in the adjoining cemetery.

Shank, Amos, son of Tobias and Catherine (Strite) Shank, was born Oct. 25, 1865, near Smithsburg, Md.; died after a short illness June 2, 1953, at his home in Maugansville, Md.; aged 87 y. 7 m. 8 d. He was a retired farmer and member of Reiffs Mennonite Church. On January 1, 1889, he was married to Katie Leshor who predeceased him Aug. 2, 1913. To this union were born 3 sons (Harvey, who died in childhood, Preston M., Mason and Dixon, Pa., and Martin L., Mercersburg, Pa.). On Nov. 4, 1915, he was married to Fannie Ebersole who survives him. Also surviving are 3 stepchildren (Mary—Mrs. Coy Mackey, Birmingham, Ala.; Harvey Ebersole, Narberth, Pa.; and Ida—Mrs. Leroy Martin, Maugansville, Md.), 4 granddaughters, and one great-grandson, a number of nieces and nephews. Funeral services were held June 5, by Stanley H. Martin and Reuben E. Martin at Reiffs Mennonite Church. Burial was made in the adjoining cemetery.

An article in the April Christian Herald contains a warning against communist influences in churches. We may well heed the warning against signing petitions without reading them carefully and knowing what is back of them. Also against opening our church doors to people whom we do not know. In these days the church must often walk a rather difficult course, avoiding both communist and extreme anticommunist fringes.

• • •

Billy Graham closed his month-long St. Louis evangelistic crusade with an open-air meeting that drew 50,000 persons. A total of 400,000 people heard him during the campaign. There were about 2,000 conversions during the rally. On May 31 Dr. Graham opened a month-long crusade in the Dallas Cotton Bowl.

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A white and Negro Roman Catholic church have been merged at Newton Grove, N.C., despite protests and threats. Nonsegregated masses are being conducted.

• • •

A Mormon Pioneer Memorial Bridge across the Missouri has been dedicated at Omaha, Nebr. It commemorates the sufferings of pioneer Mormons in their trek across the plains from Illinois to Utah more than 100 years ago.

• • •

A group of Kansas City doctors one evening parked near taverns and then trailed 63 drivers coming from the taverns. Only one driver acted sensibly—a woman who recog-

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